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The Modern Review

V. 58
1935

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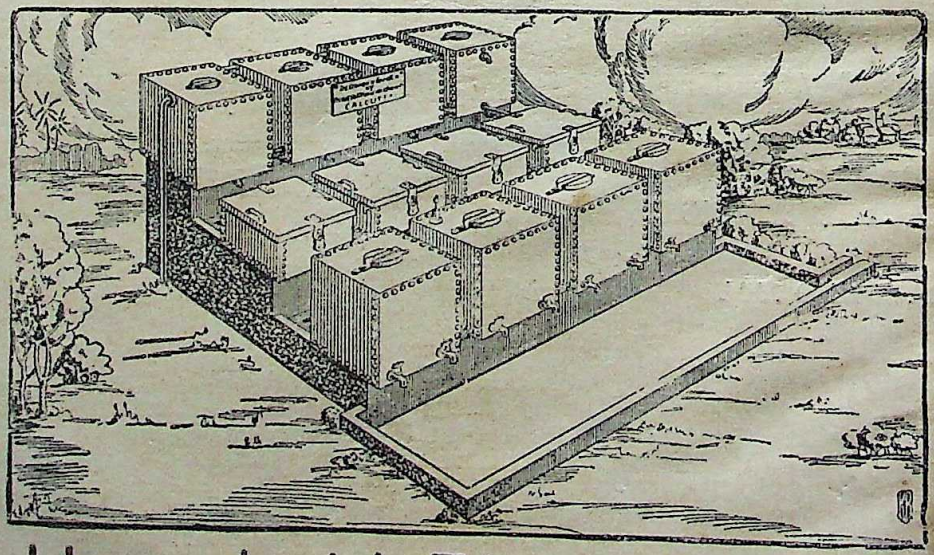

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Mr. Amal Home

Editor of the "Calcutta Municipal Gazette"

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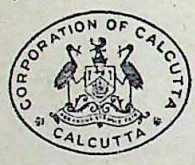

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CALCUTTA

March 1935

As in previous years, Bharat Phototype Studio has made the process blocks for the Health Number this year also. And I am more than pleased with the results achieved by them in handling some very difficult subjects. The plates in this issue, particularly the tinted one, are in every way satisfactory and reflect great credit on the skill and care of Mr. L. N. Ghosh, to whom I should offer my sincerest congratulations.

It only remains to be added that the printing of the blocks has also been done by Bharat Phototype Studio, and the effect is only to be seen to be appreciated.

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e.g., Take No. 1. F L * * : Banner (26); Answer "FLAG"

The accuracy is checked as below.

F : 6
L : 12
A : 1
G : 7
Total : 26

A	B	C	D	E	F	G	H	I	J	K	L	M
1	2	3	4	5	6	7	8	9	10	11	12	13
N	O	P	Q	R	S	T	U	V	W	X	Y	Z
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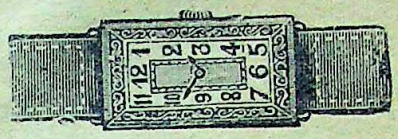

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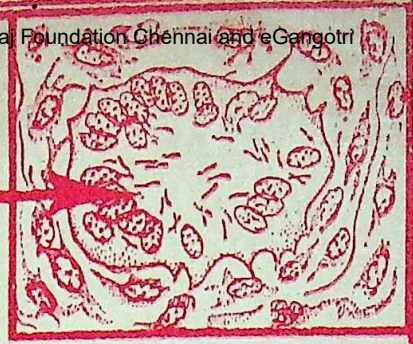

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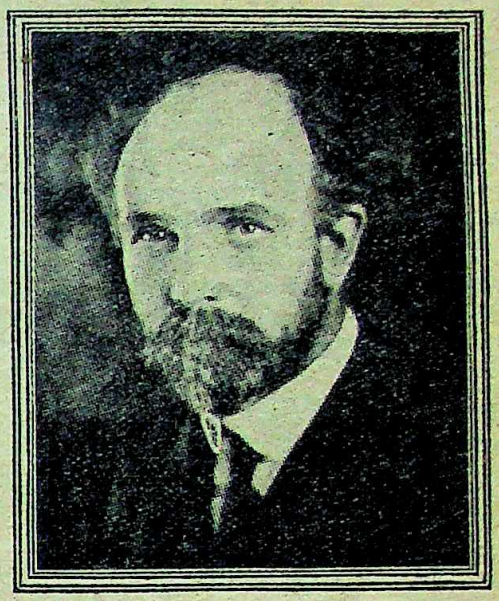

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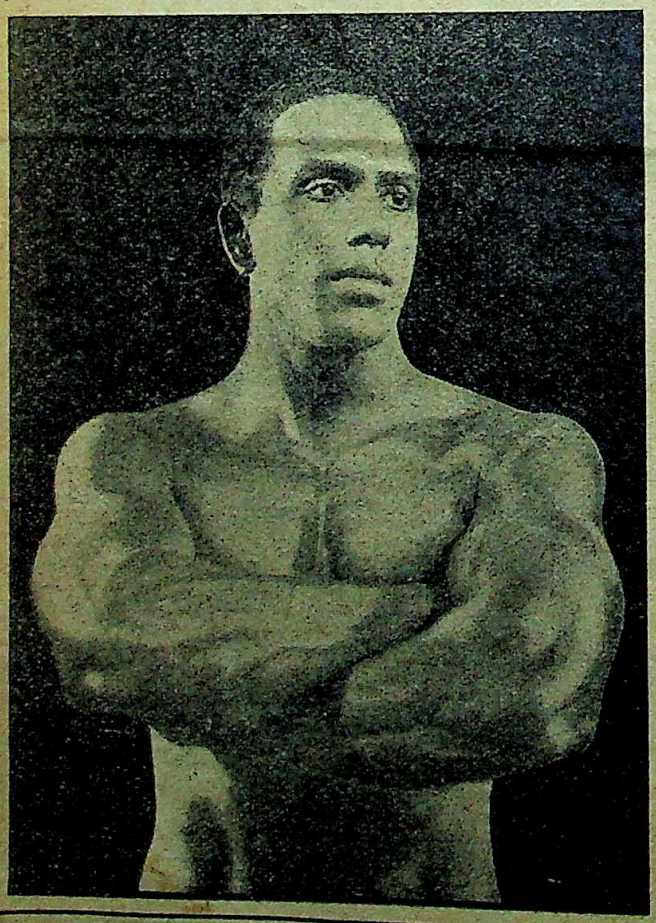

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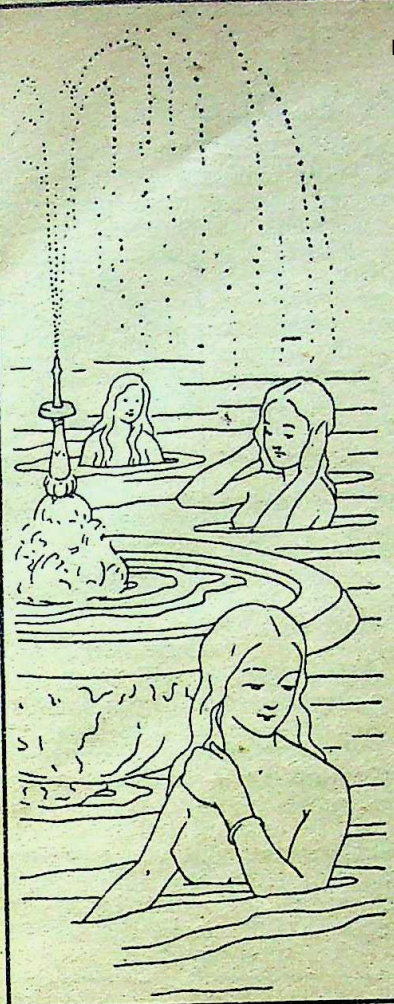

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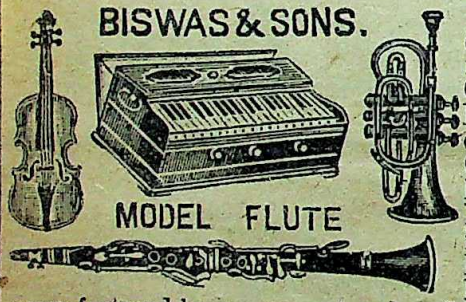

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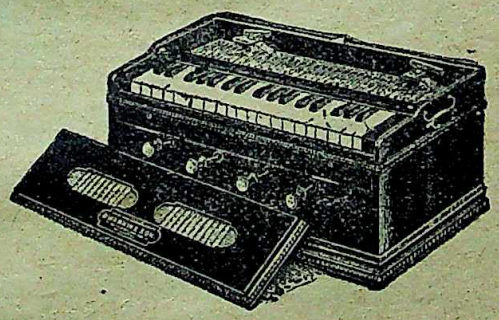

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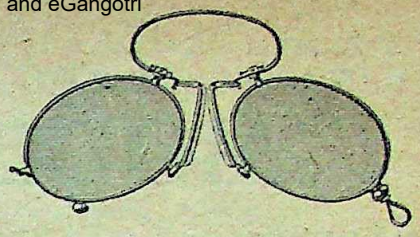

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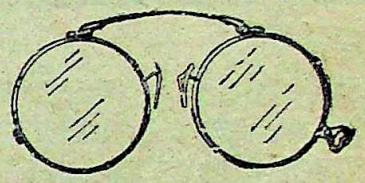

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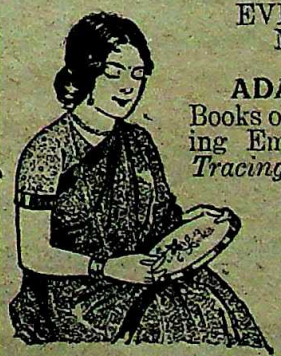

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THE MODERN REVIEW

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A NEW BOOK by Dr. J. T. SUNDERLAND

Evolution and Religion

The Tribune observes :

A fierce controversy raged in the United States of America a few years ago regarding the theory of evolution. In the State a teacher was punished for the offence of explaining the doctrine propounded by Charles Darwin. The fundamentalists considered that the theory of evolution was opposed to the teachings of the Bible. Dr. Sunderland in a few essays has very ably refuted their arguments and has tried to prove that the theory of evolution is very helpful in the spiritual endeavours of man. "To talk of Evolution without God is like talking of wind without air, waves without a sea, light without the sun or the ether, effect without cause." says Dr. Sunderland. It is no doubt true that the doctrine of evolution is opposed to the old theology of Christianity, *e.g.*, the fall of Adam; but in fact man is making his progress onward through an evolutionary process, and this conception of evolution "gives us a divine plan which has never been thwarted and never can be, but which is marching on through the ages with ever enlarging results of good to all mankind."

The value of the book has been greatly enhanced by the two chapters on "Pain and Evil" and "Immortality." The problem of pain and evil has made many a man lose faith in divine providence. But in the light of evolution evil is nothing but incompleteness, a building in process of erection. It is a temporary phase. No wrong can endure for ever, and it is the right and the good that would survive. The legitimate and necessary goal and crown of Evolution is immortality. Man is incessantly being called to join hands with God in creating a better world and a nobler humanity. The soul is immortal and on account of this divine quality in man he is not only a psychic being with a self-conscious personality but he can aspire and worship, and meets God's love with an answering love." Dr Sunderland has put a noble theme in a beautiful form.

The Hindu writes :

".....Dr. Sunderland's main argument that the doctrine of Evolution if rightly understood will be seen to be an ally and friend of religion is bound to be accepted, because the cognitive, emotive, and conative responses of the human organism to characteristic environmental demands have been gradually built up from the state of primitive simplicity....."

The Guardian says :

He seems to have studied the evidences for the theory of evolution; and his presentation of the matter is convincing enough. He takes as through evidences of Astronomy, of Geology, of Biology and Astrology. This is a very difficult work for one who is not a professed scientist, but is done admirably well.

The greatest interest of the book lies in the application of evolution to Religion. Dr. Sunderland subjects the Old Testament idea of creation to examination, and rejects it. Evolution points to the fact that God has been ever creating from within the world. This concept of immanence is likely to influence, as it is influencing, religious thought very profoundly. The hope for the change from the present static condition into a dynamic one in the religion of the Churches, lies in this direction.

The book ought to be in the hands of every one who is interested either in evolution or in the question of the bearing of Evolution on Religion.

Also highly praised by INDIAN MESSENGER, THE HINDUSTHAN TIMES, THE D. A. V. COLLEGE UNION MAGAZINE and others

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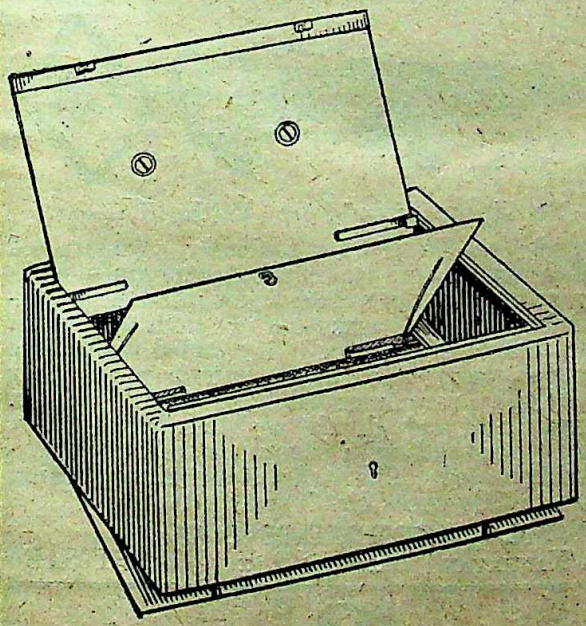

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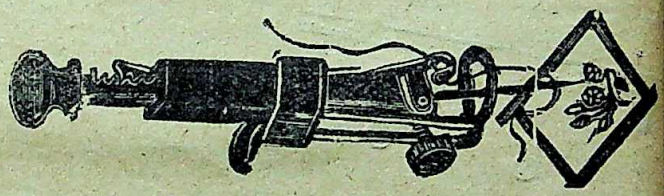

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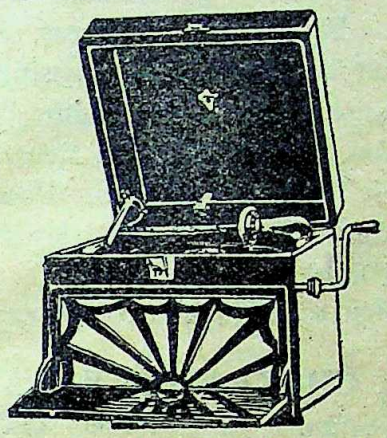

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THE MODERN REVIEW

JULY 1935

VOL. LVIII., No. 1 WHOLE No. 343

CANADA'S WAY OF TRAINING ARMY OFFICERS

BY ST. NIHAL SINGH

I

HON. Alexander Mackenzie, who headed the second ministry formed in Canada after the Confederation, was a far-sighted statesman. He realized that young though the nation was, it could not, for ever, depend for the protection of life and property from external menace upon the mother-country (Britain); and even if it could, its sense of manhood would not permit it to do so. It was, therefore, imperative that action should be taken to build up national defence.

At that period of Canada's existence—the mid-seventies of the last century—its possible requirements in this respect were as vast as its resources were limited. It had three seaboards—the Atlantic on the east, the Pacific on the west, and Hudson Bay, an arm of the Arctic Ocean, on the north. At the same time its land and fresh-water lake frontier marched over thousands of miles with that of its neighbour to the south—the United States of America, which had broken away from the British system a century or so before.

To maintain naval and military establishments adequate to any emergency was out of the question for a confederation deriving a revenue of some $20,000,000. According to the Census of 1871, the population was less than 3,700,000 persons.

II

Mackenzie got out of the dilemma in an exceedingly clever way. He decided to create the men who would possess the discipline and training to lead men in action; and to trust to them to expand, in a moment of national crisis, a skeleton militia to the required strength.

Many of his opponents must have considered him mad and accused him of putting the cart before the horse. Being a man of determination as well as of vision, he went ahead with his scheme.

The federal parliament at Ottawa passed, in 1874, a measure for establishing a military college

> ".....for the purpose of imparting a complete education in all branches of military tactics, fortifications, engineering and general scientific knowledge in the subjects connected with and necessary to a thorough knowledge of the military profession, and for qualifying officers for command and staff appointments." (37 Vict. C 36)

These words were penned fifty-one years ago. They show both the patriotism and wisdom of Mackenzie and his associates, who were determined to create men who would not only officer fighting units of various descriptions, including the technical corps, but also those in whose hands the *direction* of national defence could be placed with confidence.

III

The federal premier was not content with having an Act with such comprehensive provisions placed upon the Statute book. He worked so indefatigably that in two years arrangements had been completed for ushering the college into existence and it was actually opened on June 5, 1876.

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The location selected for it in the province of Ontario, not far from Ottawa—the Dominion capital—was salubrious and beautiful. The estate formed part of a tongue of land jutting out into lake and river. It comprised 60 acres—providing ample space for drilling and sports purposes. Contiguous to it were nearly 450 acres under federal proprietary, which could be utilized for training the cadets in tactics and strategy.

The place had historic associations. Fort Henry, situated on the estate, had figured in the making of the Canadian nation. Kingston about a mile distant had, for a brief period, served as Canada's capital.

IV

The arrangements made for the selection of young men to be trained at the college shows Mackenzie's independence of character. He realized that conditions in Canada differed materially from those prevailing in Britain; and therefore the system in vogue there could not be adopted in its entirety.

The higher rank in the British (and Indian) Army had been filled largely with men who have passed out from "public schools". For the benefit of readers who have no precise knowledge of these schools, I may add that they are public neither in the sense that they are supported from public funds—(local) rates or (national) taxes, or both—nor that the public in general can, as of right, demand—and actually obtains—admission for its children into any such schools. Maintained, in some cases, from foundations and benefactions supplemented with fees (often high) and, in other instances, conducted more or less as a purely business proposition, the persons in control can be as selective as they may like as to the class of boys or girls they admit and those they bar out. No one can say to them yea or nay. Certainly no machinery exists for reversing their decision —for over-ruling them—even in the public interest.

Institutions supported from rates and taxes which children of the poorest of the poor, without any pretensions of "gentility" of birth, can attend, as of right, are known in England as "Board Schools," inasmuch as they are conducted by local (municipal) boards of one description o another. Britons who consider themselve "gentlemen" fight shy of these schools, wher their sons and daughters must inevitably mi with those they deem as belonging to the "lowe orders". Some of them even make consi derable sacrifices to find funds to give thei progeny "public school" education. personally have come across instances tha struck me as pathetic.

The explanation generally made is tha the "public school" is conducted on lines tha conduce to developing the whole man and no merely the brain that side by side with boo learning the body is built up through sport an the character is formed. The claim is, indeed made that the system imparts discipline of a high order—develops the sense of intiative an responsibility. A "public school boy" is therefore, said to be fitted by the training he has received to rise to the top in an avocation he may adopt and become a leade of men in a moment of emergency.

The battles of Waterloo and Trafalga were won on the playing fields of Eton an Harrow. So say the protagonists of th "public school".

Critics of the system are not wanting however, even in Britain. They condemn i because, in their opinion, it produces boys an girls with a "superiority complex" and thereb keeps up and even intensifies class conscious ness.

The system is also attacked because it i considered to be too wooden, too inelastic, t serve, with any degree of efficiency, the need of modern society. It makes a fetish of sports lays over-emphasis upon "dead" language removes boys and girls from healthy hom influences, sequesters them from the work-a-da world, and so on. So it is claimed by th critics.

V

In Canada, the "public school" did no flourish. This is a matter for wonderment inasmuch as the British element predominate in her population. With the exception o Quebec, where Canadians of French extraction have things pretty well their own way, person of British descent outnumber Canadians sprun from other races, in all the other provinces.

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The Dominion, taken as a whole, preferred nevertheless to pin its faith to the "common" or "free" school, where children of all classes —rich and poor, so-called "genteel" or otherwise—may obtain education at public expense —instead of to the "public school". With the exception of certain areas—Quebec to all intents and purposes where there is credal clash accentuated by racial divergences, the school system in Canada is free from what we in India would call the "communal" taint. I have visited institutions in the Dominion where children with the most diverse social and religious heritage sat side by side in the same class room and studied from the same text-books under the guidance of the same teacher. They could not be subjected to a more potent influence to level down difference of whatever kind.

The "common" or "free" school is both the product of democracy and its parent. In this respect Canada had chosen to march with the United States of America rather than with Britain.

VI

Mackenzie and his colleagues might, of course, have taken the view that unless Canada created the "public school" type of education, it could not create officers for the Canadian Army, and might have set to work to establish a chain of "public schools" through the federated provinces, prior to founding the college for training cadets. Had they done so their action would have been applauded in Britain. They, however, saw no such need and trusted the educational institutions that then existed to furnish them the necessary raw material—of requisite quality and in ample quantity. In so doing the federal authorities were exceedingly wise : for even if this British institution could have been successfully transplanted, it would have greatly added to to cost of education in Canada and might have bred tendencies that out-and-out democrats would have condemned.

Young men who have passed the "junior matriculation" (which involves approximately twelve years' study), or any examination considered the equivalent of it by the Department of National Defence at Ottawa, can enter the competitive examination held annuallly. The medical examination to which candidates are subjected, is exceedingly rigid.

To extend the opportunity to all sections of the people, the cost of upkeep at the college is kept low. I have heard it indeed estimated that a young man can get through Kingston with half the money he would need at a University. In this matter, too, an important departure was made from the British system, which, broadly speaking, recruits the higher rank in the fighting services from opulent classes.

VII

The Royal Military College at Kingston, Ontario, can accommodate 200 cadets. The attendance is generally in the neighbourhood of that figure. Since it began, some 2,500 young men have, in fact, been admitted.

At first sight it would appear that provision for training officers is made at much too lavish a scale. The forces that Canada maintains are small. The "permanent active militia" comprises only 3,771 officers and men and the "non-permanent active militia" 134,751 effectives. There are, in addition, a small air force with 178 officers and 709 other ranks and a navy with an authorized complement of 104 officers and 792 ratings.

What business has Canada with such a limited fighting establishment, to maintain so large a college ? It may well be asked.

The answer is that only by erring on the side of training too many rather than too few officers, can the Dominion feel safe as to its national defence. By creating a strong reserve of officers capable of quickly training men, in cases of emergency, and leading them creditably in action against any foe, no matter how scientifically equipped or how valorous, it ensures itself a measure of safety without incurring expenditure that would break its back.

Canada's system of fighting reserves is its glory. The "Active Militia" has its own "reserve formations". They comprise :

(1) the reserve of officers (general list) ;

(2) reserve units for each active unit ; and

(3) reserve regimental depôts (cavalry and infantry).

In addition to these "reserve formations" there is "Reserve Militia" designed to serve,

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in time of emergency, as a contingent force. Since drill and training are on a voluntary basis the exchequer is not saddled with any expenditure.

The Navy also has a reserve and a "voluntary reserve".

The great war served to show Canada's ability to expand its fighting establishments in times of crisis. The Dominion raised, trained and sent overseas some 420,000 officers and men. This must be regarded as a highly praiseworthy effort for a country with a small population. In 1916, there were only 8,035,504 persons in the Dominion.

The war also served to demonstrate the efficiency of Canadian-trained Canadian officers. Four officers who had graduated from the Kingston college were in command of a division, each one of these divisions being Australian. Over 900 graduates and ex-cadets served and many of them were awarded distinctions of various descriptions.

Further testimony to the quality of the training given at this Dominion institution is provided by the fact that some of its products find no difficulty in obtaining commissions in the British (or Indian) Army. Those who do so are (or at least were until recently) given one year's seniority over men trained at the British military acadamies, since the course at Kingston is somewhat longer.

VIII

Cadets enter the college, usually, in their eighteenth year. Those who wish to obtain commissions in the Canadian Royal Navy and are below twenty leave after two years. Others stay on for another two years.

The course embraces academic and professional studies. English, French (Canada is officially, it must be remembered, bilingual), physics, chemistry, surveying and various branches of engineering are taught side by side with every phase of military science.

The institution is splendidly equipped for these purposes. The class rooms and lecture halls are commodious, airy, well lit and, during winter, well warmed. Neither money nor thought has been stinted in fitting the laboratories for teaching science and the workshops for affording practical training in engineering.

The staff is carefully selected for the dual purpose of teaching academic and professional subjects. If my memory is not playing me false, civilian instructors are not debarred from the institution, but, on the contrary, are assigned an important rôle in the scheme of teaching. In this matter, too, the Canadian institution differs from those of a similar kind in Britain,

The apex of the college staff is the Commandant. Invariably a fairly senior officer, he is selected for the post because he has made a mark in maintaining discipline and yet possesses abundant gifts of tact and the ability to inspire young men to put forth their best efforts. Aided by a staff-adjutant and other helpers, he works directly under the Ministry of National Defence

The democracy in Canada insists upon keeping an eye upon the institution on the efficient working of which depends, to no small extent, its safety. A delegation of leading Canadian citizens, only some of whom are military men, visits it each year, makes as thorough-going an inspection as it cares to and submits, independently, its report to the Minister for National Defence, who, himself, owes his place in the House of Commons at Ottawa to the suffrages of the voters and can remain in office only so long as he and his colleagues of the Ministry retain the confidence of the Canadian Parliament.

It is within my own knowledge that this annual inspection by representatives of the Canadian citizenry is far from being an "eye-wash." It prevents the Royal Military College staff from losing touch with the people or assuming an attitude of aloofness (much less of hauteur) towards the people—their paymasters. The Canadian statesmen who inaugurated the system were indeed far-seeing.

IX

In still another respect this Dominion institution is remarkable. Conducted, as it is, to provide against future contingencies, the intake of cadets is far larger than it would be if the college was designed merely to meet the day-to-day needs. As an inevitable consequence, a considerable percentage of the

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cadets can have no surety of obtaining a commission in the Army upon the completion of their course at Kingston. If the men in authority in Canada had taken a short-sighted view, they would have shrugged their shoulders, expressed sympathy with these disappointed young men and asked them to bear their misfortunes cheerfully in the sure knowledge that the vital interests of the nation being of supreme importance, those of an individual should give way to them. Nothing but misery could have resulted from this line of argument, however facile, for it followed the line of least resistance.

Fortunately, the creators of the Royal Military College have been humane, imaginative and resourceful. They have exerted themselves during the five decades that the institution has been running, to shape instruction in such a manner that, while it served, with the maximum efficiency, the military purpose for which it was founded and is maintained, it would, at the same time, make it possible for cadets who, through no particular fault of their own, cannot obtain a military career, to qualify themselves easily and quickly for some other avocation.

So well has this intention been carried out that any cadet who, through necessity or choice, wishes to enter a civilian occupation, has a wide choice in front of him. The teaching is so thorough, indeed, that many authorities in Canada accept the Kingston diploma as the equivalent of the B. A. degree and diploma-holders may commence legal studies or chartered accountancy without undergoing any other test. Students with a brilliant record at the college secure admission into the third or fourth year classes in one or another university in arts and science (including engineering) courses. No one who knows aught of the system is, therefore, surprised to come across men successful in one (civilian) occupation or another, who had the greater part of their higher education at Kingston.

X

I must hasten to emphasize the fact that this aim is not permitted to interfere with the real function of the college—the training of Canadians for purposes of Canadian defence.

I have already referred to the verdict pronounced by the war upon its work: and the ability of some of the cadets to obtain commissions in the British and Indian Armies.

One additional fact needs to be noted. According to the latest statistics available to me, graduates of the college include one General, five Lieutenant-Generals, seventeen Major-Generals and twenty-nine Brigadier-Generals or Brigadiers.

I wonder when India will be able to show such a record! Will it be within our time? The indications now extant do not warrant optimism in this respect.

UNEMPLOYMENT REDUCTION IN GERMANY

By J. M. KUMARAPPA, M.A., Ph.D.

GERMANY'S indefatigable struggle for national recovery is one of the most interesting events in the history of a defeated nation. In 1918 Germany was like a heap of ruins; it was a defeated, demoralized, starving nation, with a crushing war debt. During the decade after the war, she suffered more than most other nations from depression. Emergency decrees ordered excessive cuts of wages and salaries; millions were thrown out of employment; most famous and powerful enterprises in all parts of the country suffered bankruptcy; and heavy taxes placed additional burden on the already poverty-stricken people. However, under the Republic Government, the life of the country was slowly re-constructed; Germany again took her place in the Council of Nations; her industries were re-built and a severe economic crisis was successfully weathered. The period of the Republic was one of a German recovery that amazed the world.

Nevertheless, unemployment was still on the increase. Most young men and women

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upon leaving the school, university or their apprenticeship joined the army of the jobless. All professions were overcrowded, and over-population made the unemployment situation even worse. Germany, in fact, is the most over-populated of the larger countries of the West. There are 134 inhabitants per square kilometer, as compared with (inclusive of colonies) 7 in Russia, 8 in France, 12 in the United States, 14 in Great Britain and 17 in Italy. What were the young people who found no work in the Fatherland to do ? They could not migrate to less populated sections for the simple reason that the less populated parts of Eastern Germany, especially in the Corridor and in Posen, were alloted to Poland by the Treaty of Versailles. The colonies which could have furnished space and food for workless millions, were also taken away from Germany. Naturally therefore the burden of unemployment weighed more heavily and more perilously upon Germany than upon any other industrial country. She had relatively the most unemployed, her financial resources being the least able to support them, and her productive system was most hampered by lack of operating capital. It is this apalling problem of bread and freedom that afforded the Nazi Movement its opportunity.

Herr Hitler Grapples with the Problem

Though no country is free today from this terrible problem of unemployment, yet no government has tackled the problem so systematically as the Nazi Government. Economic depression, of course, still lingers on ; practically every national government in the West declares that it cannot go on supporting indefinitely the great number of jobless men and women. As business has gone deeper and deeper into depression, fear of the complete collapse of their economic institutions has forced many of the national governments to give up their comfortable prejudices and doctrines, and grapple with the real problem. Of the many great national leaders, Herr Hitler really deserves praise for what he has done for millions of unemployed in Germany with the help of his various labour-creation projects. At present 16,000,000 wage-earners and salaried employees are engaged in "regular" and "substitute" employment, some 700,000 being assigned to the latter category. In the last fourteen months, over 1,700,000 persons have been re-employed in business and industry while more than 3,000,000 have found work since the low point of employment reached about two years ago.

The present labour figures are now accepted as an indication that business is in about the same position as it was in the Autumn of 1930. Its successful battle against unemployment must be set down as the outstanding achievement of the National Socialist Government, and the perseverance with which that struggle has been waged has enabled the Nazi Government to reduce the army of unemployed men and women from 6,000,000 to 2,500,000 in the space of a year and three-quarters. Now, however, with the completion of various projects for direct employment and the exhaustion of the funds provided for their execution, a more moderate tempo has set in, virtually leaving the trend of the employment situation dependent upon a general revival of business. In the last eighteen or twenty months, this has been influenced chiefly by the secondary effects of official employment creation schemes.

Creating Opportunities for Labour

The fundamental idea with which Adolf Hitler approached large scale solution of the work programme pre-supposed that an economic recovery which returns millions of unemployed to the economic process could be brought about in the end only through private business. This position of Herr Hitler went far to quiet fears of tendencies of National Bolshevism within the National Socialist movement. Greater emphasis was given to this idea by the new decrees issued by Hermann Wilhelm Goering and Dr. Alfred Hugenberg against any interference in private business and banks, especially on the part of over-zealous Nazis who seek to combine patriotism with private profits. In order to provide relief to the unemployed, the Nazi government's financial and economic policies have been definitely and consistently subordinated to the purpose of creating opportunities for labour.

On the one hand, the demand for labour was increased by direct employment creation through the medium of public works projects

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and programmes, and indirect employment-creation by providing public funds to stimulate private investment activities and enterprises. On the other hand, the official programme has aimed at decreasing the supply of labour by withholding labour from industry, limiting women's labour to the household, restricting the mobility of labour through allocating workers into age groups, and regulating working hours. These measures have been backed up by the policy of financing and subsidizing public works on an unprecedented scale of liberality. The employment created with the aid of this government bounty has been largely devoted to repairing houses and public buildings, canal and harbour construction, bridge and road repairs and land reclamation, all of which has benefited the building trades almost exclusively. In all these schemes, preference has been given only to German firms, German products and German labour.

The centre piece of this public works programme is the Reich's auto highway project, which involves the construction of some 4,350 miles of motor roads at an estimated expense of 4,000,000,000 marks. This work will absorb, it is reported, some 70,000 workers, and the project as such is one of Hitler's pet hobbies. This network of special highspeed motor roads is to supplement the railroad lines, and is hailed as a revolution of the German transportation system. Herr Hitler has put through an extensive programme of public works for the relief of unemployment. Under the new Law for the Reduction of Unemployment, the State agreed to issue 1,000,000,000 marks of treasury notes to finance public works. The notes are to be redeemed, one-fifth each year, from 1934 to 1938. Besides these public works, others, like suburban gardening, agrarian settlement, river regulation schemes and the like, are being utilized to provide jobs for the jobless.

Farm Settlement Schemes

With the decline of industrial activity and the heavy cost of maintaining the unemployed, the Nazi Government has been giving special attention to agriculture not only as a means of feeding the nation in case of war, but as a possible source of livelihood for the surplus of industrial workers. The present programme calls for a reduction of farm debts by 50 per cent. In order to reinforce the position of large land-owners interest rates have also been greatly reduced. This is not all. The government is also putting through extensive schemes of new farm settlements, particularly in the North and in the East, where it is desired to strengthen and increase the German population in border regions. The Nazi officials have asked for 1,500,000,000 marks in order to work out their agricultural programme. And new agriculture is one of the specially favoured departments in the Nazi Government.

In carrying out its policy for decreasing the supply of labour, the Government has enforced a number of unique measures, primarily designed to give relief to the jobless and to further its educational, social and other cultural ends, and which, at the same time, have the effect of withdrawing part of the workers from business and industry. Among these expedients is the voluntary labour service, which requires every young German to devote a certain period of his life to the service of the rural community. Some 250,000 youths between the ages of 18 and 25 are continually enlisted in this voluntary service. Another device for curtailing the supply is that known as "land help", which serves the purpose of bringing young workers from industrial areas to agricultural districts, where they are employed as farm hands. For the fiscal year 1934-35, it is planned to mobilize 160,000 male and female workers on farms, but only persons between the ages of 18 and 25 will be allowed to enrol for such work. In all these enterprises, the Nazi officials are aiming at bringing about a better balance between industry and agriculture by keeping down over-development of industry and giving every possible help for the expansion of agriculture.

Labour and Industry

The revival of the employment situation is, however, not as uniform now as it was in the Spring and Summer months of last year, and the slowing down is the natural reaction to the earlier lively tempo. The present recessional movement is partly due to the

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fluctuations encountered in the automotive and building materials industries and wood-working branches. The increasing shortage of raw materials, especially in the textile industry, has also something to do with this situation. Albeit, it must be noted that industry has to its credit the greatest share of increased employment, and the number of industrial wage-earners now totals about 7,500,000, which is an increase of 50 per cent over the low point of the depression in 1932.

One of the recent developments in the labour situation, according to the experts of the Institute of Business Research, is that the output per working hour has receded in industry for the first time since 1927. This "slackening productivity of labour," measured by output per working hour, depends upon technical progress in the widest sense of the word, and is the greater the more human labour is replaced by machinery. Efficiency in the internal organization of plants and the relation between fixed and variable labour costs also affect the output per working hour. The more employment has had to be restricted, the greater has been the tendency for business to select workers from the standpoint of profit, for when the demand for labour expands less efficient workers have to be engaged.

Economic circumstances control largely the success of the Nazi regime. In fact, the Nazi movement sprang from two main sources: the sense of national humiliation caused by the terms and demands of the peace treaty, and the economic discontent associated with the penalties of defeat. The movement, therefore, has for its principal objectives a restoration of national esteem and the re-establishment of the middle class. The first aim is served by the doctrine of German racial superiority, a historical legend designed to explain away the defeat. The second aim finds expression in the economic programme mapped out by the Nazis. Though it is too early to say how much of their vast programme will materialize, yet what has been achieved in unemployment reduction within the short period of the Nazi regime speaks volumes in praise of Herr Hitler and his leadership.

SOUL VICTORIOUS

By IDA M. GURWELL

Soul, the body's guest,
Remains unhurt through crashing
worlds of matter:
Agent of the Universe: A messenger from God,
Unchanging and unchangeable,
The essence of all-being,
Standing between a world of light
and darkness
God's direct approval of humanity;
The flame of Heaven's fire
That purges and makes clean
It's attributes, the senses.

Christen the in-dwelling by any name you will
Soul is substance wise men agree;
Pervading centre no outward force can chain it
By the grace of God alone the Soul attends us
It has a judgment rare and all its own;
Painting peace upon the face of death;
Tinting the wan smile with God's
redeeming will;
It glorifies transition by its presence,
Then goes forth into the Cosmic Arena,
An honoured hero, triumphant and victorious.

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COMMUNALISM PRACTICALLY UNKNOWN IN INDIA BEFORE THE TWENTIETH CENTURY

By Sir P. C. ROY

"Religion had no connexion with civil government, but was only the business, or rather amusement, of private life.*—Maxim of Alauddin Khilji, Sultan of Delhi, 1295—1314 A.D."—Elphinstone.

"Sher Shah's (1542-45) aim was to create a secular spirit in the State and keep religion in the background, which he considered as the private concern of the individual, having nothing to do with public life."—K. Qanungo: *Sher Shah.*

"When Nadir Shah appeared on the scene (1739) the Peshwa Baji Rao suspended all plans of aggrandisement:

"Our domestic quarrels (he writes) are now insignificant; there is but one enemy in Hindostan ...Hindus and Mussulmans, the whole power of the Deckan, must assemble'."—Grant Duff: *History of the Marhattas.*

THE history of India from the 14th century, when the Moslem power was fairly established not only in Northern India but in the Deccan as well, to the dawn of the 20th century shows that communalism was practically unknown during all those long six centuries. Strange as it may appear, it is only of recent manufacture and fomented to subserve political ends. Some passages from Elphinstone's *History of India* (edited by Cowell, 1889) are reproduced here:

"The Hindus were regarded with some contempt, but with no hostility. They were liable to a capitation tax (jiziya) and some other invidious distinction, but were not molested in the exercise of their religion. The Hindus who are mentioned as military commanders may perhaps have been zemindars, heading their contingents, and not officers appointed by the crown. There is no doubt, however, that many were employed in civil offices, especially of revenue and accounts;.....under Mobarik Khilji (A.D. 1317—21) the whole spirit of the court and administration was Hindu.

"Hindus were allowed to hold positions of some importance in his (Sher Shah's) army. This policy he followed from the very beginning of his career.....One of Sher Shah's best generals was Brahmajit Gaur.....He was sent in pursuit of Humayun after each of the battles of Chaunsa and Bilgram .....We know that as early as the days of Mahmud of Ghazni the Hindus were welcome to the ranks of the Muslim army.

"Sher Shah was the first who attempted to found an Indian Empire broadly based upon the people's will. 'No Government, not even the British, has shown so much wisdom as this Pathan's,' says Keene.

"Mohammed A'dil Shah (A.D. 1553) committed the conduct of his government to one Hemu, a Hindu, who had once kept a small shop, and whose appearance is said to have been meaner than his origin. Yet, with all these external disadvantages, Hemu had abilities and force of mind sufficient to maintain his ascendency amidst a proud and martial nobility, and to prevent the dissolution of the government, weighed down as it was by the follies and inequities of its head."

Even under the Emperor Aurangzib (1659—1707), Hindus held very trusted positions in the state. Under Aurangzib's Viceroy in Bengal, Murshid Kuli Khan, the Hindus had a monopoly of all the important administrative posts in the civil department; they also held important military posts. Had the Mogul emperor any innate hatred of the Hindus, he would have discouraged, nay sharply reprimanded his Satrap. Even at Delhi the practical head of the revenue department was a Hindu.

"All the same when Jafar Khan was created Prime Minister, and he continued as such during the War of Succession, the actual administration of the revenue department was conducted by the old and experienced Assistant Diwan Raghunath Khatri, entitled the Rai-i-raian. On gaining the throne Aurangzib continued this temporary arrangement of the diwani, and raised Raghunath to the peerage as Rajah (15 June, 1658).....He was a man of sterling integrity, diligent attention to business and signal capacity for administration" J. N. Sarkar: *Aurangzib*, III, p. 72.

It is generally said that Aurangzib alienated his Hindu subjects by his bigotry and illiberal sentiments. But even under his reign

"it does not appear that a single Hindu suffered death, imprisonment, or tax on property for his religion or, indeed, that any individual was ever questioned for the open exercise of the worship of his father."—Elphinstone: *History of India.*

He, however, betrays no disinclination to utilize the services of the Rajput chiefs, Jeswant Rao and latterly Jai Singh, when he has to fight against the resourceful Marahtta leader Sivaji representing the Hindu cause. It is true the Mogul Emperor now and then sends Dilir Khan as a counterpoise, but that is because of his suspicious nature. He was more distrustful of his sons (Princes Moazzim, Akbar and others)

* This maxim can only be paralleled with that of Lenin, namely, *religion is the opiate of the people.* But Alauddin lived towards the end of the 13th century and Lenin in the beginning of the 20th—an interval of six centuries. Kemal Pasha also holds that "religion was for him the cold, clogging lava that held down below its crust the flaming soul of the nation."—*Grey Wolf* by Armstrong, p. 241.

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than of the Hindu general. The perpetual dread lest his sons might emulate his own example haunted him. It is well known that after death of Aurangzib, the Mogul Empire rapidly broke into pieces, and we find that the Hindus rapidly gained the upper hand in the administration of the country, either, as independent chiefs, or as military commanders under Muhammadan Princes.

As an example of Hindu toleration I may allude to the history of the Parsis, who are the descendants of the ancient Persians who emigrated to India on the conquest of their country by the Arabs in the 8th century. They first landed at Sanjan on the coast of Gujrat, where the Hindu rulers received them hospitably.

Another amongst the numerous instances of Hindu chivalry is given below :

Aurangzib's son, Muhammad Akbar, rebelled against his father and attempted to seize the Crown with the help of the Rajputs. The attempt signally failed ; but the Rajput leader Durgadas most chivalrously escorted the unhappy prince through every danger to the Court of the Marhatta King Shambhuji. Aurangzib was anxious for the restoration of his grandson and grand-daughter and came to terms with Durgadas. I quote below the graphic account of their restoration.

> "Akbar's infant son Buland Akhtar and daughter Safiyat-un-nissa had been left in Marwar with his Rathor allies, as the children were too tender to bear the hardships of his flight from the country in 1681. Durgadas placed them in charge of Girdhar Joshi in an obscure place dfficult of access. They were brought up [1681—96] with every care, not only for their health and morals, but also for their education in the Islamic religion."—J. N. Sarkar : *Aurangzib*,, V. pp. 281-82.

Coming nearer home, we notice a complete absence of communalism in Bengal. The independent Pathan Sultans of Bengal were the great patrons of the Bengali language, and Vidyapati sang the glories of one of them in his immortal verse. In Bengal the zemindars were more or less like the feudal lords of the middle ages in Europe. The *bara bhunyas* or the twelve semi-independent barons were left severely alone on the payment of a fixed revenue to the Imperial coffer and even this was withheld when the Mogul or the Pathan rule was relaxed at the headquarters. There was no interference in the administration of their internal affairs.

Most of the legal disputes were settled by the awards of arbitrators chosen with the consent of the parties·····Petty cases were submitted to the *punchayets* or village arbitrators whose decisions were final.

Most of these *bara bhunyas* were Hindus, and the reason for this preference can be gathered from the following extracts from *The Life of Robert, Lord Clive,* Ed. 1836, Vol. I. by Major-General Sir John Malcolm.

> "But while they [the Muhammadan rulers] succeeded to the power which these [Hindu] potentates had held, the management of finance and revenue, and all those minu arrangements of internal policy, on which the go order of the machine of government must e depend, remained very nearly in the same han in which the Mahommedans had found them A Hindu, under the denomination of minister, as Naib (or deputy), continued at the head of t exchequer ; and in this office he was connec with the richest bankers and monied Hindus the country.
>
> "A very quick and intelligent Mahommed prince, on being asked why he gave so decide preference to Hindu managers and renters o those of his own religion, replied that 'a Mahomd was like a sieve,—much of what was poured went through ; while a Hindu was like a spon which retained all, but on pressure gave back, required, what it had absorbed.'
>
> "But there were other reasons which promp Mahommedan princes to employ and encour Hindus, both at their court and in their armi They formed a counterbalance to the ambition a turbulence of their relatives, and of the chiefs a followers of their own race. This feeling opera from the emperors on the throne of Delhi, wh in the very plentitude of their power, down to t lowest chief: and it is from its action combin with that influence which the wealth and qualit of the Hindus obtained, that we are, in a gr measure, to account for the easy establishment a long continuance of the Mahommedan power India. The new dominion was attended w little of change, except to the Hindu soverei and his favourites. *The lesser Rajas (or princ gave their allegiance and paid tribute to a Maho medan instead of a Hindu superior, while th condition and local power continued nearly same.*
>
> "Hindu ministers and officers served probab to greater profit the idle and dissipated Mogh than they could have done a master of their o tribe; *and as there was complete religious tolerati* and their ancient and revered usages were seldo or never outraged, they were too divided a peo upon other subjects to unite in any effort to ex conquerors, who, under the influence of vario motives, left to them almost all, except the nam of power". (Italics are mine).

During his Viceroyalty, Murshid Kuli Kh employed as his revenue officers and councillo trusty Hindus, and was entirely guided by th advice ; prominent among these were Darp narayan, Bhupati Roy, Kishore Roy and Jeswa Roy* and Raghunandan. Even high milita posts were thrown open to the Hindus. Laho Mull and Dulip Singh, though Hindus, we employed as commandants against recalcitra defying Hindus. Among zemindars, Ramjiv and his right hand man Dayaram, as al Raghuram held at times important military pos

During the Nawabship of Ali Verdy, t Hindu Nandalal held the highest milita command in the earlier portion of his reig

* Jeswant Roy, who had been one of the minist of Murshid Kuli Khan, was a wise ruler and eminent financier. He did everything in his pow to foster trade (Bradley-Birt, *l.c.*)

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Raja Janakiram was his most trusty councillor; his sons Raja Durlabhram and Raja Ramnarayan were equally the holders of the highest posts. Chinmoy Roy, Virudatta, Kirtichand, Amrita Roy, Chintamoni Das and Gokul Chand were the leading dignitaries in the revenue departments and later on Raja Rajballabh of Dacca from very humble beginning rose to be Naib-Subadar. Rajaram was in a manner his plenipotentiary in negotiations. Dewan Manikchand and Umedram occupied positions of importance. Not only were the Hindus held in high esteem in fiscal affairs but often were entrusted with military commands. Durlabhram, Manikchand, later on Mohunlal* and Syamsundar showed bravery on the battle field.

In fact the real trouble of Nawab Ali Verdy Khan was owing to the defection and perfidy of the *Moslem* lieutenants; they had not the least scruple in throwing off their allegiance to Ali Verdy and making common cause with the Marhattas. Indeed, not a trace of religious bigotry or communalism is discernible throughout. Self-interest alone is the guiding motive.

It will thus be seen that during the Moslem period from the 13th century uptil the battle of Plassey the Hindus of Bengal had never occasion to feel that they were under an alien rule. The highest offices—civil and military—were thrown open to them. It is again a remarkable fact that with the exception of the Raja of Birbhum all the big zemindars were Hindus. Kali Prasanna Banerji, the author of *Nawabi Amal* in Bengali. asserts that only *one-sixteenth share of the zemindaries fell to the lot of the Moslems.*

A casual reader of the history of India is apt to run away with the idea that it was Akbar alone who adopted a policy of religious toleration and sought the co-operation of the Hindus in the administration. It has been pointed out that from the time of Ala-ud-din Khilji no Hindu ever laboured under any civil disabilities.

It will also be abundantly clear that there was no such thing as Moslem solidarity. The Moslem ruler enters into an alliance, offensive and defensive, with the Hindu chief, against his own co-religionist and the Hindu ruler in turn also does the same. The Moslem *as Moslem* is never found to show a jot of communalism.

The Hindus had suffered from foreign invasions from the earliest times, but it often happened that the foreign conquerors were absorbed completely into the Hindu society as the Scythians. With Muhammadan conquerors, however, such absorption was not possible.

"The Muslim civilisation was distinct and individualistic and did not suffer absorption into the Hindu civilisation. The Muslim kings considered their wars as holy *jihads*, destroyed temples, converted the Hindus, and oppressed them. But gradually between the two great communities the spirit of toleration sprang up. The Muslim kings employed Hindu ministers, took the help of Hindu chiefs, married Hindu wives and patronised Hindu literature (especially the vernaculars). The Hindu kings of Vijaynagar employed Muslim soldiers. gave them land, built mosques for them and respected their faith. The Muslim Sultans also employed Hindu soldiers. The intercourse between the Hindus and Muslims in camp brought about a mixture in their language resulting in the origin of the Urdu language. The Muslim king, Zainul Abedin of Kashmir, appointed Hindus to state offices and followed a policy of toleration. Similarly Hussain Shah of Bengal was liberal... Vernaculars were also patronised. Bengali owes no small debt to Hussain Shah and Nasrat Shah for its free development unfettered by Sanskrit. The Bengali *Ramayana* of Krittivasa and *Mahabharata* of Kasidasa are the household literature of the Bengalis. The poets, Vidyapati and Chandidasa, sang their exquisite lyrics.

"Reformers of catholic ideas preached the essence of religions, and rose superior to the dead forms of religion, and hard caste rules, and preached the equality and dignity of man as man. Ramananda, a follower of Ramanuja, was a high caste Brahman and preached in Hindi the cult of Ram (and Sita) to all castes, even Chamars or leather workers. The most important of his disciples were Raidas and Kabir. The latter was a weaver by caste. He taught that the God of the Hindus and Muslims is the same, there is no distinction between Ram and Rahim; in fact, all religions were equal. In Maharashtra Namadeva preached in Marathi that the God of the Hindus and Allah of the Muslims is the same One God Both he and the Brahman saint Eknatha mixed freely with the untouchables, and taught dignity of man as a man. The Bauls of Bengal were preaching that man is man, and is above all caste or religion. Chaitanya flooded Nadiya and Bengal with his Bhakti Cult, taught equality and even had Muslim disciples. Vallabhacharyya established a Vaishnava Cult in Northern India. Nanak taught that truth is equally to be found in Islam and Hinduism, levelled caste distinctions and preached universal toleration. He had many Muslims as his disciples—K. P. Mitra: *Indian History for Matriculation*, pp. 112-15

The fact is, the Hindu-Moslem *disunion* is of recent manufacture or creation. Three decades ago it was scarcely known. In my days of boyhood during the Durga Pujah festival, my father, grandfather, and great-grandfather used to invite the Kazis of Gadaipur (near our native village) to attend the Jatras and they invariably responded to the invitation. Such was the case everywhere in Bengal. Perfectly amicable and cordial relation existed between the two great communities.

Bradley-Birt writes thus of the amicable relations between the two communities in 1906 in his *The Romance of an Eastern Capital*:

* When Meer Jaffer agreed to separate himself. with a large body of troops, from the Nabob's army" (Malcolm's *Clive*, Vol. I. p. 254), it was the Bengali Hindu, Mohun Lal and the Bengali Mussulman, Mir Madan, who did not desert the Nabob, showed prowess on the battle field, but could not of course, retrieve the fortune of the day.

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"Even the Hindus pay homage at the shrine of Sheik Muhammad Yasuf. If the ryot is in fear for his crop, he brings a handful of rice. If his child is ill, or his cattle a prey to disease, he says some small propitiatory offering on the tomb. If the harvest has been plenteous, he gives a bundle of rice straight from the field as a thank-offering. In joy or in sorrow the tomb of the Saint plays its appointed part in the inner life of the people.

"A short distance away, across the fields, there lies the tomb of Pagla Saheb, (Mad man), so much venerated by both Hindus and Mahomedans that parents offer at it the 'coti' or queue of their children when dangerously ill."

Cf. also:

"Religious quarrels between Hindus and Mahomedans are of rare occurence. These two classes live in perfect peace and concord and majority of the individuals belonging to them have even overcome their prejudices so far as to smoke from the same Hookah."—Taylor: *Topography of Dacca* (1840), p. 257.

The contrast between Europe and India in so far as it relates to religious toleration is illuminating.

The history of Europe till lately is emphatically the history of religious persecution of the most revolting type. Not only the crusaders, spurred on by the fiery anathemas and phillipics of Peter the Hermit and the like, went through harrowing privations in their attempts to rescue the holy sepulchre from the "infidels", but cruel long-standing wars originating in religious dogmas decimated and disfigured Europe for centuries.

Let me contrast the European crowned heads with their contemporaries in India.

"It was, therefore, with reason that Charles V at the close of his career, could boast that he had always preferred his creed to his country, and that the first object of his ambition had been to maintain the interests of Christianity. The zeal with which he struggled for the faith, also appears in his exertions against heresy in the Low Countries. According to contemporary and competent authorities, from fifty thousand to a hundred thousad persons were put to death in the Netherlands during his reign on account of their religious opinions. .....But we know that, between 1520 and 1550, he published a series of laws, to the effect that those whe were convicted of heresy should be beheaded, or burned alive, or buried alive."—Buckle: *History of Civilization.*

The Dutch wished to adopt, and in many instances did adopt, the reformed doctrine; therefore Philip (1555-1598) waged against them a cruel war, which lasted thirty years, and which he continued till his death, because he was resolved to extirpate the new creed. He ordered that every heretic who refused to recant should be burned..... Of the number of those who actually suffered in the Low Countries, we have no precise information; but Alva triumphantly boasted that, in the five or six years of his administration, he had put to death in co blood more than eighteen thousand."—Ibid.

In comparison with this dismal episode Ind stands out in bright and bold relief. Into t Malabar coast Mohammedan inroads could n penetrate. In this region the Hindu kings e joyed absolute immunity—but their spirit toleration awakens our admiration. The Syri Christians obtained a footing in Cochin a Travancore as early as the 1st or 2nd centur They were welcomed and offered hospitality a allowed to profess their religious practices witho let or hindrance, with the result that to-day find that fully one-third of the population Travancore profess the Christan faith. When t Parsis, persecuted in the land of their birth, sail to the Bombay coast, the Hindu Raja offer them safe asylum as shown above.

It has been seen that the Hindus during t Moslem Period from the 14th century onwar never laboured under civil disabilities on accou of their religion and that a spirit of catholic and toleration pervaded the policy of the rul whereas within recent times in England, not on Catholics but even dissenting Protestants we subjected to vexatious exclusions. Any stude of the constitutional history of England is awa of this.

"The 'Test Act' (under Charls II) was intend to exclude all Catholics from office by a test whi could not be evaded, and which would consequent compel all office-holders who were Catholics secret to declare themselves.

"More striking in the popular judgment a equally essential to future progress were the ste taken towards religious toleration.

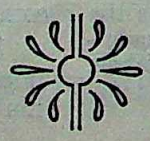
"The Test Act was at last repealed in 1828. the next year the even more important 'Catho Emancipation Act' was passed.

"The act of emancipation admitted Catholics both houses of parliament and to all public offic local and national, except a very few. Comparative little yet remained to be done in this direction, b Jews were not admitted to Parliament until 18 nor nonconformists on equal terms to the unive sities untill 1871."—Extract form the *Constitution History of England by George Burton Adam* Ed. 1933.

The French philosopher very rightly observes

"Such, reigning over the greatest empire that h ever been, were those two admiral sovereigns, An ninus Pius and Marcus Aurelius. History preser but one other example of this heredity of wisdo on the throne, in the persons of the three gre Mogul Emperors, Baber, Humaioun, and Akbar, t last of whom offers such striking points of rese blance to Marcus Aurelius." *Marcus Aurelius.*

[This article is, substantially, a chapter of the for coming second volume of the Author's *Life a Experiences*].



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ISLAM—ITS REAL SIGNIFICANCE

By WAHED HUSAIN

WHAT is Islam? It is the religion of resignation to the will of God. It came to the world to do away with discord. Its chief aim is to establish peace on the earth and brotherhood of man. It is, therefore, called the religion of peace. Islam literally means "peace", as well as "resignation". Edwin Arnold in the preface to his poem called "The Pearls of Faith, the ninety-nine names of Allah" says:

> "The soul of Islam is the declaration of unity of God; its heart is the inculcation of an absolute resignation to His will. Not more sublime, in religious history appears the figure of Paul the tent-maker, proclaiming "the unknown God" at Athens, than that of the camel-driver Muhammad .....abolishing all the idols of the Arabian Pantheon, except their chief—*Allahtala*, God the most high—and under that ancient and well-received appellation establishing oneness of the origin, government and the life of the universe. Thereby that marvellous and gifted teacher created a vast empire of new belief and new civilization, and prepared a sixth part of the humanity for the development and reconciliations which later times will bring."

It may be pointed out that Islam should not be confounded with the *Muhammdanism of the present day*, which is but an ossified and degenerated form of Islam.

The real significance of "Islam" is "submission", "making peace", "entering into peace with others".

This significance involves twofold idea: (i) making peace with God, and (ii) making peace with man. So far as the first proposition is concerned, it implies that there should be no discord between man and his Maker, no conflict between his will and that of God; *that is to say*, acting in perfect concordance with the will of God. This can be attained, according to the Texts and Traditions, by self-control and self-discipline*; by subordinating one's desires † and living in contentment amidst trials and tribulations. The self-discipline requires that one should refrain from complaining against adversity when it befalls him and bear it with entire resignation to the supreme will of God. A lip-deep profession of resignation is not sufficient. The ideal of "resignation" must be realized and translated into action. This realization, according to the teaching of the Quran, must be so vivid and perfect as to enable a Muslim to say without any reservation that:

> "My prayers and my sacrifices and my life and my death are solely for God"—6 : 163.

The second proposition implies that man must live in harmony and fellowship with others by making up differences if there be any, and show his good will by doing good to them. This includes the duty of 'service to man'.

This twofold idea is expressed in the Quran thus:

> "Yea, whoever *submits himself entirely to Allah* and he is the doer of good (to others), he has his reward from his Lord and there is no fear for him, nor shall he be grieved"—2 : 12.

The import of the above text is clear. When a man lives in harmony with God and man by subordinating his "self" (*nafs*=ego), he cannot but live in peace. And when mankind, or for a matter of that the major portion of them, try to live in peace, such a course of conduct leads to the establishment of universal peace on the earth.

It has, therefore, been aptly said that Islam is the religion of peace and that it has come to establish peace on the earth. Before its advent, history tells us that the various tribes in Arabia and the races in her neighbouring countries had been at constant wars and strifes and committed barbarities and excesses without much regard to human life and property. Islam put an end to the barbarous acts of the jarring tribes and races by establishing peace and harmony, and proclaiming equality, freedom and fraternity. This democratic doctrine, followed by the proclamations * of

* *Tahzibun-nafs.*

† "The love of the world is the root of all evils"—Saying of the Prophet.

* Reference may be made to the two famous charters granted by the Prophet during his ministry.

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the Prophet, led to the establishment of peace. Further, wherever the Islamic religion has been carried, brotherhood of Islam has been established. Hence it is not euphemism or exaggeration to say that Islam is the religion of peace leading to the establishment of equality and fraternity.

The Quran further says that "Islam is the religion acceptable to God". The passage may be interpreted in two ways. Apparently it means Islam is the *only* religion acceptable to God. But, it has a deeper significance which implies that the *religion of 'peace' and 'resignation'* is the only religion acceptable to God. The verse quoted in translation above (2 : 12) clearly points out the inner meaning of Islam. No other religion which does not aim at establishing peace on the earth, or does not inculcate "entire resignation to God", and "service to man", is acceptable to God. This is the necessary corollary of the doctrine propounded in the above text. This corollary is thus stated :

> "And whoever desires a religion other than Islam, it shall not be accepted from him, and hereafter he shall be one of the losers"—3 : 84.

The stand-point of the Quran is that religion is *not a religion properly so-called* if it is not founded on entire resignation to God and service to man. Consequently, Islam which is the religion of peace and resignation, is said to be acceptable to God.

It should be noted that *Salam* * is the ordinary mode of greeting among the Muslims. It means "peace be on you". (*as-salam' alaikum*). According to the Quranic view this mode of greeting will be in the heaven also. The Quran says :

> (1) "And their greeting in it (Abode of Bliss) shall be peace"—10 : 10.
> (2) "They shall not hear therein vain or sinful discourse except the word "peace," "peace"—56 : 25 and 26.

Paradise is another name for the "Abode of Peace"—10 : 25. Thus the goal of Islam is the attainment of peace both in this world and the next.

It should be borne in mind that when a man attains peace of mind, there is a cessation of his ungovernable desires and passions. After conquering his "self", he lives in the tranquility of his soul. This state is called the "soul at rest" (*nafs-i-nutmainna*). This is one of the mental states in which the tranquillity of mind is attained.

Islam—not a militant religion

There have been much misrepresentation regarding the attitude of Islam. They have given rise to various misconceptions. One of the misconceptions is to the effect that Islam is a militant religion. Efforts have been made to paint it in an unfavourable colour by those who, having been unable to check its progress adopted the tactics of minimizing its importance, and extolled the virtues of their respective religion. It is, therefore, deemed necessary that the teachings of the Quran relating to the subject should be placed before the reader.

I quote here a few verses showing the peaceful nature and the real spirit of Islam :

Re : *Brotherhood of Islam,* the Quran says :

> (1) "The believers are but brethren"—49 : 10.
> (2) "And remember the bounty of God conferred on you. Whereas you were enemies, He inspired love in your hearts and it dawned upon you that you are brothers."
> (3) "No man is a true believer unless he desires for his brother that which he desires for himself"—*Saying of the Prophet.*

Re : Attitude of *non-violence* :

> (*a*) "Turn away the word or deed which is evil with what is better, and behold ! the man between whom and thyself there was enmity become, as it were, thy warmest friend ; but none shall attain to this (perfection) except they who are patient ; nor shall anyone attain thereto except he who is endowed with a great sweetness of temper"—41 : 34-35.
> (*b*) "Invite men unto the way of thy Lord by wisdom and mild exhortation, and hold disputation with them in the most condescending manner : for thy Lord knows him who strays from His path and He who are rightly directed"—16 : 125.
> (*c*) Speak unto my servants (Muslims) that they speak mildly (unto the un-believers lest you exasperate them) : for Satan soweth discord among them, and Satan is a declared enemy unto man"—17 : 53
> (*d*) "Dispute not against those who have received the scripture but in the mildest manner : except against such of them as behave injuriously : and say : we believe in that which has been revealed to us and revealed to you, and our God and your God is one, and to Him do we submit."—29 : 46.

Vide Theory of Sovereignty in Islam, p. 111-112 (by the author) where the charters are quoted.

* The root meaning of *Salam* and *Islam* is the same, viz., "peace"

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As to the non-Scriptural people, *i. e.*, who are not Jews and Christians, the Quran says :

(*e*) "Revile not those (the idols) which they invoke besides God, lest they maliciously revile God without knowledge. Thus we have prepared for every nation for their works : hereafter they shall return unto God and He shall declare unto them what they have done"—6 : 109.

(*f*) "Deal with them as ye deal with the People of the Book"—*Saying of the Prophet.* (*Vide* Baladhuri, p. 267).

Re : *Dealing justly with other races :*

(*i*) "God does not forbid you, respecting those who have not made war against you on account of your religion and who have not driven you out from your homes, that *you show them kindness and deal with them justly* : Surely God loves the doers of justice."

"God only forbids you respecting those who made war upon you on account of your religion and drove you out from your homes, and backed up others in your expulsion, that you make friends with them".—60 : 8 & 9.

(*ii*) "The blood of non-Muslim (*Zimmi*) is like the blood of the Muslim"—*Saying of Hazrat 'Ali.*

Re : *No Forcible Conversion* :

(*i*) "There is no compulsion in religion. Verily the right and wrong are (now) distinguishable. (*i. e.*, Islam offers only an explanation of the difference between right and wrong.)—2 : 256.

(*ii*) "If thy Lord has pleased verily all who are in the earth would have believed in general. Will you therefore forcibly compell men to be believers ? No soul can believe but by the permission of God : and He shall show wrath to those who will not understand."—10.

(*iii*) .....Moreover whether We cause thee (the Prophet) to see any part of that (punishment) with which we have threatened them, or whether We cause thee to die (before it is inflicted on them), verily *unto thee belongs preaching only, but unto Us inquisition.*"—13 : 40.

(*iv*) "And if you (people) reject (the truth), nations before you did reject it ; and nothing is incumbent on the Apostle but a plain delivering (of the message)."—29 : 18.

(*v*) "Invite them to this (to Islam) and be steadfast in the right path, as thou hast been commanded ; and follow not their vain desires : and say, I believe in the scriptures which God hath sent down ; and I am commanded to *establish justice among you* : God is our Lord and your Lord ; unto us will our works be imputed, and unto you your works ; *let there be no wrangling between you and us* ; for God will assemble us (at the last day) and unto Him shall we return."—42 : 15.

(*vi*) "Say, O unbelievers, I will not worship that which ye worship ; nor will ye worship that which I worship. Neither do I worship that which ye worship ; neither do ye worship that which I worship. Ye have your own religion, and I my religion (*i. e.*, our recompense, *viz.*, we shall bear the consequences of our acts performed in the name of religion).—109 : 1-6.

Many passages similar to those cited above, may be quoted. They clearly show the peaceful attitude and the real spirit of Islam. On the face of the array of the Quranic Texts and Traditions, it will be a sheer perversion of truth to say that Islam is a militant religion.

Jehad or Religious Warfare

It may be asked, what about the *Jehad* ? I may briefly state here the purports of the texts relating to Jehad.

Permission for Jehad is granted only under the following circumstances ; *viz.* :

(1) When Muslims are *unjustly* persecuted or are turned out of their homes *injuriously* for their belief and mode of worship—(22 : 40).

(2) When any people oppress "the poor—men, women and children" of a town and the inhabitants cry for help—(4 : 77).

(3) When rebels attack, or conspire to expel the Muslims for their country—(8 : 30, and 9 : 13).

(4) When any nation attacks *first* the Muslim territory and violate the sanctity of their home and hearth.

(5) When any people interfere with the due observance of their religious rites and worship.

The Quran assigns the following reasons for *Jehad* :

(1) If violence is not repelled "verily monasteries and churches and synagogues (oratories) and mosques wherein the name of God is frequently commemorated, would be utterly demolished"—(22 : 41).

(2) If wicked people are not kept under control, "the earth would have been utterly corrupted"—2 : 251.

(3) "If you be afraid of fighting or be negligent in defending yourselves, your possession will be taken away and the sanctity of your home and hearth will be violated."

In the *Sahih* Bukhari we find the following tradition recorded :

Once Abdur Rahman-bin-Auf with a number of Muslims came to the Prophet and said, "O Prophet of God, when we used to worship the idols, we were respected and honoured among our people, but after our acceptance of Islam, we have become powerless and lowered in the estimation of our tribesmen. Will you not therefore permit us to defend ourselves with sword and fight the Quraish ?" The Prophet replied, "I have been sent to show mercy and forgiveness. I cannot, therefore, permit you to take up sword and fight."

To avoid violence and bloodshed, the Prophet issued proclamations and granted charters two of which are still extant. They throw a flood of light on the subject of religious warfare, as well as on the recognition of the civil rights and religious

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fredom of the non-Muslim races. I quote here the relevant portions only.

First Charter——"This Charter given by Muhammad the Prophet, to the believers.....and *all individuals of whatever origin*.....all these shall constitute *one nation*... ..The state of peace and war shall be common to all Muslims ; no one amongst them shall have the right of concluding peace with or declaring war against the enemies of his co-reliogionists. The Jews who attach themselves to our Commonwealth shall be protected from all insults and vexations , *they shall have equal right*.....The Jews of various branches.....and all others domiciled in Medina *shall form with the Muslims one composite nation*. They shall *practise their religion as freely as the Muslims* ; the *clients* (i, e., the protected) and *allies* of the Jews shall enjoy the *same security and freedom*.....The clients and allies of the Muslims and the Jews shall be as respected as the patrons....."*

This Charter confers freedom, equality and religious liberty on Muslims and non-Muslims alike. As the Prophet was conscious that the Commonwealth he founded, contained and would contain peoples belonging to different nationalities, he distinctly stipulated in the charter that *they all together would form one composite nation.* This is an index to the ideal of nationhood in Islam. Hence the Muslim nation is not an *exclusive* nation of one race or tribe, but a congeries of diverse nationalities. There is no exclusivism in Islam, not does it recognize Geographical limits.

The second Charter granted to the Christians belonging to different nationalities, brings out more clearly the basic principles on which the Islamic Commonwealth was founded. It runs thus :

"To the Christians of Najran and the neighbouring territories—the security of God and the pledge of the Prophet are extended—for their lives, religion, and their property—to the present and absent and *others besides*. There shall be *no interference* with their *faith* or their *observances* ; nor any change in their *rights* and *privileges* ; no bishop shall be removed from his bishopric, nor any monk from his monastery, nor any priest from his priesthood ; and they continue to enjoy everything great and small as heretofore ; *no image or cross shall be destroyed* ; they shall not oppress nor shall be oppressed ; they shall not practise the right of blood-vengeance as in the Day of Ignorance ; no tithes shall be levied from them ; nor shall they be required to furnish provisions for the troops."

The importance of the second Charter lies in the fact that the Prophet granted not only the full security of life, property, and persona freedom, but declared religious neutrality. Such Charters were also granted by the successors of the Prophet. But I refrain from quoting them to avoid repetitions.

I shall quote here one proclamation relating to the rules of religious warfare. The language in which it is couched is rather terse, but very clear and illuminating. This proclamation was issued by the first Calip (Abu Bakr) just after the death of the Prophet when he despatched an expedition under the command of Osama. He addressed the troops and charged the Commander thus :

"See that thou avoidest treachery. Depart no anywise from the path of rectitude. Thou shalt *mutilate none*, neither shall thou *killed any child or aged man, nor any woman.* Injure no the date palm, neither burn it with fire and cut not down any tree wherein there is food for man or beast (*i. e.*, their cultivation). Slay not the flocks, or herds, or camels saving for needful sustenance. Ye may eat of the meat which the men of the land shall bring unto you in their vessels, making mention thereon the name of the Lord. And the monks with shaven heads, if they submit, leave them unmolested. Now march forward in the name of the Lord and may He protect you from sword and pestilence."

The Quran also says :

"And fight in the way (for the religion of God *against those who fight against you*, but transgress not *by attacking them first* ; for God loveth not the transgressors".—2 : 109.

Such are the injunctions of Islam regarding Islamic Jehad.

Now it may be asked how the acts of depredation, pillage and plunder of the invaders and the conquerors belonging to the Islamic faith, are to be reconciled with the teachings of the Quran and preachings of the Prophet ? In order to solve this enigma we have to look to the Ethnology and ascertain who were those invaders and conquerors. History tells us that they belonged to the nomadic and sanguinary races known as Moors, Berbers, Tartars, Mongals, Kurds, Turks, Afghans &c., who can hardly boast of high culture and civilization in the Medieval Age. They lived in sandy deserts of north Africa, the wilds of Central Asia and the fatnesses of the mountainous regions of Afghanistan. They burst forth from their ethnic cells, invaded territories and established kingdoms some of which became the centre

* I have quoted in extenso the two Charters in my book called *The Theory of Sovereignty in Islam*, pp. 111-113. Both the Charters are to be found in the *Recension* of Ibn Hisham, pp. 341-343 and *Futuh-ul-Buldan* (Baladhari), p. 55.

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of culture and civilization such as Bagdad, Cairo, Cordova (in Spain) and Delhi.

In the beginning of the twelfth century there were irruptions of Tartars and Mongol hordes.

These hordes led by Hulaku, Chengiz Khan and their lieutenants sacked Bagdad and destroyed the splendid civilization of Islam. * After the conversion of their descendants, they retained their fierce temparament and the savage instinct of the semi-barbarous races. Their *invasions and conquests were not Jehad,* but the wars of aggression and aggrandisement. They committed atrocities and barbarities according to their racial habit and personal predilections. Can it be expected that the descendants of the destroyers of Islamic kingdoms and Islamic culture and civilization, would have acted otherwise ? Islam is no more responsible for their misdeeds than Christianity is responsible for the massacres and pillages of the marauding Crusaders, † for the extirpation of the Red Indians, or for the lynching of the Negroes in America.

* *Vide* Account of the sack of Bagdad and the fate of the Arab Empire in "*The History of the Scaracens,*" pp. 397-99.

† Gibbon's *History of the Rise and Fall of the Roman Empire* re : accounts of Right Crusades.

But when the influence of the teaching of Islam worked in their nature, their temparament was softened, rudeness and savage instinct worn out and they became much more civilized than before. Their plundering invasions ceased, and the kings, Sultans and Emperors from those races built up prosperous kingdom and established stable Government. * The Turks became the "polite gentlemen" of Europe and the Mongols became "the polished Mughals in India". No doubt some foreign adventurers committed excesses and destroyed the peace of the Islamic kingdoms from time to time. But Islam as a religion had nothing to do with the excesses of the desperadors.

From the strain of my writing it should not be understood that my object is to defend the indefensible conduct of those who committed acts of barbarities or indulged in excesses. My object is to place before the reader the Texts of Quran and the teachings of the Prophet, so that the misconceptions regarding Islam, which have given rise to various prejudices and racial hatred, may be removed, and the true teaching of Islam may be known to Muslims and non-Muslims alike.

* "Administration of Justice during Muslim Rule in India," p. vi (Preface).

RAJENDRA LALA MITRA : SOME PERSONAL REMINISCENCES

By THE LATE JOGINDRANATH BOSE OF BAIDYANATH-DEOGHAR

In His Villa "Arcadia"

IN quest of health Rajendra Lala came to this place (Baidyanath-Deoghar) in the autumn of 1880. Deoghar had then just bloomed into a fashionable sanitarium and great was the benefit to his health that the savant derived from a short stay here. He at once conceived the idea of building a villa in the lovely environs of the town, and the idea became an accomplished fact in less than two years. It is a decent moderate-sized house with extensive grounds, having a pleasant situation and commanding to the east and the west beautiful scenery of green hills, undulating woods and meandering hill streams. Rajendra Lala came to cherish a fondness for this retreat in this romantic spot and half endearingly and half admiringly called it "Arcadia." During the last decade of his life, he used to spend the Puja season and some of the cold months almost every year in this lovely villa, which was thus the scene of a part of his literary labours. The oxygen of the Baidyanath air never failed to add strength to his nerves and vigour to his brain. Whenever he came here, after a brief stay, the palor of his cheeks would vanish, giving place to a ruddiness unusual in a man of his age, and he would gain flesh, weighing a few pounds more when he left it than when he entered it,—a fact that testified to the natural vitality of his constitution. It was here that I had frequent opportunities of meeting the Doctor and came to know him closely.

His Physique

Physically Rajendra Lala formed an honourable exception to the general run of literary Bengalees who ignorantly or, what is more true, indolently sacrifice their health and strength to

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inordinate brain culture. He was by nature endowed with a superb physique, which was quite unlike that of an ordinary Bengalee. He was taller, broader, brawnier and sinewier than many of that class of Bengalees one sees at political or literary gatherings. Even in his old age when, attired in trousers and chapkan and a brimless cap, worn *a la militari*, Rajendra Lala strode the public streets, he commanded the attention and admiration of the passers-by by the very imposing character of his person. To a majestic figure was joined a head leonine in its structure, and having a cast that was eminently intellectual, and what was particularly striking was that the head and the figure were proportionate to each other—a rare combination in intellectual Indians in general. Rajendra Lala's person was as grand and impressive as his intellectual character. His physical and mental development might be said to have been harmonized in an admirable way.

His Culture

To know something of everything and everything of something is culture, says Lord Brougham. Rajendra Lala was a bright example of this ideal of a cultured man. He knew everything of one thing, that is, Indian antiquities, and something of every other thing under the sun. His friends and companions were taken aback by his knowledge on subjects quite out of his province. He seemed to take a keen delight in surprising his friends by putting them questions on the different branches of learning of which he knew they knew nothing and then answering his own questions. This seemed to afford the Doctor much intellectual amusement, and I suspect that it served to feed that intellectual pride in him which is natural to every man of extraordinary powers and attainments.

His intellectual sportiveness showed itself in another way. Whenever he came into contact with a man of recognized position in any of the learned professions or a man who is regarded as an authority on any special branch of knowledge, he would open conversation with him on his own subject and bring forward some of its most difficult or intricate questions as the special topic to be discussed between them. In such encounters, he fought hard to establish the truth or reasonableness of his own contentions. Once when an eminent judicial officers came to see him in his villa at Baidyanath and became his guest for a day, Rajendra Lala broached some complicated points of civil law as the topic of the evening and took the breath out of the legal luminary by learned and acute argumentation. Rajendra Lala had a friend whose forte was religion and theology and who was a theist in faith. To talk with him on theological matters was a great pleasure to him, but it was always with the view of convincing him of what he thought to be the weak points of natural religion and theistic theology. Not to agree but to disagree with others was the normal tendency of his mind and he revelled in it. His strong individuality would not let him identify himself with any man on any subject. An old friend of his used sometimes to taunt him with the remark, "If the crowd perchance go right, you purposely go wrong," and I would not say that there was not a grain of truth in those upbraiding words.

A man of such wide culture could not but be endowed with a strong memory. And indeed Rajendra Lala's memory was quite phenomenal. "What once enters into your head through your ears can never escape, but is there imprisoned forever," said a friend of his to Rajendra Lala, and this friend was one who had life-long experience of him. That this was far from being a mere figurative compliment was felt by all who knew him intimately.

As a Politician

Rajendra Lala was as deep and enthusiastic as a politician as he was erudite and keen as an antiquarian, as a leading member for a good many years and latterly as president of the British Indian Association, as a member of the Bengal Legislative Council, as a commissioner of the Calcutta Municipality, as a leading contributor to the pages of the *Hindoo Patriot* during the life-time of Kristo Das Pal, and as its editor-in-chief after his death. Rajendra Lala had an intimate connection with Indian politics that lasted for about half a century. He was held in the highest respect by Kristo Das Pal and it was a known fact that many a time the credit of the wisdom of his political views belonged primarily to Rajendra Lala. Kristo Das Pal and Rajendra Lala Mitra formed the two complements, were, as it were, the brain of the British Indian Association, the most powerful political body in all India in those days, and if that Association frequently guided the Government, it was Rajendra Lala and Kristo Das Pal who guided that Association. Rajendra Lala's politics, however, were not always of a liberal character. He was rather anti-democratic in many of his predilections and tendencies. But he was never to be found in the same boat with the Indian Government, which is notorious for its antagonism to democratic ideas. Almost a world separated Rajendra Lala's conservatism from that of the British Indian Government. Necessarily he was on many an occasion found to be differing widely from the progressive section of Indian politicians on the one hand and the Government on the other. What he valued very highly was independence in thought, and if I studied him aright, he rather felt proud of the absolute splendid isolation in political attitude to which he was led by his loyal devotion to the strong spirit of independence in him, an isolation which possessed in his eyes a glory of its own,

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and which was its own reward, a reward far more precious to him than any praise, however high, which agreement with the popular party could have brought to him. As a remarkable instance of his isolated position in politics, I may mention the fact that he was nothing of an eulogist of Lord Ripon. In the course of a hot discussion with a friend on the viceroyalty of Lord Ripon, the gentleman happened to observe that his lordship had at any rate good intentions, whereupon Rajendra Lala thundered out, "then go to—". The allusion of course was to the common proverb which described a nameless region as being "paved with good intentions."

His Views on Social Reform

Rajendra Lala was not a social reformer, nor was he one of those English-educated hypocritical characters so plentiful in Bengal two or three decades ago, who posed as preachers of social reform in public, but in private in actual practice were as orthodox in social matters as any of their illiterate countrymen. Rajendra Lala made no secret of his conservative views on such subjects as the remarriage of widows, abolition of the caste system and woman's emancipation. So in matters of social reform he came to occupy among the educated a position of splendid isolation. When educated Bengal was running at break-neck speed in the path of social reform, Rajendra Lala was crying halt. He came to be in effect one of the earliest leaders of the social reactionary movement in this province. It seemed to me that the learned Doctor regarded certain Indian social questions, not so much as an Indian or a Hindu, as a cosmopolitan and that is why he was not much influenced by considerations of compassion or pity for Hindu women. Neither was it impossible that much of the strength of his antagonism to social reform was derived from his extreme dislike of the growing tendency of the time among his educated countrymen to ape the Europeans.

His Religion

A sincere idolater among the English-educated Bengalees is a plant of recent growth, nurtured only in the hot-house of a blend of revivalism. An English-educated Bengalee Hindu of the past generation who did not embrace Brahmoism or Christianity, but stuck to the prevailing creed of Hindu idolatry, was seldom thought to be sincere in his faith. A very incarnation of heterodoxy in his habits and an avowed disbeliever in every thing connected with the Hindu religion, the educated Bengalee Hindu was looked upon as only playing the trick ofa hypocrite when he was found to prostrate himself before the image of Durga. So nobody could persuade himself to accept the proposition that Rajendra Lala, a flower of the young Bengal of his time, could be at heart an idolater. And I believe he was not really a worshipper of idols, although he conformed to some of the religious or socio-religious practices of the orthodox Bengalee Hindu. I accompanied the Doctor in one of his visits to the temple of Baidyanath in the autumn of 1880. The visit was paid primarily on an antiquarian research mission, but he did not forget on the occasion to show whatever of the pilgrim was in him. It had been previously arranged that he should take transcriptions of the inscriptions in the temples which he required to prepare his paper or thesis. After this work had been gone through, Rajendra Lala applied himself to the pujah business and it was a unique pujah that he offered, the panda or the priest came and put a garland of some flowers round his neck and then the Doctor walked from the entrance of one temple to that of another, never entering into any one of the temples, throwing as he passed on silver pieces to the gods and goddesses within and making a curt namaskar to each of them. Pranam or prostrating the body was the just due of the deities, but from Rajendra Lala they could get only namaskar or bowing of the head. This singularly looked like a process of levelling down the gods and goddesses, for you namaskar to your equal.

As a Conversationalist

Rajendra Lala was a brilliant conversationalist. He possessed conversational powers of a transcendental character. Almost inexhaustible information, refined wit and humour, and a superior power of acute criticism were some of the great qualities that rendered his conversation a high intellectual treat. To argue with Rajendra Lala was not so pleasant, for then you could not escape the fear, however wideawake you might be, of being caught napping and being ultimately vanquished, for he kept all the weapons of wordy combat always by his side, sharp and ready for use. But to hear him talk in the usual way, without the spirit and unhampered by the excitement of a discussion, was a rare enjoyment. He illumined the mind by the information he poured out, rich, fresh, novel and enthralling; he exhilarated the spirit by the bright flashes of his unfailing wit and mild gleams of his innate humour and he deepened the insight of his listeners by his searching and relentless analysis of the question he dwelt upon. Physically, in the cast of his face and the configuration of his large head, Rajendra Lala appeared to me to resemble Dr. Johnson, as we find him in some of his common portraits; and intellectually, too, he was a facsimile of the great English litterateur in the wide range of his learning and the versatility of his attainments. Like Dr. Johnson, Dr. Mitra had, in the course of his usual conversations with friends and disciples, something peculiar, original and novel, but weighty, to say on a subject or a point of subject. If Rajendra Lala had a Boswell of his own, I doubt not his conversations would have proved as edifying as those recorded in that incomparable piece of biography that occupies a permanent place in English literature, and to the author of which Lord Macaulay pays

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the following high tribute :—"Homer is not more decidedly the first of heroic poets, Shakespeare is not more decidedly the first dramatist, Demosthenes is not more decidedly the first of orators than Boswell is the first of biographers."

As His Own Physician

He who cannot be his own physician after thirty is a fool, that is a common English proverb, and as there perhaps never breathed another man who had so strong an aversion to being set down as a fool, it was only natural that he should never make a secret of his strong inclination not to accept his physician's orders unless they were sanctioned by his own conception of the requirements of the occasion—a conception which was based on his knowledge and experience about the medicines and diet and regimen that suited the ideosyncrasies of his physical temperament. I was once an eye-witness of a remarkable proof he gave of this peculiarity of his character, while he was suffering from what was pronounced to be a mild attack of cholera. He had just come up from Calcutta to his favourite residence "Arcadia." The house was away from the town and the Doctor was staying with a few servants. The symptoms grew worse when the physician in attendance proposed the application of a mustard plaster on the abdomen, in addition to the internal medicine he had already administered. On being apprised of the intention of the physician, Rajendra Lala shrugged his head, and though he lay prostrated and speechless, questioned the medical man about his reasons. The physician, who was rather taken aback by the question, replied, "to check the irritability of the stomach." Rajendra Lala again shrugged his head and shouted out, "it is necessary that the irritability should continue", and refused to submit to the prescription of the mustard plaster. Rajendra Lala was right and the physician wrong. For he got all right in a few hours, without the infliction of the plaster.

The incident afforded the double proof that Rajendra Lala was not a fool according to the proverb, the first being that he was his own physician and the second, that in acting as his own physician on this particular occasion, his own prescription suited him nicely.

His Pandit

Though a profound Sanskrit scholar, Rajendra Lala sometimes sought the assistance of a Pandit, while engaged in the translation of Sanskrit works. I heard him sometimes speak of "my Pandit." I once had an opportunity to observe how the Doctor and his Pandit worked together. Rajendra Lala was then engaged in translating or revising his translation of *Lalita Vistara*, if I remember aright. His Pandit had been specially called up from Calcutta, apparently to clear up certain obscure passages. They were observed in the work one morning when I was ushered into the Doctor's study. I stayed for about an hour, an interested and amazed spectator of what passed between the two Pandits. Almost in every other stanza of the text, they came across some word or expression over which they, both being possessed of the voice of a stentor, kicked up a great row, the Doctor taking exception to the interpretation of the Pandit and stoutly refusing to accept it as correct, notwithstanding the latter's expository or explanatory orations and the Pandit with a firmness that did credit to his strength of conviction, declining to be dislodged from his position or even to budge an inch. The contest ended almost in every case with the Doctor adopting his own version and rejecting that of his Pandit. I must confess I enjoyed the humour of the situation immensely, but wondered why a man of Rajendra Lala's Sanskrit learning, self-confidence and pride, should bethink himself of the superfluity of a Pandit. Was the thing done, mused I, in imitation of Sir William Jones and Horace Hayman Wilson? Or could it be that a Pandit was as impossible to be avoided by an antiquarian dealing with ancient India as shadow by substance.

Intellectual all in all

That Rajendra Lala was a giant in intellect is best illustrated by his numerous writings, but it was impossible for one to form an adequate conception of his intellectuality in all its depth and intensity without a personal communion with him.

One could not remain for an hour in his company without being powerfully influenced by the fascination of his high intellectuality. He seemed to diffuse an atmosphere of intellectualism around him and none could pass through it and not experience a corresponding intellectual sublimation. Rajendra Lala was indeed a realization of Wordsworth's ideal of a man "intellectual all in all."

His Strength of Mind

Rajendra Lala was a man of extraordinarily strong will and never found to be carried away by his feelings. There was an air about him which had all the majesty of that ideal heroic soul whom sorrows do not depress nor joys elate. He displayed perfect calmness of mind under shocks which would drive the average man of the world into hysterics or to extremes of emotional perturbation and demonstration. A near relation of the Doctor once told me that his immovableness at times of domestic calamities or misfortunes was so unusual that he could think it possible either to an angel or to a man devoid of humanity. The truth, however, was that Rajendra Lala was manly to the core. He possessed that heroic quality of the mind which invests one with the power to rise superior to the influence of the painful and depressing vicissitudes of life and generates a deep consciousness that they are but the inevitable concomitants of earthly

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existence, to rue which is absolutely ineffectual and therefore, childish.

His Sociableness

Rajendra Lala with all his intellectuality was not a recluse. On the contrary, gregariousness was one of the prominent traits of his character. He was a most sociable man. He used to keep an open table so that he might have the company of friends every evening at dinner. He had many intimate friends among members of both the higher and middle classes, but they were men of divergent temperament and tastes. He had friends almost as intellectual as himself and friends who could keep his company only at his favourite games, chess and cards. Though an enthusiastic card and chess player, it is in the recreation which conversation affords that the Doctor found real pleasure. So his drawing room and his dinner table were frequently the scenes of animated discussions on matters of political, social and antiquarian interest and importance. Sometimes he had hard fights with friends as pugnacious as himself. Joviality is a characteristic of a truly social man and Rajendra Lala possessed it in a marked degree. Seldom was he seen to be morose or cast down. His sense of humour was ever keen, and dealing with many a subject he would often first apply himself to its absurd or ludicrous aspect. With his friends he was always full of jests and though some of these might cut as a knife, they could give no offence, for they were never meant to offend but to amuse or to instruct through amusement.

He dearly loved the company of little children. He strove to endear himself with them. He would not let slip an opportunity to talk to a child. I saw him even to court the company of the children of his menials. It was exceedingly interesting to observe the gentle arts he employed to make friends with little boys and girls. He would talk with them after their own sweet manner, lisping many of his words. He would try his best to convince them that he stood in the impossible relationship of a grand-child to them. He would repeat to them little stories of an amusing character ; he would freely crack childish jokes with them and sometimes play innocent practical jokes and hoaxes on them. In the company of little children the Doctor's joviality seemed to unfold itself in all its depth and strength. The fun and frolic in which he indulged while with them made one fancy him to be one of themselves. The joyousness of spirit combined with his intellectuality and ripe scholarship lent a charm to the personality of the Doctor which endeared him the more to those who knew him intimately. The Doctor's sociableness further showed itself in his habit of seldom going out on his walks without being accompanied by a friend or two.

As a friend

Rajendra Lala had the misfortune of being thought by many as a man of cynical surliness and stoical sternness. Men devoted almost exclusively to the culture of the intellect among a people so emotional and sentimental as the Bengalees may easily come to be credited with the possession of a stern disposition. To his deep intellectuality, Rajendra Lala added an unbending strength of mind, an uncompromising independence and irrepressible boldness and this rare combination of eminently manly qualities in him was simply overpowering to his countrymen and helped in creating the erroneous impression that he was a man devoid of the softer feelings of the human heart. But the truth was that Rajendra Lala was a singularly warm-hearted man, particularly as a friend. Indeed there were depths of tenderness in him which only such as had known him long and grown intimate with him could pry into. He reciprocated love with love but he could not brook what he considered to be affronts or insults from friends, and betrayed a touchiness and sensitiveness in this regard which occasionally led to alienation. But in spite of this he had formed life-long friendship with many a worthy man and his friendliness was not of mere feeling but also of action. He never lacked the desire to do a good turn to his friends. Many of those who were honcured by his friendship cannot but gratefully remember how he strove to use his influence for the benefit of their kinsman. He endeavoured to prove himself a friend in need. Immense was the gratuitous help that he rendered to some of his friends in carrying out literary undertakings. He had a large circle of friends and his heart's genial and sympathetic demeanour towards them was most refreshing and to remember it is a lesson in the ethics of friendship.

His relation with Europeans

The attitude of the average Indian towards a European is one of cringing fear and abject subserviency. Rajendra Lala regarded with deep contempt this demeaning trait in the character of his countrymen and in practical life he formed in this respect the very antithesis of an ordinary Indian. At the very outset of his public career, Rajendra Lala boldly gave utterance at a Town Hall meeting to some disagreeble truth about the European community in India and was in consequence blackballed by a Calcutta Society of which he was a member and which consisted chiefly of Europeans. Throughout his long career he never betrayed the least fear of the Europeans and fought many a battle against his European compeers in the various public institutions of which he was a prominent member or office-bearer. He rather seemed to take a delight in occasional tussles with Europeans, from which he often emerged victorious, in the opinion at least of his many Indian admirers. Rajendra Lala's general manly attitude maintained with equal firmness towards both Europeans and Indians interfered

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seriously with his popularity. But he did not prize popularity much. What he valued highly was the maintenance of self-respect and of the royal dignity of absolute independence. As a prominent member of Calcutta society, Rajendra Lala came across many Europeans from the Viceroy downwards, and they all held him in high esteem, though many of them harboured a secret dislike for his most pronounced independence. He was on visiting terms with many high European officials and many prominent members of the non-official European community, many of whom had the candour to acknowledge his intellectual superiority. Not a few of these thought it an honour to themselves to pay visits to Rajendra Lala in his house or to lift their hats to him in the street. Distinguished orientalists and scholars coming from Europe did not omit to pay their respects to him at his residence in Manicktolah.

His Encounter with a Mofussil Huzoor

A robust courageous commanding spirit was Rajendra Lala's. Sheepishness was never a part of his nature. He knew not how to flatter or to fawn. Even to Viceroys and Governors he would not cringe. Rajendra Lala, who was respected by the highest European officials in the capital of the Empire, could not surely be subservient to a mofussil huzoor. The following incident would show that he was quite a match for a specimen of that rampant Anglo-Indian (old style) who rules over a Bengal district. Rajendra Lala was spending the Puja holidays at a certain mofussil station. He was not there for many days when the Deputy Commissioner became his next-door neighbour. This official sent in his card to the Doctor by his liveried *chaprasi* with the message, evidently ironical, "Sahib sends his salam to you and enquires when it will be convenient for you to receive a visit from him." Rajendra Lala did not or would not care to look at the irony of the message, and as was the message, so was his reply. "I shall be at home tomorrow morning at 10 o'clock to receive the Sahib," was his reply. There was an unusual manliness in the tone of the message. No mofussilite ever before was known to give such a reply to such a message from a high European official in the mofussil. The right customary reply should have been, "Sahib Bahadur need not take the trouble to come over to my place. I shall take the earliest opportunity to pay my respects to him." But Rajendra Lala was above such a sentiment or act of subserviency. I cannot imagine what was the effect of the Doctor's reply on the official in question. It no doubt came as a surprise on him, but it must have been exasperating too, since for a 'native' to command the presence of the Huzoor of the district in his lodging or house was to an Anglo-Indian (old style) Civilian in Bengal insolent beyond measure. It is comforting to know that now and then we come across Indians of type of Rajendra Lala, who have always command a sense of self-respect, consistent w their position in society or the learned wo

Some Personal Habits

Rajendra Lala was one of the few intellect Bengalees I have known who paid ample resp to the teachings of hygiene that physical exerc was a sine qua non to the brain-worker.

Rajendra Lala preserved his health sufficien to keep his brain in working order almost the close of his life. He stuck to the habit taking a long walk in the morning and a sh one in the evening to his last days. It was habit which he formed early in his life a never thought of giving up. Anyone who h seen him during his walk or after it must h felt that he enjoyed the exercise immense Never was he in better form than when ba from his early pedestrian exercise in open a There was then vivacity and sprightliness his talk and manner which delighted his audien He was one of that small band of Bengal celebrities of the last century who lived compa tively long, although vigorous brain-workers through their lives from youth to old age. Wi regard to Rajendra Lala it may be said that t secret lay in his strict adherence to certain hygie rules, one of which was of course the regul walking exercise he took. From the time began to feel the debility of old age comi upon him, he abstained from every thing in t way of reading and writing after nightfa except under exceptional circumstances. began to work after the morning constitution and continued at his desk till about noo After a cold bath and a meal in the orthod style he gave himself complete rest of body a mind for a while. Then he indulged in a refreshi siesta of an hour or so, for nothing recuperat the fatigued brain better than good sleep. the afternoon he was again to be seen at h desk. The evenings he spent in intellectu conversation with friends and often played ca or chess with them.

In the days when Rajendra Lala was young man, wine-drinking was in high favo among English-educated Bengalees, it bei considered a source of health and strength a also a sign of moral courage and of freedo from prejudice. It was no wonder then th Rajendra Lala became addicted to the habit his youth, and though at times he indulged it immoderately, in his maturer years he too wine only in medical doses and that only durin dinner, which was always a *la Anglice*. Ther cannot be the least doubt that had he nev poisoned his system by the imbibition o intoxicating liquors, he would have lived long and done more brilliant work. It was, I believ owing more to this injurious habit and less t brain-work that he suffered from torpid liver fo many a year during his manhood and old ag

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But he fought pretty successfully against his liver troubles by heroically quaffing every morning several ounces of fresh lemon juice and a tumbler of sharbet of old tamarind, one after the other, with but half an hour's interval. The acid of the lemon and the tamarind were found beautifully to make up in the Doctor's case for the deficiency of acids in his stomach necessary for digestion. A German physician not long ago declared that a judicious use of lemon juice had the effect of a veritable elixir of life during the years of decline. As for tamarind Hindu or Muhammadan physicians who practise according to what is known as the Unani system, consider *sharbet* made of the fruit after it has been preserved for years, so beneficial to the human system as to believe that the country where grows the tamarind tree does not much require the aid of physicians.

Pride of Caste

Rajendra Lala had in him much of the pride of caste of the high-born Hindu and evidently believed in the inherent and inalienable characteristic of the different castes. Once a friend of his was trying to persuade him to take a course of action to which Rajendra Lala had great objection. The friend went on arguing with him, but could not make him yield to his view. Then suddenly remembering that Kristo Das Pal under similar circumstances acted in the way he was suggesting to Rajendra Lala, he flung upon him what was the forlorn hope of his contention, and was couched in the following words: "But Kristo Das did so." His friend believed this would bring Rajendra Lala to his knees. But what was his surprise when he saw quite opposite was the effect, for Rajendra Lala instantly warmed up and with a blazing face and eyes flinging fire, thundered out, "may be, may be, but Kristo Das was a *Teli* and I am a Kulin Kayastha (Kayastha of the nobler pedigree)." The friend was then absolutely silenced and retired amazed and crest-fallen.

His Rajahship

Rajendra Lala was a son of Rajah Janmenjay Mitra, who held the title as a hereditary distinction. It was conferred, I was told, on Rajendra Lala's grand-father by the then Muhammadan Emperor of Delhi. Rajendra Lala evidently felt the loss of the title by the family, under the rules on the subject followed by the British Government. Though Rajendra Lala was not the eldest son of his father, he was the only one among his brothers who had distinguished himself, and he was said to have been rather eager that the Government should confer the title on him. In a man of such intellectual tastes, culture and independence as Rajendra Lala, it could hardly be considered anything better than a whim to covet a Rajahship. It seemed to me to be highly inconsistent with his character and career. A spirit so grandly independent as Rajendra Lala's ought to have been above any hankering after a title that was meaningless in his case, for he had no landed property befitting him for the rank of a Rajah. Raja Rajendra Lala sounded as strange and incongruous as Lord Tennyson. The title suited him not, and his countrymen have ever preferred to call him Doctor Rajendra Lala.

His last days

Brain-workers, when they are old, are said to be prone to attacks of apoplexy more than others. It was, therefore, no wonder that an indefatigable and unremitting brain-worker like Rajendra Lala should fall a victim to apoplexy. He survived the first stroke, which was not severe, but the second attack carried him away. During the interval of the two strokes which lasted more than a year, he paid a visit to his favourite residence "Arcadia" in Baidyanath, Deoghar. It was sad to see the Doctor, once vigorous and erect, now enfeebled and tottering. He could still take his walks in the street and on the field, but they were short and his movement slow and languid. There was also a slight faltering in his speech, but his old animation was still there and his conversation was still as informing and thoughtful as before. After a short time he fell ill of high fever, and when he was removed to Calcutta on the advice of his Doctors, he was quite unconscious and we sorrowfully felt that we had seen the last of him. And so it proved to be. The news of his demise came only after a few months.

Rajendra Lala was a lofty and soaring spirit. He was an ardent lover and seeker of truth. True knowledge he prized above all, and his was a life devoted to the pursuit and dissemination of knowledge. Believing in a future life, we can well sing of him with the poet:

"The great intelligences fair
That range above our mortal state,
In circle round the blessed gate,
Received and gave him welcome there.
And led him thro' blissful climes
And showed him in the fountain fresh,
All knowledge that the sons of flesh,
Shall gather in the cycled times."

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EARLY DAYS OF THE ASSAM TEA INDUSTRY

By L. N. PHOOKAN

TO Mr. Robert Bruce is ascribed the discovery of tea in Assam. In 1823, he visited for trading purposes the Ahom capital near the present town of Nazira, the business headquarters of the oldest tea company of the world, and there learned of the existence of the tea plant from a Singpho chief. Unhonoured and unsung it grew wild in the upper part of the Brahmaputra valley, and meanwhile the consumption of Chinese tea in Great Britain had averaged 1.4 pounds per head. Not only did the chief give Mr. Bruce the information but promised to obtain for him some specimens of Assam tea, and in the following year the promise was made good. The specimens were entrusted to Captain C. A. Bruce, a brother of Mr. Robert Bruce, who commanded a division of gun-boats in Upper Assam during the first Burmese war.

For ten years no advantage was taken of this discovery. The Report of the Botanist of the Calcutte Botanical Gardens, to whom the specimens had been sent for examination, was discouraging, though less discouraging than his dismissal as leaves other than tea of a collection from the tea plant growing wild in the Rangpur district which were submitted to him in 1821 by Mr. David Scott, Agent to the Governor-General of the North-East Frontier of Bengal. The Botanist declared that the Assam specimens were not of the same species from which tea was manufactured in China, the implication being that they were inferior to the Chinese variety. It was not the opinion of the Botanist but the attitude of the Directors of the East India Company, which held the Chinese tea monopoly, that really mattered. They adhered to their Chinese sources of supply and tea growing in India was thought out of the question.

Experimental Plantation

Assam came under the British rule in 1826. Its administration was entrusted to Mr. David Scott along with North-Easter Bengal, and on his death in 1831 Captai Francis Jenkins became his successor. O of his early acts was to elicit a statement fro the Botanist referred to above by a furthe examination of specimens of Rangpur te the existence of which had been made know to the Directors of the East India Compan by Sir Joseph Banks as far back as 178 that he was wrong in previously turning the down as leaves of some other plant. Latter he wrote warmly about the possibilities of te cultivation in his Report on the resources the Province and, as stated in Mr. Robinson *Descriptive Account of Assam*, advocated i cause in a "spirited manner." In 1834, the termination by Parliament of the East Ind Company's monopoly for Far Eastern trad Lord William Bentinck, Governor-General India, enthusiastically responded by appoin ing a Committee for the purpose of introdu ing tea culture in India.

The Committee's Report was favourabl plants from China were procured, Chine overseers imported, and in the following ye the first attempt was made by Governme to establish an experimental plantation in t Lakhimpur district. According to Sir Edwa Gait this plantation was made on very poro soil totally unsuitable for tea near t confluence of the Brahmaputra and the Kun rivers. The experiment failed and the pla which survived were removed to more suitab soil at Jaipur where a new garden was opene The plants were of poor quality, as they h been originally imported from the southe provinces of China where inferior tea o grew, and the operations carried out by t Chinese overseers in strict accordance w the practices prevailing in their country we not suitable under the altered conditions Assam. Nevertheless, the Jaipur experim proved a success, and very soon Assam found its way to England.

In 1836, one pound of tea manufactu

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in India reached London and in the following year five pounds. The improvement in 1838, when 458 pounds were disposed of at the first public sale of Indian tea, was remarkable. These were in all probability Assam consignments, for it was only in later years that tea cultivation spread to other parts of India, in Darjeeling in 1841 and in the Nilgiris in 1862. The average price obtained at this sale was nine shillings and five pence per pound; in 1839, sixteen to thirty-four shillings a pound were realized. Although about this time the London Society of Arts observed that "Indian tea possessed all the richness, strength and flavour of the very finest kind imported from China," the decision of the public was not unanimous. Referring to the sales the *Asiatic Journal* remarked: "Ladies, particularly those of mature age and judgment, whose jurisdiction in all matters connected with the tea table ought not to be disputed, were enthusiastic in their praises of the new tea, but many of the lords of the creation, especially stout gentlemen, whose previous habits had better qualified them for discussing the merits of port wine and bottled porter, compared it somewhat irrelevantly to chopped straw, and some pleased to display their facetiousness by observing that a mixture of gunpowder was wanted to make it go off." But there came a time when in some instances the Chinese had recourse to the device of calling their tea by the name of "Assam Pekoe Souchong" with the object of obtaining Assam prices for Chinse tea.

Private Enterprise

The East India Company soon decided to entrust the development of the young industry to private enterprise. In 1839, the Assam Company was floated in London, and in the following year the Government plantation at Jaipur was sold to this Company which stands out today as the premier tea company not only of the British Empire but of the world. Tea cultivation on industrial lines now commenced. Gardens sprang up, and the lead given by the Assam Company was taken up by others. Factories were constructed in every garden. Chinese methods of manufacture were generally adopted but some of the implements brought from China were not found suitable. Rolling by hand however produced good results, and it was continued for several decades until replaced by

The Manager's bunglow in a tea garden

machinery. In no long time the importation of Chinese seeds was discontinued, experiments with the indigenous seed having established beyond a shadow of doubt the superiority of the wild tea of Assam both in quality and in productive capacity.

The Assam Company was not very prosperous during its early years, and in 1846-47 the shares became almost unsaleable. It paid its first dividend in 1852 in which year it had fifteen gardens in the Sibsagar district, the out-turn of manufactured tea being 267,000 pounds of an estimated value of £23,362. In 1859, it was reported officially to have a cultivated area of 3,967 acres with an estimated out-turn of over 760,000 pounds of tea. Meanwhile, the Jorhat and other companies had been formed and gardens

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opened in many other districts. In 1850, a garden was started by Colonel Hannay, Commandant of the 1st Assam Light Infantry, near Dibrugarh, and in 1853, when Mr. Moffat Mills, a Judge of the Calcutta Sudder Court, visited Assam he found three private gardens in Sibsagar and six in Lakhimpur. In 1854, the first gardens were started in Darrang, Nowgong and Kamrup, and in the following year in Cachar. Indigenous tea was discovered in Sylhet in 1856, and cultivation commenced in 1857. By 1860, a fair number of tea gardens often managed by their owners came into being in every suitable district of the Province. Professional men, soldiers and even pensionable Civil Servants took to the tea industry.

Reckless Speculation

The next four years were periods of reckless speculation in Assam tea. From the good results obtained by a few private gardens, exaggerated pictures were drawn of the enormous profits to be made by working with large capital. Companies were hurriedly formed, and there was an eager rush for shares in the new companies. The chief object of the speculators, observed a writer in 1874, was to get possession of one or more lots of waste land, and the suspension of the clauses of the waste land rules providing for demarcation and survey previous to sale, made it very easy of attainment. The next step taken by the more honest among them was to try and bring portions of their lots under some sort of resemblance to tea cultivation in as short a time as practicable. Local labour was hired at any rate which the labourers chose to ask for. Tea seed was purchased at extravagant prices. The earth was scratched up, and the seed being laid down the speculator considered himself free to form a company which was started by buying the lands he had scarcely finished clearing and sowing on, as accomplished gardens and what still remained of undesirable waste at a cost out of all proportion to the amount he had contracted to pay for it to the State and to what it was worth. But in time even such a pretence of cultivation as has been described in the previous lines was thought too slow, and more enterprising traders found their account persuading shareholders to invest in t gardens that were actually not in existen at all. A remarkable instance of this occurr in the Nowgong district where the Indi manager of a promoter of companies London was advised by his employer to cl and plant a certain area of waste land delivery to a company to whom he had j sold it as a tea garden.

Then the crash came. It was confiden predicted by all those whose opinion w worth anything. More often than not t Directors of the new companies were m "of little or none of the knowledge a experience indispensable for succes The Government in its eagerness foster the industry gave vast tracts land to any one choosing to ask for th without inquiry and without precaution any kind. It was a mistaken policy. Diffic ties about surveys, boundaries, title dee and the like arose, and all was not well wi the labourers imported from other parts India to supplement the scanty local supp An Act for the regulation of the transport emigrant labourers was passed in 18 According to a memorandum written in 18 by Sir John Edgar, it was expected "to reme many hideous evils which were discovered exist" in their importation, but it soon ca to light that the condition of these labour on many gardens "was most deplorable, wh the mortality among them was appallin The absence of any organization in Assam recruitment of suitable labour was also a fac in the crisis of 1865.

The First Crisis

About this the first crisis of the Assam industry Mr. Montfort Chamney, who was nearly twenty-five years a planter in Ass writes in his *The Story of the Tea Leaf* t many of the small privately owned propert were absorbed by the speculative ventu and when the crash came in 1865 the la passed into possession of the banks which h been financing on security of fee-simple t deeds. Some of the private owners howe held grimly on through all the hardships the ensuing crisis, with unshaken confidence the future of Assam tea. In some localit

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these men were able to form little communities, encamped where water was plentiful, and by pooling their resources lived on the simple rations supplied by the natives, who treated them kindly although taking ponies and other live-stock as security, banks having in such cases ceased all finance. In more isolated positions the planter lived, and sometimes died, alone in his rough hut constructed of bamboo and sun-grass, seldom meeting any of his own race. The late Mr. T. Henderson for more than fifty years Manager, Superintendent and Director of the Salonah Tea Company's gardens in the Nowgong district, when riding across country one day was surprised to find a jungle clearance partly planted with tea on which a solitary figure was at work. This lone hand, a retired army officer, explained that the little garden was his property but the bank having discontinued remittances the coolies had left and he was carrying on by himself. Save for this chance meeting the plucky old pioneer might have remained there to the end and, like many another in the same plight, gone down in harness and alone.

It was inevitable that the crisis should be followed by collapse of nearly all the mushroom companies and a strong reaction against the tea industry. Gardens which had been sold for enormous sums now went a-begging at a few hundred rupees. Tea shares which had been run up to heavy premiums were pressed at the market for mere nominal values ; the shares of the Assam Company which had been eagerly taken up at the beginning at £20 were hawked about the market at half a crown each. Vast plots under tea were abandoned, the area in Nowgong alone being 1,500 acres. The depression of the industry was intensified by the ignorance of the general body of proprietors who showed as much folly in their hurry to get out of tea as they had done a few years before in their eagerness to undertake the speculation. Failing to sell the plantations which had come into their possession, the banks in some cases were themselves obliged to undertake the management.

Decided Improvement

The depreciation of tea property continued during the years 1866, 1867 and 1868, but about 1869 things began to look brighter. In the following year there was a decided improvement. People who had worked steadily for years with a view to make gardens that would yield a profit were rewarded, while much of the property of the collapsed companies turned out well

Plucking tea leaves ; shade trees are in the background

under careful management. The industry made rapid strides in the next two years, and in Darrang the out-turn of tea rose from 721,356 pounds in 1870 to 1,571,542 pounds in 1872. The position in 1873 was thus described at the time: "The existing gardens are, as a general rule, well filled with plants, highly cultivated and carefully managed. The amount of tea produced per acre, although falling far short of the sanguine expectation of the first days of tea planting, is satisfactory in all the more important districts, while the prices obtained this season show that the average quality must be very good." The

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average price realized during 1873-74 was 1s 9.64d a pound.

According to Sir William Hunter's *Statistical Account of Assam* the total area under tea in 1874, in which year Assam was separated from Bengal and formed into a Chief Commissionership, was 78,937 acres with an out-turn of 14,599,769 pounds. The following are the figures district by district:

District	Area Under Tea		Out-turn	
Sibsagar	22,573,	acres	4,528,329	lbs
Lakhimpur	11,680	,,	1,811,920	,,
Darrang	3,856	,,	1,008,077	,,
Nowgong	2,878	,,	387,085	,,
Kamrup	2,687	,,	321,962	,,
Sylhet	5,297	,,	567,567	,,
Cachar	30,066	,,	5,974,829	,,
Total	78,937	,,	14,599,769	lbs.

The number of imported labourers had already exceeded the local supply in several districts. The difference was most marked in Sibsagar where in 1869 there were 13,399 imported and 790 local labourers divided among 110 gardens. In 1874, the tea gardens of Cachar employed 23,749 imported and 11,882 local labourers, the figures for Lakhimpur being 7,946 imported and 2,726 local and for Darrang 2,571 imported and 2,419 local. Sylhet with only 462 imported labourers out of a total of 3,109 afforded a striking contrast. A labourer got Rs. 5 a month, at least in the Sibsagar district, and if he cared he could increase his earnings by extra work. Many of the labourers, who were now imported under an organized system of recruiting, had their families with them and at the expiration of their term of agreement settled down permanently in Assam.

European Population

Naturally the European population became considerable with the expansion of the industry. Excluding Nowgong and Kamrup there were 250 Europeans in 1874 engaged in it, Cachar alone accounting for 118. The Assam-Bengal Railway had not yet been opened, not even a daily mail and passenger steamer service, which was a development of 1883, although cargo steamers plied weekly on the Brahmaputra forming the only link between Assam and the outside world. Life in the tea gardens in those days unquestionably meant complete isolation from the current of civilization. Road communications were bad, and it was not always easy for the planter to break the monotony even by a visit to a friend. Amidst such disadvantages and in unhealthy climatic conditions they lived and worked, often exposed to danger from wild animals and in some place from the savage people of the hills.

The Lushais attacked several tea gardens in Cachar during the years 1869-1871. The Noarband and Monierkhal gardens were plundered and burnt in January, 1869, several coolies being killed. Two years after these outrages Mr. Winchester, Manager of Alexandrapur garden, and a number of coolies were killed, while his daughter, a girl of about seven and several other captives besides much plunder were carried off. Another planter, Mr. Seller, fortunately succeeded in making his escape. A subsequent attack on a neighbouring garden Katalcherra was, however, repulsed. Although in the cold weather of 1871-72 a thoroughly effective expedition succeeded in recovering Mary Winchester and the other captives and in procuring the submission of fifteen Lushai chiefs, the planters and the coolies of Cachar gardens could not for some time to come absolutely feel secure about their life and property.

Among the planters of this period, both European and Indian, two outstanding names are Moniram Dewan and Mr. Williamson. Moniram Dewan, described by Mr. Samuel Baildon in his *Tea in Assam* as the "first native next to the then Rajah of Assam—a very rich man with plenty of local influence," was the first Assamese to open a tea garden. During the troublous days of 1857 he was arrested in Calcutta and sent up to Assam where he was convicted of treason and executed in February, 1858. Mr. Williamson, who died in February, 1865, left £10,000 to the Government for the encouragement of technical education and for the diffusion of useful knowledge among the people of the Province through the establishment of small libraries, besides leaving sums to his garden *sirdars* and servants. His name is still held in Assam in great esteem.

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IDENTIFICATION OF SIGIRIYA PAINTINGS

By MARTIN WICKRAMASINGHE

In the identification of the Sigiriya paintings archaeologists or Eastern art critics are not unanimous in their opinions. Mr. H. C. P. Bell, archaeological commissioner of Ceylon (now retired), identified them as ladies of the king's harem on pilgrimage to Pidurāgala temple, lying about a mile north of Sigirigala.

"The scene intended to be painted would seem to be a procession of the queens and princesses of King Kasyapa's court to worship at Buddhist vihara of Piduragala, the hill about a mile north of Sigirigala. The figures are manifestly all walking in that direction and the flowers held in their hands by the ladies, and carried for them by servant maids, can hardly bear any other signification" (*ASC* XX, 1909, pp. 16,17).

Dr. Ananda K. Coomaraswamy ("*Mediæval Sinhalese Art*") rejects Mr. Bell's theory on the following grounds.

"The fact that the figures are cut off at half length by conventional clouds suggests that they represent divine beings; who are always so represented in modern work" (IX 178).

Mr. Bell's explanation is that the figures are cut off at half length by cloud effects to economize space and not because they are *apsarās*. E. B. Havell in rejecting Bell's explanation as 'unconvincing' suggested an ingenious theory.

"No satisfactory explanation has been given of the reason why the queens and their handmaidens appear as if half immersed in clouds, the usual convention of heavenly spheres. The suggestion that this was merely a device to make up for the cramped space which the painters had to fill is very unconvincing. But if we imagine that one of the royal ladies dreamed of a visit to the Tusita heavens, and that the court painters, or those attached to the monastery, took this for their subject as an everyday event in Buddhist religious life, the difficulty would be removed" (*Indian Sculpture and Painting*. P. 175).

Later Dr. Coomaraswamy, in his Introduction to Indian Art, perhaps accepting Havell's suggestion, has modified *apsara* theory thus :

"Contemporary with some of the Ajanta paintings are the similar (fifth century) frescoes in a rock pocket at Sigiriya fortress in Ceylon, representing apsaras (the lower part of the body in each case is concealed by clouds, that celestial beings are intended) in the iikeness of princesses accompanied by maid servants carrying trays of flowers" (VII, 71).

H. W. Codrington, an authority on Ceylon history, and A. M. Hocart, another retired archaeological commissioner, accept the *apsara* theory (*Short History of Ceylon*, Chapter XII on archaeology).

Fig. I

Though the above theories are mere guesses, no attempt has been made to produce evidence from classical Sinhalese literature, either in support or against them. In this article, it is my intention to produce some indirect evidence from one of the oldest Sinhalese poems in support of Mr. Bell's identification, that they represent ladies of

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Kāsyapa's Court, not on the way to worship at a Buddhist vihāra as he suggests, but taking part in an erotic festival. According to Dr. Coomarswamy, "the Sigiriya paintings are somewhat sensuous . . . not markedly religious in feeling." Mr. Bell is more emphatic on the secular nature of these figures. "If by their limning" says he, "females were ever overwhelmingly self-declared 'of the earth, earthy' each of these well-favoured Court beauties and her attendants stand confessed veritable woman in the flesh—'an angel ready made for heaven' in Moore's sense only.

They are quite different to the figures of *apsaras* in the Ajanta paintings. Therefore the identification of Sigiriya figures as *apsaras* entirely rests on the fact that they are cut off at the waist by cloud effects, which is the conventional mode of representing divine beings.

An ancient Sanscrit text on art called Maya-Sastra, giving details on the art of making smaller images of family gods to be kept in the shrine room attached to the house, says,

> "The image up to arm is the best ; the one up to the breast is *madhya* and the one up to the naval is the worst."* [Prof. P. N. Bose, *Principles of Indian Silpa-Sastra*, IV. 43.]

Sigirigala is not a temple ; it has been a fortress residence of the king. Some of the figures painted here, are nearly up to the end of the arm in length. Sigiriya frescoes are anterior or contemporary with the *Silpa-Sāstra* text, but the instructions embodied therein are traditional lore of very ancient artists.

Kavsilumina, a thirteenth century Sinhalese poem, composed by king Parākramabāhu II, has an elaborate description of an erotic festival in which a king and his harem have taken part. In Sinhalese it is called Uyandiyakelia (Sanscrit ; Udyāna Yātrā-Jalakridā) description of which is a conventional feature of many Sanskrit and Sinhalese poems. This annual royal festival, elaborately described by poets, seems to be a remnant of the very ancient magical and erotic rituals performed to increase the fertility of the earth, trees and animals, in connection with the Mother Goddess cult. Description of the Sinhalese poem is an imitation of that of the same festival found in Sanscrit books of much earlier date. However, there is an originality and realism of its own, which may be due to the fact that the author of the Sinhalese poem himself being a king has had first-hand knowledge of the festival. At the beginning of autumnal season, on an auspicious day the king, accomponied by the ladies of the harem with music and dancing, proceeds to the royal garden, where they indulge in an orgy. The festival ends in aquatic sport in the lake of the palace garden.

If the word-pictures of queens, their jewellery and dress, their gestures, erotic looks and different poses as described by the Sinhalese poet is translated on canvas with paint and brush, they would not very much differ from the figures and scenes depicted in the rock pokets at Sigiriya. A translation of a few verses from Kavsilumina, chapter X, appears below. Figures indicate the number of the verses as appearing in the printed edition published by the Ceylon Government Printer.

> 477. Arbour swarming with humming bees when pretty women had entered, looked like clouds with streaks of lightning.
>
> 481. A comely woman bends over a bush laden with full-blown flowers and thrusts her hands in. The swarm of bees that rush out frightened her to assume the shape of the unstrung bow of cupid.
>
> 482. The woman, who was in the arbour exposing her (uncovered) body up to the waist looked as if she had been transformed into a kinduru woman (mermaid of the forest).
>
> 492. Nā flowers (mesua ferrea) that shone on the red palms of women resembled the moon bathed in her effulgent rays. 505-506. Women on the pearly white sand bank, having their hair arranged with young leaves and flowers of the asoka tree (Saraca Indica) and made into knots on the top of the head and dressed in garments of red, scented with unguents, looked like corals floating on the Milky Ocean.

The poet similizes the arbour where the ladies of the harem are enjoying, with clouds and streaks of lightning. Again a woman in the arbour is similized to a *kinnara* woman [*Kinnara* woman is represented in Eastern art with a nude upper body and a bushy feathery lower, below the waist]. As mentioned previously, if a painter were to reproduce the above word-pictures of the poet on canvas

*Rūpinirūpakartatu kartavyā syadiviniścayah athavā bāhusīmantaṁ stnāntaṁ nābhisīmakam śresthaṁ madhyaṁ kanniṣthaṁ ca kubjaṁ vāmanakaṁ tyajet 11—II, 8.

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with paint and brush, he would have to paint a scene with figures cut off at the waist with cloud effects similar to those found in rock pockets of Sigiriya.

> 'A woman frightened by the rush of a swarm of bees from a bush assumed the likeness of a bow, the string of which had been broken.'

This allusion irresistibly suggests to mind the figure of a woman like that of a queen represented in the rock pocket of Sigiriya. Verse 492 alludes to women having nā-flowers on their palms painted red. Another Sinhalese poet, who lived in the sixth century describing the same festival in his Sanscrit poem Jānakiharana (III, verse 57) depicts a woman, who was engaged in acquatic sports thus :

> "In the evening one of the women taking a half closed lotus with bees tipsy by drinking nectar, imprisoned inside, held it to the king's ear and caused them to buzz."

Some of the fresco figures of Sigiriya holding lotuses in their hands, perhaps, represent Court ladies engaged in aquatic sport, which is the *finale* of the king's Udyāna-Yātrā or the garden festival. All the figures that represent queens at Sigiriya hold lotuses and other flowers in their hands as if to throw at somebody. One figure is depicted in the act of throwing a handful of flowers. *[Fig. 1.]*

I believe it is not necessary to produce much evidence to show the untenability of Mr. Bell's suggestion that the scene depicted at Sigiriya is that of ladies on the way to a Vihāra. Women never hold flowers in the attitude shown at Sigiriya when they are worshipping or on the way to worship. Throwing flowers at an altar was regarded as an act of desecration. Dhammapada Commentary (5th century) narrates several legends of the great Buddhist lay woman Visākhā. The following is culled from a dialogue between her and her maid-servant, found in one of the legends about her :

> "Lassie, it is not becoming for us to go to the Buddha adorned with jewellery from head to foot as a minstrel's daughter, who goes to the dancing-master for practice."

Ancient Sanscrit writers on law and custom and poets seemed to have regarded red as an erotic colour. *Matsyapurana* says, women with husbands should put on clothes of red colour or with a red border. Widows are forbidden to wear them and maidens are enjoined to put on white clothes. An allusion in Sasandāwata, 'the oldest poetical work now extant' [Geiger and Jayatilaka] reads thus :

> "Women after eating hot food apply yellow ochre to their bodies ; and dressed in red garments they pleased their husbands in embrace.

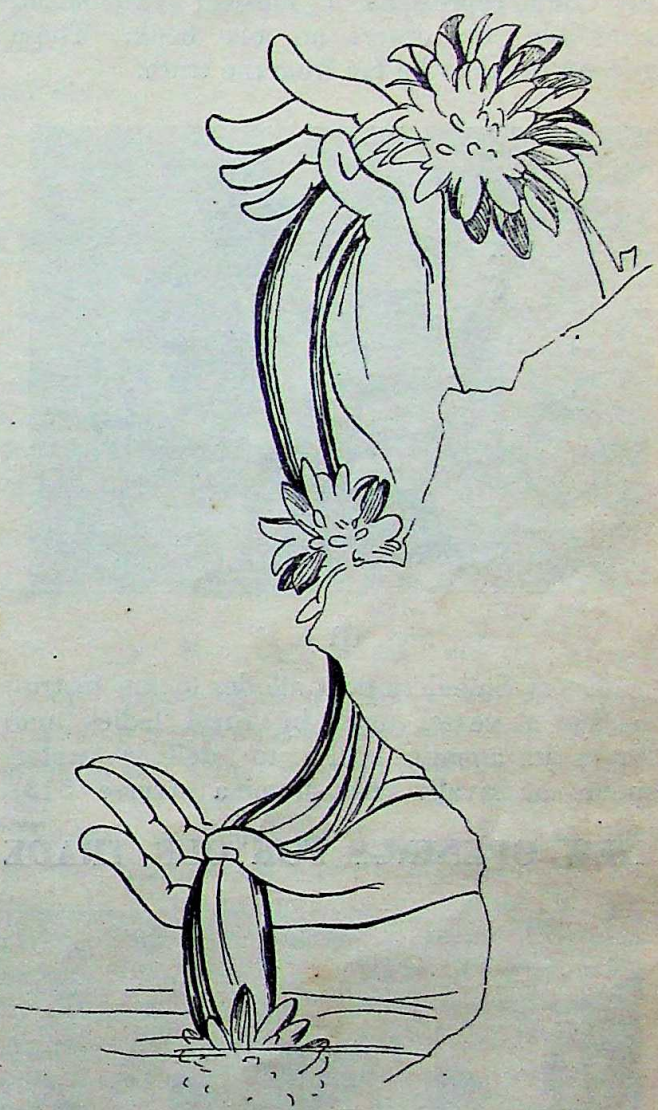

Fig. II

Many of the Sigiriya women wear red garments and there is a streak of red in the background of almost every figure. Father J. A. Dubois, describing an annual festival held by the Oraons, a primitive hill tribe of Bengal, to celebrate the marriage of the Sun and the Earth (Mother-goddess and her consort) writes,

> "The marriage service is performed over the two fowls before they are hurried into eternity. Amongst other things both birds are marked with vermilion just as a bride and bridegroom are

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marked at a human marriage; and the earth is also smeared with vermilion as if it were a real bride on the spot where the sacrifice is offered." (Quoted by Sir J. G. Frazer, Adonis, Ch. III. 34.)

One of the maid servants depicted in rock-pocket B of Sigiriya holds in her hands an instrument or a vessel, which according to Mr. Bell represents a musical instrument, according to others an ola book. These guesses seem to be far from the truth.

Figs. III & IV

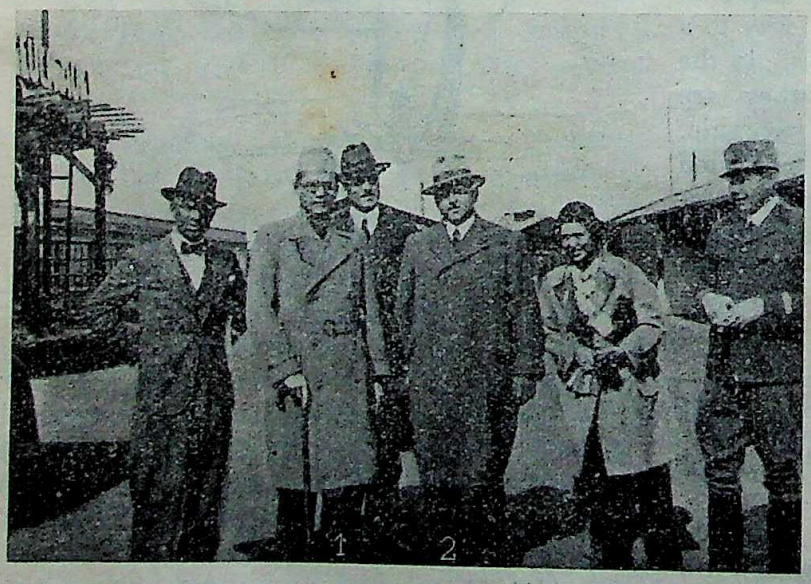
Every Sinhalese poet alludes to an instrument or a vessel used by royal ladies and lovers in aquatic sports to deliver water spouts at rivals. Kavsilumina (verse 513) alluding to the handling of this instrument by a lover at the aquatic sports says,

"A woman's breast, which became a traget of a water spout released from the hand instrument of a lover, looked like a golden pot decorated with a cocoanut frond at king's coronation."

Mayurasandesa, a fifteenth century poem (verse 96), refers to this instrument as made of silver studded with gems. According to Rev. Velipatanvila Dipamkara, a commentator on the above poem, the vessel referred to is ovular in shape. The instrument held in one of the hands of a figure of an attendant woman at Sigiriya is ovular in shape and is studded with a large gem and looks like a thing made of silver. The figure in front of the maid suggests that she is wading through water, though the shading looks like clouds. Another figure, I believe, supplies some positive evidence to identify some of these figures as those of women engaged in aquatic sports. In the figure of the woman holding a garland of flowers in both the hands, the flowers of the upper end are painted quite distinctly but those of the lower end are not shown so distinctly as if to indicate that they are immersed in water. [Fig. II.]

The illustration of the garland (herewith) is not a faithful reproduction of the original copy at the Colombo Museum, but a rough sketch merely to indicate that the lower end is shown through something transparent.

NEW OPENINGS FOR OUR TRADE WITH THE DANUBIAN COUNTRIES



Mr. Subhas Chandra Bose (1) and Otto Ch. Faltis, Councillor of Commerce (2), Vice-presidents of the Indian Central-European Society in Vienna, while visiting a State Welfare Institution.

We reprint the half-yearly report of the Indian Central-European Society in Vienna.

The Society can give an ample testimony of its current work already and was able to provide new trade connections for our country. Many of our merchants have informed the Viennese Society about their offers and demands, and through the efforts of the Society, our merchants have found new channels, outlets and sources for their requirements on the Continent.

Most of the Indian Chambers of Commerce have promised to further the aims of the Society.

In spite of the present world-wide depression and economic tension, our great country must be able to surmount to a certain extent the immediate difficulties, and our countryman Subhas Chandra Bose indicates one of the ways for doing so, through the formation of this Society in Vienna.

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The Society does not want to supplant existing relations, but endeavours to find possibilities of direct cultural exchange and commercial intercourse.

Some time ago the Society installed also a *Scientific and Practical Information Service* to procure exhaustive and authoritative information about all significant discoveries in science. (Information about the latest technical patents, inventions and innovations, about health resorts, famous medical men etc.) With the Society are connected many well-known scientists, physicians, chemists, inventors and technical experts, and on that account the work will be done thoroughly.

It is up to us to assist the aims and efforts of this Institution. We shall be very glad, if the Society will continue the work of developing *direct* relations between India and Central-Europe and we ask our countrymen to help the Society in its work and to communicate with the

INDIAN CENTRAL-EUROPEAN SOCIETY,
7a-19 Tuchlauben, Vienna I., (Austria).

WHAT THE WEST CAN LEARN FROM THE EAST IN HYGIENE

BY S. L. BHANDARI, M. B. B. S., P. C. M. S.

DURING my fourteen months' stay in Europe, I was greatly impressed by the high standard of life and general cleanliness in the West. There is no denying the fact that the East has been left far behind by the West in modern science and invention. Consequently there is a big lot of things which the East can learn from the West. Nevertheless there are a precious few things which West can still learn from the East. I will not talk of *Yoga* of which even the name is not known to many in the West. I will not talk of Philosophy, of which it is said that Eastern Philosophy begins where Western Philosophy ends. But I shall say a few words about Hygiene, which the West can so much boast of. Out of Hygiene, too, I shall take only personal Hygiene. It will be surprising to note, how minutely the ideas of personal cleanliness had been developed by the ancients in the East in spite of total ignorance of modern Bacteriology. It will also be interesting to note how through independent evolution one is likely to miss certain very simple and important things, whereas one could make tremendous strides in other subtle inventions. For example, the West could invent an aeroplane to fly 200 miles an hour, but could not discover a tooth-brush to match our "tooth-stick", made from a fresh twig of a tree, as will be presently shown. They could discover Tubercular Bacilli, but could not discover the simple idea how important it was to wash one's mouth before and after meals. I may point out at the outset that no insult or injury to anybody's feelings is desired by this article. But it is written with a view to general good of humanity and as a possible step to advancement towards the common and ideal civilization.

Now I shall take the points I want to mention *ad seriatum*:

1. HYGIENE OF THE MOUTH

(a) Cleansing of the teeth twice a day, first thing in the morning and last thing before going to bed with a piece of fresh twig from a tree. This may be called the Hygiene of "Datuna" or "tooth stick". This was the simplest and most wonderful invention of the ancients. This principle is mentioned in the earliest book on medicine, I mean "Charak", written about 400 B. C., and is followed even by the most illiterate of the descendants of Aryas, the so-called Hindus of today. Not only the name of the "tooth-stick" is mentioned but also its length (1¼ extended hand) and thickness (that of the little finger) is given in that book. The people in the West are now coming round to this principle in the way of cleaning their teeth with brush and powder; but they have not yet been able to invent a tooth-brush to match a "Datuna" for the following reasons:

(i) It is next to impossible to keep a tooth-brush aseptic, and the idea of using the same thing over and over again is very repugnant. A "Datuna" is made and used fresh every day.

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(ii) In tooth-brush the bristles are either too hard and irritant to the gums, or too soft and useless for cleaning purposes. In "Datuna" the bristles are soft and tough, ideal for cleaning.

(iii) The surface of bristles in tooth-brush is glazed and hence useless for cleaning. In "Datuna" it is rough and porous, ideal for friction.

(iv) The fresh juice of the tree has medicinal properties useful for the gums in a fresh twig, which is not the case in a tooth-brush.

(v) Last but not the least, there is a danger of contraction of fatal infections such as Tetanus, Anthras, and Erysipelas, from hair used in making brushes as it is very difficult to sterilize brushes, and eggs of bacilli of these diseases are known to resist even boiling. There have been instances on record of deaths from such diseases even from a shaving brush.

(*b*) *Rinsing mouth with water before and after meals.*

People in the West are not in the habit of rinsing their mouths before or after taking meals. In the East a man is considered unclean and unfit to touch any eatables unless and until he has thoroughly rinsed his mouth with water and properly washed his hands. Similarly people in the West take their tea in bed without washing their mouths. Nobody does so in the East, where none will think of eating anything before answering the call of nature and washing themselves properly. That the practice in the West is harmful for the teeth and health will be evident from the following simple experiment :

On getting up in the moring take a mouthful of clean water, keep it in the mouth for five minutes rinsing thoroughly. Then spit it out in a clean glass tumbler. One will be simply surprised to note the yellowish fluid full of muck and debries that comes out. If a man will take anything without washing his mouth, all these poisonous substances will go into his stomach and get absorbed into the blood, making it poisonous. The same simple experiment will show how much more muck and debries of food come out on rinsing the mouth after meals. If the mouth is not cleaned at once after taking food, all the food particles will decompose there and produce caries a other diseases of the teeth. Both th factors play a very important part in preservation of the teeth and keeping th shiny white like pearls. It is a well-kno fact that whereas a good set of 32 teeth i common thing in the East, it is rare to fi this in the West, where rotten teeth w yellow film and eaten by caries is a comm sight.

2. The Hygiene of the Commode

Sitting with naked buttocks on the sa commode that has been used times over ag by hundreds of people is not only disagreeab but also a dangerous practice. I have notic that seats become sticky. But the great danger lies in the liability of contraction contagions, such as ring worm, eczema a veneriel diseases. I am pretty sure, medical science advances, people in the W will be able to evolve a different form commode ; or follow the East and adopt t squatting posture, which is also advantag ous in two other ways :

(a) The lower abdominal wall is support by the thighs, that act like a truss, and the is no likelihood of developing "ruptur (Hernia).

(b) The abdominal muscles thus support are at a great advantage in straining dow and thus helping in easier evacuation.

3. Hygiene of Washing Buttock afte Use of Commode

This most Hygienic practice has fallen the lot of Hindus and Hindus alone even the East. They invariably wash their buttoc after answering call of nature, and have be taught so from their infancy from tim immemorial. Even a child will consider hi self unclean and not fit to touch anything he has washed himself. In the West th wipe themselves with paper and think it sufficient. No argumeut is required to pro that it is not. After thorough wiping w paper, one look at the parts is sufficient convince one of its drawbacks. During t Great War, I had once an opportunity medically examine a batch of British soldie As water was scarce on field service a could not be had daily for a bath, it was

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a very pleasant sight to see dried up faecal matter sticking to the hair of private parts, God knows since when. One such sight is sufficient to convince that water used for washing after easing oneself is not wasted.

Yet another advantage of using water is that the lower half of the anal canal can be thoroughly washed away, which cannot be done with paper. It is a matter of common experience that matter sticking to the mucus membrance of this region of the anal canal dries up there, and is likely to produce diseases like Anal Fissure. On the other hand the softest known toilet paper can cause irritation to this delicate membrane, and help in causing disease.

4. The Hygiene of the Bath

In the west the people bathe themselves in a tub. The water that washes their feet and buttocks washes their face and mouth as well. In almost all cases the buttocks have not been washed after answering call of nature. It is evident that this practice is most repugnant. Whether a bath in a tub is taken daily or after a week, a fairly saturated emulsion of soap, dirt and faecal matter is made and whole of it comes to the surface of water in a thin film. As soon as one gets out of bath, a thin coat of this film is made on whole of the body, and one gets back all the dirt that one has just now washed away with compound interest. Thus the entire trouble of taking bath gets null and void. However one may try, it is impossible to avoid getting this coat of dirt on leaving the tub.

Another method is to follow Japan, where they have a thorough wash up under a tap before entering the bath. In this case too, if the body has been thoroughly cleaned under a tap, the bath in the tub seems to be superfluous and absolutely unnecessary. Doctor Jaquard of Switzerland, an authority on Tuberculosis, says that overbathing is as harmful for health as underbathing or not bathing at all. As Science advances, people will find out ways for bathing more hygienically. In the East they sit under a current of water or pour water on their body and head with a jug filled from a tub. This is a primitive way, but is surely more hygienic.

5. Hygiene of face and feet

Feet are a very important factor in the human machinery, both in preservation of health and contraction of diseases. It is needless to say that cleanliness of feet is of no less importance than that of the face. In the East when they don't take their bath, they wash their hands, face and feet under a tap. In the West they use a basin and wash their hands and face in it, using the same water repeatedly, which is again unhygienic. The emulsion of soap thus formed cannot thoroughly wash away soap from the face, thus leaving behind a portion that will de compose and prove harmful. But there is no arrangement for washing feet, unless they take their bath, which they usually do about once a week. It is evident that this practice is not commendable. The feet do get sordid with daily sweat, and surely in going to lavatory and urinal, etc., feet do get soiled with dirt, and require daily cleaning. Washing of feet is also useful, as it removes fatigue and gives a good appetite after a day's hard work. On the continent in certain hotels they have started some arrangement of washing feet, but it is not yet universal. I hope it will become more so in the near future, and extend all over the West, including England and America.

In the end I conclude with the words that in spite of Kipling, East and West combined can bring about the salvation of the world much quicker than either of them could do with lonely efforts. One great conquest already achieved by the East consists in the adoption of cremation for disposal of the dead by advanced sections in the West. It will be again surprising to note that this most scientific method for the disposal of human remains has so far been the monopoly of the Hindus alone even in the East. I am fully confident that interchange of other good things will soon follow to bring peace and prosperity in both Hemispheres of this troubled world.

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THE PARSIS : THEIR RELIGION AND RACE

By NAGENDRANATH GUPTA

[Dr. M. N. Dhalla, the High Priest of the Zoroastrian community of Karachi, a scholar and writer of European reputation, presided. In introducing the lecturer he said :

We have the privilege this evening to welcome in our midst a publicist and scholar of note, Mr. N. Gupta. In his young days he was the classmate of that illustrious ambassador of Indian culture, Swami Vivekananda, who, forty years ago, revealed the soul of our great country to the people of the West. Mr. Gupta has known and worked with great men of all shades of opinion throughout his useful life. He does not come to our city as a stranger, for he lived and worked here fifty years ago. He knows more of young Karachi than any of us in this hall. During the last month he has spoken under the auspices of a score of our local societies on various subjects of great importance. We have great pleasure now in asking Mr. Gupta to favour us with his discourse on Zoroastrianism.

The lecturer said :]

Dastoor Dhalla, Daughters and Sons of an ancient Faith,

In the course of the slow evolution of the human race, some time in the dim and distant past, somewhere perhaps in the primeval wild regions of Central Asia flourished a large pastoral and agricultural tribe which was destined, at a later age, to play a great part in the affairs of men and to leave an indelible impress upon human thought, human endeavour and human achievement. The men were virile, tall and broad of shoulder, big-boned and brawny, fair of complexion, with the light tan of the sun on their faces and limbs, men with clear, keen eyes as befitting an outdoor life, and tawny beards. From this race came the mighty Bhima and Rustam, heroes whose powers rivalled those of Hercules and Samson. The women were supple of limb and movement, full of grace and comely to the eye, industrious, working in the house and out of it. The men had herds of cattle, large and small, and watch dogs that shepherded the flocks of sheep and goats, and kept the wolf from the fold and were greatly prized. Roaming over the pasture grounds with their herds, climbing over mountains and sauntering in the valleys, or while engaged in ploughing their fields these men cast their eyes around and beheld the marvels of creation. Lifting up their heads they saw the eternal luminaries of the firmament, the great, dazzling orb before which all other lights vanish during the day, the multitudinous stars at night, the moon that waxed and waned. They wondered, then admired, finally adored. They gave names to the heavenly bodies, their vivid and virgin imagination endo everything they saw with life. With advanc thought even abstractions became instinct life, possessed of a personality with power influence the lives of men, to confer bless and prosperity. As their hearts were filled devotion they lifted their voices and broke into chants of praise, hosannas of adorat It was not singing but an intoning, a sole chant in a cadenced voice, rising and fall with the surge of emotion and the fullness the heart. This praise chant is maintained changed to this day.

As will happen in the best regulated fami there was a difference of opinion in the t an intense religious schism which created g bitterness of feeling, and the people of the divided into two sections and parted comp one section coming down to India, the o section marching south-west to Iran.

Of historical evidence for such a staten there is not a shred. Compared with the quity of this people history is a thing yesterday and history is not always truth There is, however, the overwhelming evid of comparative mythology, common legends traditions, a close analogy of language. F India to Iran is a far cry and yet for accurate understanding of the Avesta, wit mythological lore a knowledge of Vedic and Sanskrit is essential. The bitterness of schism may be traced in the gods of the V the Devas, being degraded to demons in Avesta. Asura, Ahura in Avesta, means a spirit in the early portion of the Vedas, b the latter portions and in the Puranas A means a demon. The first part of the A the Vandidad, is the Law against the Da In one instance, a Vedic Deva has been partially demonized in the Avesta and incident is not devoid of humour. Indra, occupies in Vedic and Puranic mythology same place as Zeus and Jupiter in Greek Roman mythology, is specially named in Avesta as one to be combated with, a opponent of Asha-Vahishta, who ranks se among the Amesha-Spentas, but the same div under the name of Verethraghna (San Vritraghna, the slayer of Vritra; Vritrah an appellation of Indra) is highly praised the Beheram Yashta is dedicated to him. E in the invocation, which is in Persian, the throughout the Yashta is Verethraghna. I Vendidad, Fargard 9, there is a verse: 'I Verethraghna, created by Ahura-Mazda, carrier of light created by Ahura-Mazda.

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the first chapter of the Vispered he is not named but is called 'Victory,' 'the Victory created by Ahura, the stroke which comes from above, the pure, the lord of purity.' The stroke which comes from adove is the thunderbolt, the stroke of lightning. In Puranic mythology Indra is the wielder of the thunderbolt, the *Vajra* fashioned out of the ribs of the Rishi Dadhichi. The prolonged battle between Indra and Vritra, the powerful demon, is described at length in Sanskrit scriptures and an eminent Bengali poet has written an epic poem called Vritrasamhar, on it. In the Tir Yashta of the Khordeh Avesta the description of the battle between the star Tishtriya (Sirius) and the demon Apausha is based on the legend of the Indra-Vritra fight. Tishtriya is the dispenser of rain and Apausha is the demon of heat, or drought. The word *Paush* is the same as the Sanskrit *Pravrish*, meaning rain, the prefix *a* denoting negation. The Hindi and Marathi word for rain is *paoos*. The advance of the monsoon is really a battle of the elements, the roar and rush of the storm driving the rain-laden clouds, the roll of thunder corresponding to the throbbing of the battle drums, the lightning flashing like a scimitar followed by the swift stroke of death. Beheram Yazata is the Persianized name of Verethraghna. Atash Beheram is in reality Atarsh Verethraghna. The hostility to the Daevas forms part of the credo, or confession of faith, repeated many times in various parts of the Avesta: 'I profess myself as a Mazdayasnian, a follower of Zarathushtra, an adversary of the Daevas, a worshipper of Ahura.' A much later confession of faith, which is called *Din no Kalmo* in the Khordeh Avesta, omits the reference to the Daevas and is in Persian: 'The good, righteous, right Religion which the Lord has sent to the creatures is that which Zartusht has brought. The religion is the religion of Zartusht, the religion of Orumzd, given to Zartusht.'

The Buddhist formula of the confession of faith is, '*Buddham saranam gachhami, Dhammam saranam gachhami, Sangham saranam gachhami.* I seek refuge in the Buddha, I seek refuge in the Faith, I seek refuge in the Brotherhood of monks.' The *Kalma*, or the confession of faith of Islam, is brief: '*La Ilahi Illillah, Muhammad Rasulallah!* There is no God but God; Muhammad is the messenger of God.' The different notes struck in these three articles of faith are easily distinguished. The early Mazdayasnian is devout and militant, devout as regards Ahura and Zarathushtra, militant as regards the powers of evil. The Buddhist is meek and humble, seeking and finding a safe shelter for the troubled spirit. The Islamic is like a short powerful trumpet blast, a rallying call for the Faithful.

We follow in a spirit of reverence and wonder the chants of praise in the Avesta. Throughout them run a golden thread of intense feeling, an unfathomable depth of thankfulness, a firm religious conviction, a rich vein of imagination and the joy of living. The sense of the beautiful is always present. In the Yasna Haptanghaiti, Ha 52, there is a verse, 'The flowing of water praise we, the flight of the birds praise we'. In the 17th Ha of the Yasna there is a summary of various forms of praise:

> All waters, the fountains as well as those flowing down in streams, praise we.
> All trees, the growing, adorned with tops, praise we.
> 'The whole earth praise we.
> 'The whole heaven praise we.
> 'The stars, the Moon and Sun, praise we.
> 'All lights, without beginning, praise we.'

Elsewhere,

> 'Thee, the fire, the son of Ahura-Mazda, the pure, the lord of purity, we praise.
> 'I praise the Star Tistar, the shining, brilliant, who has the body of a bull and golden hoofs.'

From the visible the pæans of praise pass to the invisible, from the objective to the subjective:

> 'I do homage to you, Amesha-spenta, a singer of praises, as Zaota, as speaker of praises, as praiser, as speaker, as glorifier.
> 'The right-spoken words praise we.'
> 'The Fravashis of the pure praise we.'

The Gathas are like the chanted psalms of the Sama Veda and contain hymns of exquisite beauty. The word Gatha is the same as in Sanskrit.

As the mind grows and the power of thinking is strengthened the thinker turns from phenomena to noumena and seeks to penetrate the mystery behind the wonders visible to the eye. Then come questionings and doubts:

> 'That will I ask Thee, tell me the right, O Ahura,
> Who was the father of the pure creation at the begining?
> Who has created the way of the Sun, of the Stars?
> Who (other than) Those (causes) that the Moon waxes and wanes?
> That, Mazda, and other things I desire to know.
> 'That will I ask Thee, tell me the right, O Ahura,
> Who upholds the earth, and the unsupported?
> So that they fall not,—who the waters and trees?
> Who has united swiftness with the winds and the clouds?
> Who, O Mazda, is the creator of Vohu-mano (mankind)?
> That will I ask Thee, tell me the right, O Ahura,
> Who working good, has made light as well as darkness?
> Who working good, sleep and walking?
> Who the morning dawns, the noons, the nights?'

In another Gatha the question is more pointed:

> 'How shall I know whether ye rule over something,
> Mazda and Asha, whereof a doubt comes to me?'

The 129th *sukta* of the tenth *Mandalam* of the Rig-Veda has been universally admired by the scholars of all countries for its sublimity and depth of thought. It is a hymn couched in the

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most beautiful and solemn words set to a stately measure. It begins with a description of the void that existed before the Creation: 'There was neither Existence nor Non-existence. There was no atmosphere, nor the sky beyond it. There was no Death nor Immortality. There was no distinction of Day and Night. Then there was only That resting within Itself. Apart from it there was not anything.' Towards the end of the hymn the Rishi is suddenly assailed by doubt and questions the omniscience of the Ruler of the highest heaven:

को अद्धा वेद क: इह प्रवोक्षत् । कुत: आजाता इयम् विसृष्टि ॥
अर्वाग् देवा अस्य विसर्जनेन । अथ को वेद यत: आवभूव ॥
इयम् विसृष्टिर्यत: आवभूव । यदि वा दधे यदि वा न ॥
यो अस्याध्यक्ष परमे व्योमन् । स अंग वेद यदि वा न वेद ॥

> Who verily knows, who can here declare, whence this creation was born, whence it came into being? The gods are later than the production of the world. Who knows then whence it came into being? From what source this creation arose, whether anyone produced it or not? He who is the Ruler in the highest heaven knows it, or (even) He knows it not.'

This may be regarded as the beginning of the spirit of enquiry and the ceaseless and untiring quest for the truth, the prolonged spells of self-communion and meditation. In the Upanishads the diffused carbon of thought was concentrated and crystallized into the scintillating diamond of expression. So terse, pithy and difficult of comprehension, so compressed in their brevity are these writings that they are studied and understood by only a select minority of students.

So continuous, constant and close are the parallelisms between Mazdaism and Brahmanism that a comparative study of the scriptures of these two ancient faiths will be found wonderfully revealing and profoundly instructive. I have deliberately avoided using the word Hinduism, because it is not a Sanskrit word. Hindu is either the Avestan or Persian form of the Sanskrit word Sindhu. Hapta Hindu in the first Fargard of the Vendidad means India, or, rather, Aryavarta, afterwards called the Punjab. The Persian word *Hind* means black. Punjab is a Persian word and Hindustan is also a Persian word. At the best, the word Hindu is a corruption of a Sanskrit word originally meaning a river and now meaning the sea. At the worst, it is a term of opprobrium, meaning the black people. Of course the words Hindu and Hinduism are universally accepted and any protest would be futile, but at the present moment we are aiming at precision of terms.

The first and most important coincidence between these two religions is in a particular mystic name of God. In the Ormazd Yashta Zarathushtra asks Ahura Mazda his best names:

> 'Tell me the Name, O pure Ahura-Mazda, which is Thy greatest, best, and fairest, which is most efficacious for prayers.' '*Ayat mraot Ahuro-Mazda frakshtya nam Ahmi, ashaoom Zarathushtra visanstemo Ahmi yat Ahmi Mazdao nam.* The replied Ahura-Mazda, my first name is *Ahmi—I am*, O pure Zarathushtra .. My twentieth name is *I am that I am Mazdao.*'

In the Isavasya or Isa Upanishad, reputed to be the oldest of all the Upanishads, the sixteenth mantra is,

> 'O All-full, O Sole-wise! O All-Judge! O God of the wise! O Lord of the Prajapati! expand my knowledge of the Self, and increase my knowledge of the Non-self, so that through Thy grace I may see that form of Thine which is the most auspicious —*Yosavasau purushah sohamasmi*—that yonder person who dwells in Asu (Life) *I am He.*'

Zarathushtra wanted to know the best name of Ahura-Mazda, the Rishi wanted to see the most auspicious form of Brahman. The Ahmi of the Avesta is the *Asmi* of Sanskrit, the *s* in Sanskrit being invariably changed into *h* in Avesta except in the third person singular of the verb to be, the word *Asti* being the same in Sanskrit and Avesta. The Persian word is *ast.*

In the Old Testament, Exodus, Chapter 3 verses 13 and 14 are the following:

> 'And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you, and they shall say to me, What is his name? What shall I say unto them?
> And God said unto Moses, *I am that I am*: and he said, Thus shalt thou say unto the children of Israel, *I am* hath sent me unto you.'

Thus in Israel also these names were well known—God is called *I am* or *ahmi* of the Avesta and *Asmi* of the Upanishad; and also *I am that I am*, the same, word for word, as *Ahmi Yat ahmi* of the Ormazd Yashta.* How is this to be accounted for that the same names of God, in the same words, are to be found in India, Iran and Israel? And the name is merely the first person singular of the verb to be. The words in the Isa Upanishad have had the result of establishing the doctrine of Advaitavada, the identity of the human soul with the All-Soul, that particular form of monism known as pantheism and of which Sankaracharya is the great exponent. The mantra in the Isa Upanishad is fortified by another expression in the Chhandogya Upanishad, *Tattvamasi*, That thou art, and the definite announcement elsewhere *Aham Brahma*, I am Brahman. God. Mansur al Hallaj, the great Sufi, said the same thing when he declared *Un al Huq*, an Arabic sentence meaning I am the Truth, or, I am God, and for which he suffered martyrdom. Jalaluddin Rumi says,

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* Srisa Chandra Vasu's Introduction to the Isa Upanishad,

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'Mansur Hallaj said I am the Truth and
escaped free...
Mansur's I am He was a deep mystic saying.
Expressing union with the Light, not mere
incarnation.'

No interpretation has been placed upon the name announced by God to Moses, but an illuminating light is thrown upon it by a passage in the Gospel of St. John. Jesus Christ said to the Jews :

'Your father Abraham rejoiced to see my day : and he saw it and was glad.

Then said the Jews unto him, Thou art not fifty years old, and hast thou seen Abraham ?

Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

Then took they up stones to cast at him : but Jesus hid himself and went out of the temple, going through the midst of them, and so passed by.'

It is to be noted that Jesus did not say, before Abraham was I was, but I am. He does not call himself the Son of God or the Son of man, or even the Messiah that he announced himself, for whom the Jews are still waiting, but the God who spoke to Moses using the same words. In effect, it was the same declaration as that of the Advaitaitavadis and Mansur. Kavasji Edulji Kanga explains the word *Ahmi* as meaning, I live for ever and ever (*Hoon hnmesh ne hamesh sudhi jivato cheun*). *Hamabud o hamahast o hamabed*—always was and always is and always will be. Wise seers and Rishis in ancient times in India had the gift of being able to see the three periods of time *Trikaladarsi*, the seers of the three aspects of time, the past, the present and the future. Life and the divisions of time are for the created. Death walks hand in hand with life. Even immortality has a beginning. Everything created is, and again, is not. For God, who is uncreate, there is neither mortality nor immortality, neither life nor death, neither a beginning nor an end. He is timeles, hourless, spaceless, measureless. *Ahmi* is the pervasion of existence as distinguished from living, the immanence which is a fundamental conception of pantheism. The verb to be has only a single tense - the present. The partitions of time fall away. Time stands still and has no movement. The one supreme Existence faces time all ways ; time cannot recede from it, time cannot get past it. Jesus unravelled the mystery of this Existence when he declared, Before Abraham was I am.

In that same chapter of the Gospel according to St. John, Jesus said to the Jews, 'I am the light of the world : he that followeth me shall not walk in darkness, but shall have the light of life.' Among the lights of the world was Spitama Zarathushtra. He came of the race of which the Buddha spoke. When Siddhartha went forth in the night from his father's palace as a prince and came back, after several years, as a pauper, clothed in the rough, yellow garb of a monk with the right arm bare from the finger tips to the shoulder joint, with his head shaven and the beggar's bowl in his hand, and yet full of a refulgence and a splendour that no crowned king ever possessed, King Suddhodana, his father, was scandalized and grieved, and broke forth in words of indignation and pain :

'Ends it in this
'That great Siddhartha steals into his realm
'Wrapt in a clout, shorn, sandalled, craving food
'Of low-borns, he whose life was as a God's ?
'My son ! heir of this spacious power, and heir
'Of Kings, who did but clap their palms to have
'What earth could give or eager service bring ?
'Thou should'st have come apparelled in thy rank,
'With shining spears and tramp of horse and foot.
'Lo ! all my soldiers camped upon the road,
'And all my city waited at the gates ;
'Where hast thou sojourned through these evil years
'Whilst thy crowned father mourned ?

* * *

'Son ! why is this ?'
'My father !' came reply,
'It is the custom of my race.'
'Thy race',
Answered the King, 'counteth a hundred thrones
'From Maha Sammat, but no deed like this.'
'Not of a mortal line', the Master said,
'I spake, but of descent invisible,
'The Buddhas who have been and who shall be
'Of these am I, and what they did I do.'*

Of this descent invisible came Zarathushtra, of the race of the Enlightened Ones, the Blessed Ones. It makes not the slightest difference whether such a one is born in a King's palace or at a roadside inn where the new-born babe wrapped in swaddling clothes is laid in a manger for want of room, or of a traditional royal family whence Zarathushtra is said to have derived the designation of Spitama. These teachers of humanity come of a race of their own. One may be a prince, another a carpenter's son, a third may come of a noble family, but still they are men apart, the lights of the world. Of Buddha's life there is a fairly reliable account. The Book of the Great Decease, or Mahaparinibbana Sutta, giving an account of the last days of the Master and his death, is considered one of the finest prose works in all literature. That last scene in which the great Teacher lay between the twin *sal* trees, teaching until almost his last breath, and his last injunction to his faithful disciple and attendant, Ananda, 'Be a lamp unto yourselves' can never be forgotten. Of Jesus Christ, outside his brief ministry of three years, very little is known. The thousands of statues of Buddha, the innumerable pictures of Jesus Christ are the works of gifted sculptors and artists who have brought to their art imagination and faith, but the images are not likenesses by any manner or means. Zarathushtra lived several centuries earlier than the other two Teachers, and the pictures of the Prophet now seen are the outcome

* The Light of Asia.

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of the imagination of the artists, and yet in the Avesta itself we have a glimpse, even if only figuratively, of the Prophet of Iran. Asi Vanghvi, the female *Yazata* of Piety, is first praised in the 19th Fargard of the Vendidad as 'the rightful wisdom.' Again, in the Farvardin Yashta we find Ashi in the dwelling of Karesna, whose Fravshi is praised. 'Ashi, the fair, with the body of a maiden, the healing, pure, with her shining wheel' is invoked in the Ashi Yashta—Ashi, the daughter of Ahura-Mazda, the sister of Srausha, Rashnu and Mithra. To her prayed Zarathushtra:

'Ashi, thou art fair; Ashi, thou art beaming; with pleasure comest thou hither, out of the beams. Ashi, thou art the giver of much brightness to the men whom thou, the sweet-smelling, followest. Attach thyself to me, thou manifold, strong!

Look on me. Come to me with charitableness, Ashis, High! Well-created art thou, created for the bodies.

Thy father is Ahura-Mazda, the greatest of the Yazatas, the best of the Yazatas. Thy mother is Spenta Armaiti... Thy sister is the Mazdayasnian law.'

'Ashi Vanghvi, the high, placed herself on a chariot, saying thus with words: who art thou who offerest to me, whose speech I have heard as by far the fairest of the praying?'

Zarathushtra said he was the first man who had praised Asha-Vahishta and offered to Ahura-Mazda, and 'at whose birth and growth away ran Angre-Mainyus from the earth, the broad, round, far-to-wander-through.'

'Then spake thus Ashis-Vanghvi, the high: Place thyself near to me, right-created, pure, holy, approach my chariot. Then came nigh to her the holy Zarathushtra, he approached her chariot.

'She stroked him with her left hand and the right, with the right hand and the left, speaking thus with words: Fair art thou, O Zarathushtra; well-created art thou, O holy, with fair calves and long arms. To thee is given majesty for the body, great purity for the soul.'

Before the mind's eye rises a vision of a stately figure, with great length of limbs, a smooth, fair skin, features refined, delicate and reposeful, a fine head with thick hair and beard, an unwrinkled, wide breadth of forehead, large, clear, calm eyes with infinite depths in them, and the spirit within in constant communion with God—a vision of radiant splendour moving in majesty through the long vista of the ages. The long arms prove him unmistakably an ancient Aryan of a distinguished lineage. In the great epics of the Ramayana and the Mahabharata the heroes, the Rishis, and the great men are all long-armed—*ajanulamvitavahu*—arms reaching down to the knees. Probably this expression was an exaggeration, but it is certain that a long reach of the arms was admired.

And through the silence of the ages come to our ears, clear, vibrant, deep and musical, the words addressed by Zarathushtra to Ahura-Mazda:

'To him belongs the kingdom, the might, the power
We praise Him first among the adorable beings.*
Manifest thyself, O Holiest, Heavenly Mazda,
Thou who createdst, O Pure, the good things of Vohu-mano!†
He who first conceived the thought: with stars may the effulgent space be clothed
He through his insight created the Law (the system of the world whereby he supports the pious)
Thou allowest it to thrive, O Spirit Mazda, who art the same even now!‡

Fire was looked upon as sacred by the entire Aryan race. In early times it was extremely difficult to procure it whenever wanted. The use of flint and steel was not known till much later. Fire could not be produced as now instantly by striking a match, or from the sun by using a lens, nor was electricity a servant of man and the pressing down of a switch would illuminate a room. Fire could only be preserved by being constantly fed and watching that it was not extinguished. In the Avesta fire is a son of Ahura-Mazda—*Ahurahe Mazdao puthra*; this is the fire of lightning that appears in the heavens; in the Rigveda it is stated *agni asurasya jatthara ajayata*—fire was born from the womb of Asura (Ahura); the Avestan word *Atar*, *Atarsh*, corresponds to the Sanskrit word *Athar*, fire; in the Vedas Agni, fire, is a god, *devata*. Both among the Vedic Indians and the Avestan Iranians Atharvan or Athravan is a fire-priest. In the Rig-Veda Atharvan is a mythical being, the Indian Prometheus, who brings down the fire of the gods from the heavenly regions. The fire-temple or the *Agiary* is the same as the *Agni-griha* of the Rigveda. *Agnihotra* was the daily rite of *Homa* performed by the *Sagnika*, the Brahmin who always kept the fire burning. *Agnihotris* are still to be found in northern and southen India. Far away in another continent another offshoot of the Aryan race, the ancient Romans, considered fire an essential part of religion. Vesta was the chaste goddess who presided over the family and in her temple the sacred fire was kept continually burning. Rome was the centre of her worship and in the Eternal City six Vestal virgins, maidens of patrician families, kept alight the holy fire day and night. Vesta is now a synonym for a virgin, a woman of spotless chastity, and it also means a match or waxlight.

In the sixty-first Ha of the Yasna there is a prayer to fire. For beauty of expression and an admirable balance it can scarcely be surpassed:

'Give me, O Fire, son of Ahura-Mazda,
Swift brightness, swift nourishment,
swift blessings of life,
Greatness in holiness, fluency for the
tongue, but for the soul sense and
understanding, which afterwards
increases, not diminishes,--then
manly courage.'

(*To be concluded*)

An address delivered in November, 1934, to the Zoroastrian community of Karachi.

* Yasna, XXXVIII. † Yasna, XLI. ‡ Yasna, XXXI.

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RAJMOHAN'S WIFE

By BANKIM CHANDRA CHATTERJEE

CHAPTER VIII

Forewarned and Forearmed

MATANGINI stopped at an open veranda and desired Karuna to awaken her sister and bring her thither. In a few minutes Hemangini, who had not been asleep, came with utter astonishment depicted in her face and enquired in an eager tone the object of her unexpected and untimely visit.

"I come to warn," said Matangini, "there will be a dacoity in your house."

"Dacoity!" half screamed, half muttered the astounded girl.

"Hem!" shrieked Karuna.

"Softly, Karuna" said Matangini, "gently Hem; why stand you here? Go warn your husband and bid him be prepared."

But Hemangini was then utterly unfit for the task. She stood pale and trembling, unable either to answer or move. Matangini was perplexed, she saw that her sister was lost in fear and time could not be spared. The loquacious zeal of Karuna, who could not for the world forego this opportunity of being the first to carry such dreadful tidings, as well as the salutary effect that had been produced upon her fears by the unexpected intelligence, relieved Matangini of her anxiety, and the mortal enemy of the finny tribe, big with the importance of being the messenger of evil, flew to Madhav's chamber to discharge the mission which legitimately belonged to Hemangini.

She soon returned and informed Matangini that Madhav did not feel disposed to give weight to her (Karuna's) words and seemed particularly incredulous when she said that Matangini was in the house and that it was she who had brought the intelligence. "If she is here," Madhav had said, "I can hear the news from herself; bring her to me that I may learn from my sister-in-law how much there is to fear. Ask her to come hither."

"Go Hem," said Matangini to her sister, "You go—tell your husband that I am here and that what I say is true. He will believe you."

"No, no," said the girl, "you must go yourself. How can I answer all the questions that he may ask? Go—answer all the questions that he may ask. Go and lose no time, for if it be as you say,—"

"I had better not go. Tell him that I say it, and that it is true."

"No—you go," again urged the reluctant girl with sweet child-like obstinacy.

"I *cannot* go, I must not," said Matangini in the most serious tone and in an agitated voice.

"O Luck!" shouted Karuna laughingly, "it is nothing then? Your sister wants to frighten you only, mother."

"Ah! sister, do you want to frighten me only," said Hemangini her face brightening. "I confess I am frightened—now tell me what is your errand."

Matangini mused in deep silence for a minute; then taking her resolution, she said, "Yes, I will go to him. You come with me, Hem."

But the modest girl positively refused to appear before her husband in the presence of her sister, though she did not say as much in words, "Stay then and speak not a word about me or my errand till I come back," said Matangini and darted away through the veranda, for she saw the moon's disk sinking on the tops of the trees. But as Matangini neared the door of Madhav's apartment, her feet trembled more violently than even when she had stood eying the glaring light in the mango-grove. She drew her *sari* over her forehead and proceeded softly and with seeming reluctance. She receded, advanced, stopped short, pushed aside the door, stopped again, and at length entered. A single lamp illuminated the gaily decorated apartment and the young Babu reclined on a rich sofa. Matangini stationed herself close to a wall with downcast head as befitted the modesty of her sex and age, her face scarcely turned towards that of her brother-in-law. Madhav gave a start and then only half rose from his reclining posture.

Neither, however, spoke, although one was as anxious to impart the fearful tidings she bore as the other to receive them, and a silence ensued which evidently embarrassed both. At length Madhav spoke jestingly, as the connection between them authorized.

"I wish you were an English Memshahib, sister-in-law," said he with a smile, "that I might

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offer you a seat. But why not sit down on—on—"

Matangini relieved him from his embarrassment by saying almost in a whisper, "Have you heard what I have to say?"

"Yes," said Madhav seriously, "is it true?"

"It is true," she said in the same half audible tone.

"To-night you say?"

"To-night, even now they will make their attack as soon as the moon sinks and the moon will sink in half a *danda*."

"Is it? Then I am lost. But how do you know all this sister-in-law?"

"That," replied Matangini in a more distinct voice, slightly lifting the cloth which covered her forehead, "That you must not ask me?"

"You perplex me," rejoined he, "I scarcely know what to think." Matangini now completely uncovered her face and looking steadily into his, spoke in a yet bolder tone. "Do you not know me, Madhav? Can I deceive you? And do you think I would come to your house, at this hour, and unattended—"

"Sure—I was wrong," he answered, "wait here with your sister while I go and rouse my men."

Matangini arrested him with a look as he was rising and asked him to give her one word more.

"What is it?" he asked.

"Where is your uncle's will— take care of it—they mean to carry it off."

"Humph" ejaculated Madhav, a sudden light flashing upon him as he called to mind his aunt's lawsuit, "They shall not have it."

"Do you not keep it in an ivory box in this room?"

"Yes—how do you know it?" he enquired in fresh amazement.

"Why I? they know it,"—she replied.

"Now I see it!" he answered, "you must be too well informed," and he rose to depart.

"I have something to beg of you—will you grant it?"

"Ask it and it will be yours."

"Then say not a word to a human being that I have been your informant or even that I have been here to-night; my life depends on it."

"How your life? Who dares threaten it?" exclaimed he with a flash of indignation.

"Hush!" said she.

"Yes, I forget!" said he checking himself, "I promise you silence."

"And impose the same on Karuna and my sister as you go."

"With Karuna, it will be rather difficult, I shall frighten the wench into dumbness. stop with your sister, with closed doors and will remain here unperceived by the househ When I come back I shall lead you to a p of greater security and privacy."

So saying he passed by his wife and Kar each of whom he desired or commanded to strictly silent regarding Matangini. Then dar swiftly into the outer department, he was at c in the midst of his darwans.

Madhav knew Matangini to be a woman too clear a mind to have been greatly decei and he knew her also too well to think she wo ever be at so much pains to deceive him. therefore set himself to the work of prepara in earnest. Before total darkness had cove the face of the earth, the house-top might be full of human forms flitting against the These were select men from the tenantry lived close to the house and from among wh a little *lattial* force could be collected at time at a moment's notice. These were mo armed with *latties*, spears, bricks and o missiles ready to be hurled at the doomed inva that durst approach the walls or enter the ho We do not pretend to say that all these midn warriors bore a heart as sturdy as the *latties* they clasped in their hands, and many doubt there were who thought this untimely interrup of their repose very unwelcome, and who wo have gladly beat a retreat did not the stern v of their landlords, as it rolled forth comm after command, convince them that it would safer to stay and trust to chance than risk displeasure. Most however felt secure in t position; there was but little [in the] house the top, to tempt the steps of robbers, and this comfortable assurance the bold defen stood boldly by their posts. Five or six men the sturdier race from the North-west prote the entrance, well accoutred with sword, sh spear and musket. Four or five others could seen walking round, with orders to be on alert, and to give the warning when necessar the rest. Inside the house, the boxes and ch which contained the most valuable things, jew cash, plate and other articles of small bulk great value, as also the coveted ivory box, nowhere to be seen. They were removed obscure hiding-places which among the end apartments of the ample edifice could never [discovered] by one who had never seen th and it was not every one of the inmates of house that had a knowledge of their existe Madhav was everywhere mild and easily yiel

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by nature under ordinary circumstances; his energy and activity in the moment of excitement was feverish and held in awe the timid and the hesitating. Nevertheless not few were the women, who dragging naked children in one arm and holding large wallets under the other, stealthily left the threatened house to seek shelter in the neighbouring huts, whose humble pretensions protected them from the chance of spoliation. Among the fleetest and foremost might be seen the conscientious cook who had signalized herself by victory in the preceding evening, and who now conducted a most dexterous retreat with bag and baggage, not forgetting the famous ghee pot which formed the glorious trophy of her evening triumph.

The hum and bustle of preparation subsided as all [was] completed and the expectant crowd awaited the issue in silence. The moon had already set and Madhav began half to doubt the truth of Matangini's suspicions. Just as his thoughts were taking that direction a darwan came up to him and informed him in Hindi that one of the men appointed to keep a look out, had seen a light in the direction of the "old garden" (as the mango-grove where Matangini had nearly encountered the robbers was called) and that venturing in that direction very close to the grove he had observed [several] armed men assembled in that place. "What is [your command,]" asked the man, "shall we go and attack [them]?"

["Hurry] not, Bhup Sing," replied Madhav, "it is unnecessary, and besides if you go in insufficient numbers, you will be overpowered, but if on the other hand many of you go, you leave the house unprotected, and who knows but there may be another company?"

"Is it Maharaj's pleasure, then, we remain as we are?" asked the darwan.

"Yes—but set up a shout all of you together, and let the rascals perceive how well prepared we are."

No sooner had he spoken than a long loud shout rent the midnight air. The females trembled in their apartments as they listened in awe and thought the danger near. A dismal silence succeeded the noise.

"Another shout—once more," said Madhav.

Again a similar sound shook the night. No sooner had its echoes died away, than out rose a terrific yell from the wilderness, as if uttered by midnight demons who revelled in the dark. The blood ran cold in the veins of the listeners as the horrible sound fell on their ears.

"Again, again, my men, once more [raise] your voices, and louder than ever," shouted Madhav, apprehensive lest the appalling sound chilled the courage of his retainers. Again was the order obeyed with zeal and promptness, and again arose a responsive cry from the direction of the "old garden." But this time it was the cooing cry known among robbers as the signal of retreat.

"They fly; they fly; they fly," shouted several voices, "that is the cry of flight."

"Yes, but do not be too sure," said Madhav, "it may have been uttered to deceive you. Remain as you are."

Long did Madhav and his men wait, but nothing occurred. After another injunction to his retainers not to relax their vigilance and to keep up all night, Madhav turned his steps towards the inner apartments to thank the brave woman who had saved him from imminent danger.

CHAPTER IX

We Meet to Part

"Can I ever forget what you have done for me?" said Madhav to Matangini, after he had rejoined his wife and his sister-in-law. The former, as soon as her heart was relieved of its load of apprehensions, lightly tripped out of the room leaving her sister alone with him. "Can I ever forget what you have done?" said Madhav looking more gratitude than he expressed in words.

"If you cannot, let it be for Hem's sake that you remember it. Should she ever fall under your displeasure, which Heavens forbid! may the memory of her sister's sufferings obtain her pardon! As for myself, I could not do otherwise than I have done it—I will take leave of you."

"Why, sister-in-law?" returned Madhav, "your sister has not seen you long—she will be overjoyed to be with you for a few hours more. When it is day, my *pálki* will convey you to your home, if you cannot longer remain. Why depart to-night and on foot?"

"Fate rules it otherwise. That happiness I must forego," returned she sadly; "I must go."

"Why sister-in-law, why so?" asked Madhav again, "cannot your sister's husband know the reason?"

"*He!*" said she, as much with shame as with sorrow. "You know *him* well. He will be angry if I remain."

"Angry if you remain with your sister?" again inquired Madhav, "did you promise him to return so soon? Does he know where you are?"

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"No," said she, "I did not promise him anything, nor does he know where I am."

"Strange," said Madhav "I don't understand how then you could come. Was he at home when you left?"

"Ask not such questions," replied she.

A dark suspicion crossed Madhav's mind at this reply, but he soon abandoned it as groundless. He sat musing in deep silence for moments during which Matangini kept fixed on him her large, blue, sorrowful eyes.

"Why do I linger?" she said at length, "I go; Karuna will go with me. Farewell," added she sadly, her voice growing thick, "Fare you well! Be you happy, Madhav." Madhav looked up to her face—it was wet; Matangini was weeping! "and be my Hem happy with you."

"You weep!" said Madhav, "you are unhappy."

Matangini replied not, but sobbed. Then, as if under the influence of a maddening agony of soul, she grasped his hands in her own and bending over them her lily face so that Madhav trembled under the thrilling touch of the delicate curls that fringed her spotless brow, she bathed them in a flood of warm and gushing tears.

"Ah, hate me not, despise me not," cried she with an intensity of feeling which shook her delicate frame. "Spurn me not for this last weakness; this, Madhav, this, may be our last meeting; it must be so, and too, too deeply have I loved you—too deeply do I love you still, to part with you for ever without a struggle."

Did Madhav chide her? Ah, no! He covered his eyes with his palm and his palm became wet with tears. There was a deep silence for some moments, but their hearts beat loud. Matangini, recovering her presence of mind as speedily as she had lost it, first broke the heart-rending silence.

The distant and reserved demeanour, the air of dejection and broken-heartedness which had marked her from the first, had disappeared; the impetuosity and fervour of the first burst of a deep and burning love had subsided; and Matangini now stood calm and serene, her usually melancholy features beaming with the light of an unutterable feeling. A sweet and sober pensiveness still mantled her tender features, but it was not the pensiveness of deep-felt enjoyment, for the wild current of passion had hurried her to that region where naught but the present was visible, and in which all knowledge of right and wrong is whirled and merged in the vortex of intense present felicity. Was not Matangini now in Madhav's presence? And had not her long pent-up tears fallen on his hands? Had he no wept with her? That was all Matangini re membered, and for a moment the memory o duty, virtue, principle ceased to fling its sombr shadow on the brightness of the impure felicit in which her heart [revelled]. There was a fir in that voluptuous eye,—there was a glow o that moonbeam brow, and as she stood leanin with her well-rounded arm on the damask-covere back of the sofa, her beautiful head resting o the palm of her hand over which, as over th heaving bosom, strayed the luxuriant tresses o raven hue;—as thus she stood, Madhav mig well have felt sure earth had not to show a mor dazzling vision of female loveliness.

"I had thought," she cried at length in voice which trembled from emotion, "I ha thought that never again would human ears, no even your own, hear from my lips the languag I breathed to-night, ah! I know not what I felt

"Matangini," said Madhav, speaking for th first time since the storm of passion had burs "I too had thought we could part without struggle, but you have—you see what you ha done. But," continued he, his eyes aga suffused with tears, "you have made many sacr fices, make one last sacrifice. Root out the fee ing from a heart on which no impurity shou leave a spot. Forget."

"Blame me not," she said, and then inte rupting herself, she bent down her head to hi the tear that gushed again with the current feeling. "Yes, reproach me, Madhav," s continued, "censure me, teach me, for I have be sinful; sinful in the eyes of my God, and I mu say it, Madhav, of my God on earth, of yourse But you cannot hate me more than I hate myse Heaven alone knows what I have felt—felt f the long long years that have past, could I r open this heart you could then and then on know how it beats."

Madhav wept again. "Matangini de beloved Matangini,"—he began, but his vo thickened, and he could not proceed.

"Oh say again, again say those words, wor that my heart has yearned to hear—say Madh do you then love me still? Oh! say but o again and tonight I shall meet death with hap ness."

"Listen to me, Matangini," replied Madh scarcely cool himself, "listen and spare both us this sore affliction. At your father's house flame was kindled which seems fated to consu us both and which then we were too young quench by desperate efforts, but if even then never flinched from the path of duty, shall

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not, now that years of affliction have schooled our hearts, eradicate from them the evil which corrodes and blisters them? Oh! Matangini, let us forget each other. Let us separate." And Madhav heaved a sigh.

Matangini rose and stood erect in the splendour of new flushed beauty, "Yes," said she with desperate effort, "if the human mind can be taught to forget, I will forget you. We part now and for ever," and there was desperate calmness in her voice.

Pulling her veil over her face to hide the stream that again welled forth from her eyes in spite of her efforts, Matangini hurriedly left the room.

CHAPTER X

The Return

It wanted an hour to the first streaks of daybreak, when Matangini with sad heart and heavy steps again threaded the wild foot-path. Karuna silently followed her homeward footsteps. The paling blue of the starry heavens was now half covered by numbers of driving clouds, while one dense and settled mass of black hovered over the distant horizon and shed a sombre grey over the dimly seen outlines of the far-off tree-tops on its verge. A wild and fitful breeze occasionally moaned over the dark woods with an ominous sound and a few drops of pattering rain fell on the earth, on the leafy trees and on the luxuriant shrubbery. Matangini was too deeply absorbed in her own thoughts to heed the appearance of external nature, though lowering and gloomy looked the scene around her. The remembrance of the forbidden and fond interview she had just stolen, engrossed all her soul; not even the thoughts of the reception which might await her at home, not even the risk and danger of discovery by her husband, obliterated the faintest tint of the vivid picture which memory of fancy successfully traced before her mental view, now in the darkest, now in the most radiant colours. She had promised to forget; the first thing she did after leaving Madhav was to remember; to remember and hang with rapture on each word he had uttered,— on each tear he had shed; and often would the rapture vanish and be succeeded by the thought that god and man abhorred her impurity of heart.

A part of their journey had been accomplished when the growing blackness of the skies announced that a storm was near.

"Thakuran, hasten your footsteps," said Karuna, breaking the long silence; "there will be a storm; let us reach your house before it commences."

"Yes," said Matangini unconsciously, "go on."

Karuna increased her speed and Matangini imitated her, more from example than from any sense of necessity.

"There—hear,—bigger drops are falling on the leaves," said Karuna speaking once more.

"Yes?" said Matangini, then awaking for the first time from her abstraction, and, stopping to listen, continued, "Ah it is not the sound of rain-drops—it seems to be—what? perhaps the sound of human feet treading over the leaves and stumps of trees."

"Is it so, Thakuran?" ejaculated Karuna and increased her speed, apprehensive lest she should fall into the hands of some loiterer from among the dacoit band.

But they had not proceeded far when the wind rose in fury, the lightning flashed, the thunder growled, and big drops of rain poured down too unmistakably.

"We shall be drenched to death," said Karuna, "can we not shelter ourselves beneath this tree?"

"Come then," said Matangini, as she led the way to the covert afforded by the overspreading boughs of a large tamarind. Just then a sudden flash of light illuminated the earth and revealed by its momentary gleam a human figure standing at the foot of the tree, within speaking distance of themselves.

"Fly, O fly!" shrieked Karuna, and waiting not for an answer, ran with all her might, dragging the nerveless Matangini after her as she sped away. "Fly, fly, fly," she kept on crying and ran on amidst the storm and rain and stopped not to take breath till she had reached the house which fortunately was nigh.

"Stay here not," said Matangini after they had arrived there, "although it is cruel to turn you out at this hour—it will be more dangerous for you to stay, cross over to Kanak's, and remain there in the veranda; when the storm abates a little and the daylight comes you can leave the house before the family arise from their beds."

So saying, Matangini proceeded to open the door of her sleeping apartment, and Karuna left the house. Matangini found the door still shut, and unbarring it by the same artifice which Rajmohan had used a few hours before, she gently entered the apartment. She was in the act of shutting the door again when another figure glided into the room after her and drew the massive bar. The very sound of the tread of his feet told Matangini that it was her dreaded husband.

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Rajmohan said nothing, but by feeling in the dark he brought out a tinder box and with flint and steel struck a light and placed it on its accustomed seat. Still he spoke not but sat on the *taktapos* or bedstead, eying his wife with a savage glance. Matangini read her fate in his looks and stood, not pale and trembling but firmly and proudly, with all the dignity and courage which had that very evening awed into silence the fury of her brutal oppressor. The howling of the wind and the clatter of the rain without, and the angry growl in the clouds above were the only sounds that disturbed the appalling silence.

At length Rajmohan spoke, "Accursed woman," he said in a bitter tone which had in it nothing of the unusual savage impetuosity of his temper, "did you not go to your paramour?" Matangini did not answer. "Speak," he said in a low voice of fearful imperiousness, stamping his foot on the ground.

"I shall not answer to questions which I ought not to be asked," replied the half guilty and half innocent woman.

"Wretch," exclaimed Rajmohan, gnashing his teeth and growing furious; but again assuming a forced calmness, he added, "Did you or did you not go to Madhav Ghose's home this night?"

"Yes, I did," she said, suddenly excited beyond herself by the sound of the name, "I did —to save him from the robbery you had planned."

Rajmohan sprang from the bed with clenched fists.

"Woman," he said fiercely, "deceive me not. Canst thou? Thou little knowest how I have watched thee; how from the earliest day that thy beauty became thy curse, I have followed every footstep of thine—caught every look that shot from thine eyes. Brute though I be," continued he again becoming gentle, "I was proud of my beautiful wife and as the tigress watches over her whelp, I watched over thee. Did I not perceive how before thou wert a woman, thou didst already become fond of that cursed wretch? Did I not see how time ripened thy fondness into sin? Doubt thou what I say? Know then that this very afternoon, when won by the poisoned words of that harlot, thy friend, thou didst leave the house unbidden, thou didst not leave unwatched. Then too I was behind thee—I was behind thee—deny it woman, if thou canst, when before the garden thou didst wilfully, yea most wickedly—most treacherously, let go thy veil, why? that your eyes might meet—and be blasted! Once and once only I missed thee—and I rue the hour when I did so. But returning at night to my untenanted chamber could I not guess the serpent's hole into which the vile worm had crept? I did and watched thee again at his *khirki* gate. Knowest not that in the moaning wind and amidst the howling storm I have dogged thy steps even but now?—knowest thou, harlot, why I have whetted my knife tonight? You answer not and I ask not for answer. I will kill you." He ceased and his eyes darted fire as he cast a last glance of scrutiny over her petrified features. A momentary pause ensued during which the howling storm without was alone heard. At length Matangini spoke and desperate calmness was in her voice.

"You are right," she said. "I love him—deeply do I love him; long loved I and I love him so. I will also tell you that words have I uttered which, but for the uncontrolled—uncontrollable madness of a love you cannot understand, would never have passed these lips. But beyond this I have not been guilty to you. Do you believe me?"

"No," said he, rising from his seat, "I will kill you." And he unsheathed a small dagger that hung from his waist concealed in his clothes.

"My mother, O mother! and you father! where are you now?" were the only sounds that escaped the lips of the doomed girl, as she sunk about lifeless on the floor. The ruthless weapon gleamed high, as it was about to descend on the lovely bosom of the trembling victim, when the purpose was suddenly arrested by a violent noise at the window. Rajmohan turned round to see the cause of the unexpected noise. The *jhamp* flew open and two dark and athletic forms sprang one after another into the chamber, dripping with rain and bespattered with mud, but shooting sparks of fire from their red and fierce glances.

CHAPTER XI

When Thieves Fall Out

In which is discussed the physical possibility of a robber being robbed and an assassin assassinated.

"You think of killing your wife, ruffian?" said one of the new-comers, who, however, had not come with any peaceful intentions himself as his heavy arms and gleaming dagger showed.

"Who are you?" roared Rajmohan, turning all his fury towards the intruders, and brandishing his knife with fearful rapidity. "Burglary in my house!"

"Softly, the inmates in the other rooms will be aroused. No thieves, friend. Look well and possibly you may recognize me," responded one of the new-comers with a contemptuous smile.

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"Lass," continued he addressing Matangini, "bring that lamp here that your husband may have a look at the face of a friend."

But Matangini, though not absolutely senseless, had fallen into a stupor—so bewildering had been the attack on her life and so strange the scarcely less fearful interruption that followed it.

"Friend or foe," said Rajmohan, "go out of my house."

"That you may murder your wife in quiet?" said the intrepid stranger with a sarcastic laugh.

"And who will prevent me from doing it if I choose?" exclaimed the furious husband, and dagger in hand rushed to plunge it in the audacious visitor's breast. But quick as lightning the latter parried the blow, and then with one stroke of his own gleaming sabre he made that tiny weapon in Rajmohan's hand fly off to a distance of several feet. Losing not a moment, he seized Rajmohan's arms in an iron grasp. "Now Bhiku," said he to his hitherto silent companion, "will you hold the lamp and let this fellow see my face. It is a moon face, Raju, and will please you as much as your golden moon of a wife there." Bhiku brought the lamp and as bid held it close to his face.

"Sardar!" exclaimed Rajmohan in amazement, as he recognized his fellow-plotter of the night.

"Yes, sardar," replied the other, "I see you recognized me; friends never forget each other so soon."

"What brings you here?" said he in the same angry tone as before; "what do you want by breaking into my house?"

"First tell me," replied the other "what were you going to murder your wife for."

"That concerns you not," returned Rajmohan, "leave me alone, or sardar or no sardar I will kick you out of the house."

"Ah! Let me see your kick, prisoner as you are," said the other sneeringly.

"My legs are free yet," roared Rajmohan, dealing a tremendous kick at his antagonist beneath which even the sturdy frame of the robber chief staggered some paces back, involuntarily letting go his hold of the agile antagonist's arms.

"Pin him, Bhiku, pin him down," roared the bandit as he saw Rajmohan running to regain his lost dagger; and before the sounds were uttered the vigorous arm of the second robber felled their opponent to the ground.

The sardar now sprang to the fallen man's breast with the agility and fierceness of a tiger, and while he thus held him down, the other bound Rajmohan's hands and feet with a piece of rope which, fastened to two bamboo-sticks on two of the walls, had formed a sort of rude cloth-stand for Matangini.

"Now, traitor!" said the sardar, "you are at our mercy."

"Yes, because you are two to one—but what have I done," asked Rajmohan, "that you should do thus to me?"

"What have you done? You have been a traitor, know [that]! Did you not send warning to the house and save your brother-in-law? You, hypocrite, you," he added fiercely, his eyes gleaming in rage, "you did it, you deserve to die."

"I! I give notice to him! I would sooner tear open his eyes," returned Rajmohan gnashing his teeth.

"Have done with your hypocrisy," said the sardar threateningly, "Fool that I was to believe that you would serve us against your own brother-in-law. Yet such a rascally tongue is yours, so deeply and smoothly does it lie—so often have you cursed him in our presence, that I thought I could trust you."

"I tell you, sardar, it was not I," returned Rajmohan with vehemence as he began to grow apprehensive for his life, for he knew well the desperate character he had to deal with. "I tell you it was not I. Do you not remember that I left the house in your company and till your purpose failed have been in your company only? Have I left you for the twinkling of an eye since we went?"

"Ah! don't hope to deceive me again; no snatching of a child's sweetmeat with me. You knew your wife was awake when you brought me to your mat-wall here; perhaps when you came round under the pretence of assuring yourself that she was asleep, you gave her a hint of what to do. Deny that if you can. If it was not she, can you tell me who else in the world did it?"

"*She* did it, I confess, but I can swear to you it was without my knowledge. When I came round I assure you I found her asleep. Propose the oath and I will swear that it was so."

"You have lived long," said the other sternly, "it is useless now. We know you now. Do you think I would mistake the meaning of the haste with which you left as soon as the shouts from the house told us that your end had been gained? Believe me, comrade, I am too old a sinner to be deceived so easily. Prepare then to die."

"For Heaven's sake descend from my bosom," said Rajmohan, gasping for breath. The heavy burden of the bandit's body was pressing on his chest and at length became unsupportable even

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to his strength and iron frame. "Release me. I swear to you by my patron God it was not so. I swear to you by my mother I did not know it."

"How did your wife do it then?" enquired the bandit chief in the same tone as before.

With this question he alighted from the breast of the other, but kept a hold on his throat by a light grasp prepared to tighten at the least hostile movement from his prisoner.

"Could it not be" said Rajmohan, now breathing free, "that she had only counterfeited sleep when I saw her?"

"Ha! ha! you take me for a fool" said the sardar with a gurgling laugh, "I wanted to stand off from the wall, you made me come to the wall; why was that? Why, but for this treachery? You have betrayed us to Madhav Ghose; who can say you will [not] betray [us] to the police also, for that man will protect you? You must die or there is no safety for [us. You] gave us the slip very smartly or you would not live till now."

"And what?" exclaimed Rajmohan with a sudden vehemence, "what did you see when you came in? Was I not going to murder the very woman whom [you] say I employed as my agent? But for your interference [she] would have been a corpse now."

"*Han*" exclaimed the sardar in an altered [voice, as he] gazed steadily on his silent comrade as if [to ask] what he thought of the [matter.]

"Yes, sardar, he speaks truth," said Bhiku, [breaking] silence for the first time, "why else should he [kill] the woman."

"I was going to kill her," said Rajmohan with a shudder, "for having done the very deed you charge me with."

"The woman! the woman! Kill the woman," said the sardar as he sprang to the spot where he had seen Rajmohan's wife sink at her husband's uplifted blade.

He alighted on a heap of clothes which he had mistaken for his intended victim in the dim light of the expiring lamp.

"Wretch" muttered he, "you need not escape me—don't think a sardar can't hunt you out in this little room."

"Stop," said Rajmohan, recovering the accustomed energy of his voice, "none but myself touches my wife; unbind me."

"Unbind him, Bhiku, while I drag her out by her hair," said the sardar as he jumped to another corner where he saw something white again. Bhiku quickly cut Rajmohan's bandages with his sword. "Het! clothes again!" muttered the robber as again he struck the hilt of his sword at a cane *petara*,* "but! out! wicked wom said he highly exasperated and struck his we here and there on the bedstead. There wa Matangini on the bedstead.

"Here, Bhiku, bring the lamp here," ro the sardar once more, "the woman has hid he beneath the *taktaposh*." Bhiku brought the l trimming it well. Rajmohan followed; all bent down to look beneath the *taktaposh* fo affrighted fugitive, when lo! nobody was the

Lifting the lamp high they could see b improved light every corner and angle o room, but Matangini was nowhere.

"The door! the door!" exclaimed Rajm "look! it is unbarred. I had barred it wh entered. She has fled."

Matangini had indeed fled. Profiting b mutual quarrel [of the robbers who] were deeply engaged in their own [life] and struggle to remember her whom less brutal h could never forget, Matangini had stolen unperceived to the door, which she had q unbarred, and it is to be doubted if far clamorous proceedings on her part would attracted the attention of combatants so h engaged.

"Run, run after her," said the sardar, will ruin us."

"Yes, run" said Rajmohan. "But you, none but I lift a finger against my wi will kill her when she is found, or if I d kill me as you proposed. But no one else touch her. Haste, I will precede you."

The three rushed out. The skies were murky and continued drizzling. The fair fu was searched for in every direction. Da now dawning fast, and little time was left f search.

Rajmohan's first thought was to pe Kanak's house. He and the sardar ste approached the hut and ascending to the le the floor, slightly removed the *jhamp* which it. There they beheld in the faint gray admitted by the opening thus made the sl forms of mother and daughter only. They over the neighbouring bushes, but with the ill-success. A bright and ruddy morning w following the wet and murky dawn too render the search safe for the dacoits any They then separated for the present, app a place of rendezvous at night, the [uttering] an obscene threat to [ensur attendance of the suspected Rajmohan.

(*To be cont*

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THE REVENGE

By SITA DEVI

KRISHNADAYAL could not be called a product of modern age. He spent his childhood in a village with parents, who were extremely orthodox in view and action. He learnt his alphabet in the village *pathshala*, and never saw English letters before he was thirteen. He had always been accustomed to see women being treated as domestic cattle. So nobody could understand how Krishnadayal came to harbour modern notions in his head.

He was the son of a Brahmin priest. He could have stayed on in the village, and could have maintained himself comfortably with fees, green-plantains and rice, gathered from his clientele. Instead of that he came away to Calcutta to study English, depending on a small scholarship. He was not only a Brahmin, but a *Kulin* Brahmin. He could have married twelve wives, and lived on the money, collected as "tax" from his different fathers-in-law. Instead of that, he married only one wife, Radharani, and left his village home for ever, intending to settle down in Calcutta. His father stopped his allowance as a mark of protest; and he also stopped writing to him. But seeing no sign of repentance, the old man himself felt very much snubbed. Krishnadayal was a clever student. He always secured scholarships, as well as private-tutorships, so he never had to suffer much for want of money. He and his wife pulled along somehow. His first child Rajendrani was born in the year he passed his M. A. and got a job.

Krishnadayal nearly went mad with joy. It was evident that he had no worldly wisdom. His wife Radharani had not been spoilt much through constant association with him. She pulled a wry face and exclaimed, "Look at the fool! What is the use of making such a fuss over a daughter and a *Kulin's* daughter to boot? Perhaps she will stay on at our house for ever. It is very difficult now-a-days to get a suitable match. Many people have given away their daughters in marriage to low families for trifling sums of money."

"That would be a good thing," said Krishnadayal. "We grieve when girls are born, because we have to send them away to another's house. If the daughter remains with her parents, so much the better."

Radharani's small and youthful face became abnormally grave, as she said, "You have become the father of a child, still you behave like a child. When will you learn to behave properly?"

Krishnadayal made some appropriate repartee and thus finished the discussion for the present. But at heart he began to feel the apprehension that this daughter might become a subject of dissension between himself and Radharani.

But Rajendrani went on growing from day to day and being thoroughly spoilt by her parents. Two small brothers appeared after her, so Radharani had all her hopes fulfilled. Still she protested now and then that Rajendrani's father was spoiling her beyond all measures. The young mother used to say to her husband, "You are making a perfect tomboy of the girl. What will happen to her afterwards? One should never make too much of girl children, but should rather neglect them. That would make it easier for them to suffer all the miseries they are destined to undergo in their future homes."

"According to your logic," Krishnadayal would say, "One should starve the children from the beginning, for fear they might not get much to eat in future."

Radharani's words were strong but not so her reasonings. So after a while, she would beat a retreat, calling her husband "A king of words," and "an idle chatterer."

But Krishnadayal was not unmindful of his daughter's training, though he did really spoil her a bit. He used to teach her himself, and had also engaged a tutoress to teach her sewing, singing and instrumental music. A girl, outside very modern Bramho families, was never taught these things in those days. So Krishnadayal soon earned the reputation of being converted to Christianity in his village. His relatives cast him off ostentatiously. But that did not prevent them from writing to him for monetary help and from putting up at his house whenever they came to Calcutta.

Rajendrani completed her twelfth year. This time, her parents fell out seriously. Her mother took a vow to get her married by hook or by crook. Her husband was a fool, but she must not follow him and thus bring discredit on the name of her ancestors. She demanded help of her own relatives and began to look out for suitable matches for Rajendrani. Krishnadayal sat tight at home, and turned off all the eligible bridegrooms, his wife managed to gather for his inspection.

Radharani prepared for verbal warfare again. "May I know your intentions?" she asked with dangerous politeness. "Are you determined not to let her marry?"

"To whom am I to give her in marriage?" asked Krishnadayal, "I cannot throw her into the river."

"Why, all the boys, I told you of, were not

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ineligible," said Radharani. "Your daughter is not a princess that you are so particular about her."

"I have told you a hundred times that I won't give her away in marriage at this tender age," said Krishnadayal, "still if you insist on bringing forward every monkey, you find, as a husband for her, I will have to drive them away on one excuse or another. You know very well that a girl in a *Kulin* Bramhin family can remain unmarried till she is sixty or even till death, with no discredit. Then why do you get so excited?"

"If you understood my reasons," said Radharani," I would have had no troubles left. Your daughter has grown up perfectly wild, she goes one better than the Brahmo or Christian girls. If you allow her to remain unmarried till she is old, she will certainly want to marry a person of her own choice. What if her choice falls on the son of an unsuitable family?"

"The most suitable family would be the one, she enters of her own free will," said Krishnadayal.

"Just like you, to say so," said his wife. "Have not we got to see that she marries in the proper caste and family?"

"The girl will select everything for herself," said Krishnadayal. "It is better to suffer through one's own choice than to remain in luxury, like a plaything, through the choice of others."

Her parents went on quarrelling and Rajendrani went on growing. She had been put into the Bethune school now, because Krishnadayal had no longer any time to teach her. She was going to appear for the Matriculation next year. She told everybody that she was sure to pass and get into a college. She even teased her brothers, because they were no match for her, where studying was concerned. Her mother felt extremely annoyed at her behaviour, yet she could not refrain from smiling. At Rajendrani's age, she had already become a mother.

Krishnadayal was not only in favour of women's education, but of women's emancipation also. Radharani never appeared before any male creature, who was unrelated to her. Though quite elderly, she would still go about with her face veiled. But Rajendrani never took to these habits. She appeared before everybody and talked to everybody. A certain young man, named Ranendra, taught her two brothers in the evening. Rajendrani would chat with him without the least bit of shyness and would not hesitate to take his help in the matter of her studies. Radharani disliked all these very much. But Rajendrani had been so thoroughly spoilt by her father that her mother knew that it was useless for her to remonstrate. Ranendra was not a bad young man really. He came of a good family, which had a reputation for wealth. His manners were very good and gentle. He had had a difference of opinion with his fath and had left his house, determined to earn h own living. He was doing so, with the hel of some private tuition. He was expected t teach the boys, but in reality, he gave most his time to Rajendrani. This had been goin on for months.

At first, Radharani had winked at the arrang ment, though she had never liked it. B gradually it began to dawn upon her that thin were getting beyond her control. If Rajendra was not checked in time, there was no knowin what she would or would not do. She expect no help from her husband, who delighted encouraging his daughter in every sort extravagance.

Rajendrani was to appear for her Te examination in December. So she had begu to study as hard as she could from Novemb She did not want to rest, and Ranendra woul not let her rest. Rajendrani's two brothers wer on enjoying unbroken rest.

Radharani would appear now and then supervise her children's studies leaving t kitchen to take care of itself. The same scen would meet her eyes invariably. Rajendra would be reading and Ranendra helping he while the two boys Biren and Hiren would b indulging in all sorts of pranks. Radharani d not like to appear before Ranendra, so she ha to remain silent though displeased.

But one day, even she had to break h silence. She peeped as usual from behind t door and found Rajendrani doing her sums a Ranendra gazing at her with all his soul in h eyes. The boys as usual were fighting with ea other.

Radharani felt her brain to be on fire. S could not restrain herself, but called out fro the other room, "People would do well to sti to their proper jobs. If we want a private tut for our daughter, we can engage one f her." She went out of the room with resoundi steps. The maidservant came in after a wh and said to Rajendrani, "Mistress is calling y inside."

But this intervention brought forth unexpect results. Rajendrani had to keep away fro Ranendra, after this, but this enforced separati made her realize the state of her own feeling She was amazed at her own sufferings. Ranend came every day as usual to teach the boys, b he had no incentive for work any more. H did his duty somehow, and went away. Som times he would catch a fleeting glimpse Rajendrani, sometimes he would not. Radhara had given her husband to understand th Rajendrani's presence disturbed the boys' stu too much, so she had forbidden the girl to there. Krishnadayal had believed it and to Rajendrani that he himself would teach her, she needed help.

Thus two or three months passed off. Raje

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drani passed the Test and appeared for the Matric, which too she passed. But not as well as she had expected. Her health, too, began to fail suddenly.

Radharani scented trouble before everybody else. After all, she was the girl's mother. She got terribly excited and rushed to her husband. "Now, are you content?" she cried. "What is to become of the poor child?"

"Why are you so upset about it," asked her husband. "Even if your conjecture is correct, there is nothing to get excited about. Cannot she be given in marriage to Ranendra?"

"How is that possible?" asked Radharani. "Do you want to sacrifice caste, religion and family too?"

"Why so?" said Krishnadayal. "He, too, is a Brahmin."

"Brahmin indeed!" cried Radharani with a good deal of heat. "If a Chakravarti is a Brahmin, then a cockroach is a bird. If you want to indulge in these pranks, tell me beforehand so that I might go away somewhere else".

"But the man is to be considered more than the family," said Krishnadayal. "Is it better to choose a monkey from a great family than to choose a good boy from a common family? Who will make the girl happier?"

"It rests with fate," said Radharani wisely. "A woman's happiness is not of her own making. Those brazen girls, who choose their own husbands, are not all happy. Neither are we, whom their parents gave away in marriage, all so very unhappy. These are idle words. We must not depart from the ways of our ancestors".

"It is difficult to decide, who are happy and who are not," said Krishnadayal, "as there are no statistics about these subjects, either official or unofficial. But I have already told you my opinions. It is better to suffer through one's own choice than to live in luxury like a puppet in others' hands".

Radharani was not convinced, she continued the dispute. She said again and again that she would certainly give away Rajendrani in marriage during the year. She would not listen to any one. No daughter of hers was going to study in a college. If she allowed such goings on, she would never be able to show her face to her relatives again. Krishnadayal left her with a grave face.

The atmosphere of the house became rather uncertain, as before a storm. No open quarrel took place, as Krishnadayal kept away from Radharani. There was no reconciliation either.

The children were enjoying a vacation. So it became a problem for everyone how to pass away the time. Rajendrani was the worst sufferer. She had no companion and no work; life had become a barren desert to her. Ranendra had left for home. His father had sent for him. He had left his address with the boys, who never dreamt of writing to him. Rajendrani's heart felt like bursting to get some sort of news about him. If she could see, just a couple of words written by him, she would feel comforted. But she was a Bengali girl, doomed to suffer in silence.

She used to help her mother to some extent before in her household duties. But Radharani expected more help of her now that she was free from schoolwork. She was disappointed. Her daughter had ceased to take the slightest interest in household work. Rajendrani used to keep the house spotlessly clean and neat before, but now she left everything unattended to six days out of seven.

Still on that morning she was making an effort to tidy up the drawing-room and the study. Her father's table was a sight as usual. It always took her a long time to tidy up this corner. She was taking down the heavy books, dusting them and piling them up in a corner, before finally arranging them. Suddenly a letter dropped out of one of the books. She picked it up and gave a violent start. The handwriting was very familiar and very dear to her.

The envelope was addressed to her father. She should not have looked at the contents of the letter. But her eagerness made her forget right and wrong. She took out the letter, and read it with bated breath.

She did not finish cleaning the room. Somehow she put back the letter, and went and flung herself down on her bed. Radharani found her there after a while and asked anxiously, "What's the matter with you?"

Rajendrani turned her face towards the wall and said, "I am feeling very unwell." For two entire days she remained there. She never rose or took any food or drink. She even refused to look at anyone.

The letter in question had been written by Ranendra in answer to one written by Krishnadayal. In it he had expressed his inability to teach the boys any longer. His father wanted him to stay at home for some time to come as his mother was very ill. He thanked Krishnadayal for offering to accept him as a son-in-law. He would never forget this kind condescension. But to his extreme regret, he found himself unable to accept this kind offer. His father had settled his marriage elsewhere. As he was passing through very anxious times Ranendra could not hurt him now by refusing to comply with his request.

A human being could not mourn for ever, so Rajendrani rose again from her bed. But her youth seemed to have vanished for ever. She became grave and cheerless like an old woman. In good time an invitation letter arrived bearing the tiding of Ranendra's wedding. On that day, Rajendrani dragged her father along with her and got herself admitted into a college. Radharani shrieked and wept, but her daughter did not pay the slightest attention to

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it. After that, she seemed to live for her studies alone. But Rajendrani was not destined to find peace in anything. Before the year was out, Krishnadayal became seriously ill. Radharani's weeping and moaning made the air heavy. She complained to everyone with sobs about the great burden which her dying husband was leaving on her shoulders.

Rajendrani had come to the end of her endurance. The relations between her mother and herself had never been good. Now this unkind reference to herself cut her to the quick. She turned round like a deer at bay and cried out, "Why don't you give me away in marriage then? No home could be much worse than this."

Radharani wept more copiously at these words from her daughter, but she did not forget them. Professional match-makers appeared on the scene, and many conferences were held. Krishnadayal was too ill to express any opinion, so matters were arranged according to Rajendrani's wishes on the whole. Amongst many candidates, good, bad and indifferent, she chose one, who was much advanced in years and a widower, though he had no children.

Everyone was amazed at this choice, and tried to make her change it. But she was adamant. "If you want me to marry, I shall marry him, or none at all," she said, with a stony face.

So Rajendrani was given away in marriage to an old husband. When she started for her husband's house, her mother shrieked as loud as she could, but there were no tears in the girl's eyes. Only when she bowed down to her half unconscious father, she was seen to wipe her eyes surreptitiously.

She arrived at her new home with the same stony face. She was ceremonially received by the women of the house. Then her new relatives came forward to be introduced. She was young in years, but stood in the position of an elder to most of the people of the family. So she stood calm and serene and began to accept the obeisance of people of all sorts of ages and of both sexes. A sister-in-law introduced each one to her. Rajendrani looked only at one person with fire in her eyes. It was a young man, very sad of expression. "This is your nephew Ranendra," said the sister-in-law Renendra made a pretence of bowing down to her, then left the place in a hurry.

Rajendrani was a grown-up girl, and had no excuse for staying away long from her husband's house. She went to her father's house for a few days, then came back. The day, when Krishnadayal died, she came once again. Fortunately Krishnadayal died without regaining consciousness. He never knew how his beloved daughter had accepted lifelong torment of her own choice.

Rajendrani came back on the very same day. She could not stay away from her home as the was none to look after it even for a day. F this very reason, her husband had married grown-up and educated girl. He wanted o who could become the mistress of the hou from the very beginning.

On the fourth day, she performed her father *Sradh* with great pomp and splendour. She ha not slept at all the night before, but had we tears of agony for her dead father. But on t morning, she showed a face like that of a marb statue. Her guests looked at her in amazeme and murmured amongst themselves, "What curious woman! Not a drop of tear in her eye A woman should not be so hard-hearted."

The whole day was taken up with feedin the numerous guests. Towards evening it gre a bit quiet. Rajendrani sat alone in the veranda that faced her bedroom, Her husband wa downstairs looking after her guests. Suddenl Ranendra appeared before her. He came up t her and said, "I could not get you alone onc all these days. May I ask one question? Wa there really any need for so much? You coul have easily forgotten me, thinking me beneat contempt."

Rajendrani laughed perhaps for the first tim since her marriage. "I have learnt two thing from you," she said. "One is that one must no go against one's parents, the second is th money is above all things on earth."

Ranendra remained silent for a while; the said, "You must not penalize my whole famil for my fault. You know very well that we a look on our uncle as the mainstay of o existence."

"But I must look after my own interes first," said Rajendrani.

Ranendra knew further speech to be usele He realized only today fully the enormity his sin. One who was soft and tender as flower bud and pure as the morning light, h become hard as a stone and cruel as a serpen through his deed. He was powerless now change this stone into a living being again. H went down with slow steps.

Radharani used to bemoan her daughter's lac of worldly wisdom. But now she had to adm that Rajendrani was going one better than h mother. Before the year was over, Rajendra had become the sole mistress of all the weal her old husband possessed. No one knew how s did it. All the dependants were thrown o They cursed and abused her to their hear content, but Rajendrani turned a deaf ear to th cries. Radharani winced at their curses, but s did not know what to do. Rajendrani h severed all connection with her. Thus yea passed on.

Then one day Radharani appeared weeping her daughter's house, and took her away wi herself. Rajendrani too was wearing the widow white garments now. But her eyes were d

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She did not like her mother's tears and said, "Why do you weep? A man is destined to die some time or other."

Radharani was amazed beyond measure. "Are you made of stone?" she asked. "He was your husband after all, and you have lived with him all these years. Don't you feel for him?"

Rajendrani pulled a wry face, and went away from her mother.

She began to find her mother's house unbearable. She no longer belonged here. But where was she to live? Her own huge house was completely deserted, she did not dare to live there alone. She had wealth enough, but no use for it any more. Her path lay henceforth through a barren desert.

She seemed to turn into stone gradually. Radharani remonstrated with her. "Don't take on like that my little mother," she said, "look at me and have patience. Even if fate deals you the severest of blows, you have got to live."

"Can you call my nephew Ranendra to me, just once?" asked Rajendrani.

"Why do you want him now?" said her mother in a hard voice.

Radharani had to send her youngest son to fetch Ranendra.

Ranendra refused to come at first. But the boy would not budge without him and so he was obliged to come with him.

Birendra made him sit down in the drawing room, then he sent for his sister. Rajendrani took out a thick envelope from her trunk, then proceeded to where Ranendra sat.

Ranendra stood up as she entered, but he did not speak.

Rajendrani held out the envelope towards him, saying, "Keep this safe."

Ranendra hesitated a while before he accepted it. "What is it?" he asked.

"It is a deed of gift," said Rajendrani.

"Whatever I had stolen away from others, I return here with."

"Why do you do so?" asked Ranendra, his face turning red. "We are not dead yet as you see. Your revenge will remain imperfect."

"It is perfected hereby", said Rajendrani. "In your pride of wealth, you wounded a woman's heart to death. But now you have to accept alms from that very woman like a beggar."

Ranendra wanted to throw away the deed of gift. But his hand remained limp. Dire poverty had broken his spirits.

Birendra had been standing at a little distance. He now came near her and said, "You are making a great show of renunciation, but how do you propose to live yourself."

"Don't be afraid," said Rajendrani, "I am not going to live on you. My mother taught me slavish submission and my father taught me wild freedom. But neither brought me peace. I shall have to seek another path."

"Where would you go, Rajendrani?" asked Ranendra now.

"I have erred, both on the way of love and on that of revenge," said Rajendrani. "I shall try to find if there is any other way. I shall leave this house tonight."

"Will you give me your address?" asked Ranendra.

'No," said Rajendrani, shortly.

GERMAN REARMAMENT AND THE WAR DANGER

(*A Review*)

By N.

THE rearmament of Germany is today a recognized reality. The military clauses of the Treaty of Versailles have long been overridden; during recent period, especially following the change in regime in Germany, to extensive extent and with enormous energy, intensity, and rapidity. The discussions of recent date on German armament in the British House of Commons indicated clearly recognition of German rearmament as having proceeded widely beyond the treaty restrictions. Between the statements of Churchill and Baldwin there were differences only in details of figures and speculations of future course intended to be covered by Germany.

The discussions in the House of Commons on the whole had no unfavourable press in Berlin. No doubt, on account of this recognition, though indirect, of break of an imposed restriction. The French declarations of developments in violation of treaty terms not obtaining legal sanction have now practically little value, at any rate, to developments that have already taken place. And the developments carried out, cover an extensive ground. What is more, the swing of rearmament goes with increasing speed. It is planned and purposive and all-embracing. It is in the nature of a movement begun, cannot easily be stopped. About these points, though there is a great deal of discussion, lot of a speculative character, there is not much real wide knowledge, owing to contradictory reports constantly issued and difficulties in getting information. The volume, *Hitler Rearms*,* based on close and careful although obviously not complete investigation supplies much material relating to present-day German rearmament in terms of its extent, ideas, and implications. It is the first comprehensive compilation of the kind.

The book supplies lengthy accounts of the massive German rearmament, covering not only military departments as generally understood, but wider regions in which prominent places are occupied by the various militia units such as S. A. (Brown Shirts), S. S. (Black Shirts) and the labour corps. As

* Edited by Dorothy Woodman with an Introduction by The Earl of Listowel. The Bodley Head: John Lane, London. 10 sh. 6d.

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significant developments are mentioned, also re-organization of industry and economy to meet better the military demands. About all these a vast deal of information is supplied with many figures and several interesting quotations from statements of important leaders and comments of leading papers and periodicals.

The general impression created is of the preparations being of a formidable character. Germany certainly emphasizes late starting and low beginning. The book under review does not give, unfortunately, a comparative account of Germany's military position today in relation to that of other important and most closely concerned units, useful alike for estimation of individual capacity and value of groupings. The other States are not sitting idle. They are as well active, whether their activities be seen as independent ones or as counter-actions or re-actions. It is, however, strongly suggested that Germany's move is being carried at the most terrific speed and along the widest front. Experts are no longer quite so certain now of the result of a conflict restricted to France and Germany.

German military preparations today receive special significance in view of Nazi foreign policy, to the examination of which the book devotes a long separate chapter. Important Nazi leaders visualize eagerly a larger Germany in Europe. They cherish definitely expansionist aims. Hitler probably means what he states, when he declares that now there is no territorial issue for conflict beyond Saar between France and Germany. Literally. But behind this, it is held that he wants a free hand in Eastern and Central Europe. This would imply the breaking of the French system of alliances and the balance and security accruing to France and many other States through them. It involves whether Germany has to "meet" France to get a free hand in Eastern Europe or not. In that remarkably frank book of his *Mein Kampf* the circulation of which has passed the two million limit in Germany where it is at present still held out greatly as a political bible. Hitler writes: "The only possible way in which Germany could carry out a sound territorial policy was by the acquisition of new territory in Europe itself." And at another place: "If we sought to win more land in Europe it could actually be won only at the expense of Russia. The new Reich, therefore, ought once again to have entered on the trail blazed by the mediæval German Orders in order to win by the Greman sword the soil that the German plough needs to give the nation its daily bread. In order to carry out that policy there is in Europe only one possible ally—England." Hitler greatly thinks of winning the sympathy of England for a policy against Soviet Union and in connection drives a wedge between France and England. Towards winning British support important Nazi leaders, it is pointed out, have in view pressing of Germany's readiness to be of use to strengthen England's basic colonial interest, namely, securing of hold on India. In 1914 England greatly felt the other way round about Germany. Indirectly this underlines the fact of the present state or status of India as a potential source of international conflict. Earl Listowel in his introduction to the book *Hitler Rearms* indicates the publication of similar volumes relating to the armament of other nations. This would be valuable. It is to be hoped that this work will not involve long delay and in the treatment of England the point about India mentioned above will receive deserving attention. To quote from the volume under notice, Nazi leaders project: "An alliance between Germany and the Ukraine would make it possible for Germany to offer England the means of defence for her richest colony in return for England's guarantee to defend Germany's western frontier as against France." India, according to this, can best be protected on land not in Afghanistan but by a Polish-German front. It is thought that there are influential sections in England, though not in agreement on all points about Nazi foreign policy and its aims, yet drawn to attach value to Nazi appeal as touching India and Russia, the latter a force seen as a thorn on the side of England's imperialistic course. National Socialist leaders consider that without British aid, France would not easily move to threaten Germany's western front, which in this way will be covered. The new negotiations between Soviet Union and France, the drawing closer of the Little Entente (Czechoslovakia, Roumania and Jugoslavia) and the conclusion of the Balkan Pact (Turkey, Greece, Roumania and Jugoslavia), all reflect the serious view given to German plans and aims in a number of capitals. Recent drifts in Polish foreign policy have enhanced apprehensions of Poland and Germany combining for a territorial re-casting, a fact underlined even by so cautious an observer as Professor Seton Watson in his new book on treaty revision.*

It is greatly viewed that a Franco-German understanding means either France getting reconciled to leaving Germany a free-hand in Eastern and Central Europe or Germany being willing to give definite indications of renouncing expansionist aims in Europe strongly propagated by many important Nazi leaders. The realization of these aims of Germany, suggests Professor Simonds in his new volume,† it is hard to think in the light of various post-War alterations and the existing state today, as not involving a big conflict and this gives German rearmament close political character and keen international significance as pushing up the war danger. The separatist intentions and interests of rival imperialist Powers, the keenness of France to maintain its hegemony position, England's vacillations following or resulting from the paradox of England being politically more an Asiatic Power while geographically being a European, the difficulties of Germany's internal situation, and trust in added military power, all might direct Germany, it is feared greatly to a policy suited soon to lead to a mighty conflict. There may be some new drifts and new orientations (there are currents in the German Foreign Office and the Reichswehr not favouring the Russian policy of Nazis and recognizing the value of the policy of understanding with Russia as initiated and underlined by the well-known German diplomat, Count Brockdorf Rantzau for long German Ambassador in Moscow); but German rearmament as now conducted, kept up, in the background of strong territorial aims and the forces and reactions against them, the volume emphasizes, must lead to a new conflagration. *Hitler Rearms* is a book worth reading for the understanding of an issue of great importance raising and closely touching many questions of international significance.

* *Treaty Revision and the Hungarian Frontiers*: By Seton Watson. Eyre and Spottiswoode: London. 2sh.

† *America and the Next War* (Hamish Hamilton: London. 3sh. 6d.).

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PRIMARY, SECONDARY AND UNIVERSITY SYSTEMS OF EDUCATION

By S. C. SARKAR, M. A., D. Phil. (Oxon.), Dip. Ed. (Oxon.)

WE are all dissatisfied with systems of education, for various and different reasons, and not only in this country but also almost everywhere.

To some extent this dissatisfaction is inherent in the nature of education itself, for all education is generalized and prolonged preparation for life, —and as life is particularized, various and quickly or unexpectedly changing, proposed or standardized preparations in most cases fail to adjust in all respects and to the course of time. It is, however, evident that progress in education depends on such failures of adjustment. In view of these facts it becomes a question whether education is to be regarded as a 'preparation for life' (as the current phrase puts it) or as a development only of adaptability for any life.

Quite apart from this fundamental cause for dissatisfaction, there are a good many other reasons for which we cannot feel satisfied with our systems of education: and of these I am taking only one group of reasons for some discussion here.

If we expect a result to follow from something which from its nature cannot produce that result, nothing but dissatisfaction will be gained; that is expectations should always be based on a proper understanding of the nature and functions of an institution. Everybody understands that from the nature and functions of a judiciary it cannot be expected to catch thieves, nor the constabulary to pronounce a judgment. But it is curious that intelligent people denounce an educational system like a University when its graduates fail to get jobs,—for universities were never intended to be job-supplying bureaus or agencies. What is wrong here is that we have not properly analysed and understood the nature and functions of university education, and therefore we expect results that can and ought never to follow from that education. Similarly our expectations from the secondary and primary systems of education are all based on wrong estimates of their nature and functions: thus the secondary schools ape the University and its Colleges, and the primary schools too long to grow, or rather distort themselves into secondary schools (in matters of housing, teaching staff, methods and curricula),—all under the mistaken notion that the scope, objects and functions of every type of education must be indentical,—thus missing their true purpose and utility in the social scheme.

For the past 14 years (ever since I began at Oxford my spare-time studies in European and American systems of education with a view to comparing them with the Indian), the conviction has been growing on me that we are *all* wrong in our view of the primary, secondary and university types of education. In India the general impression is that if ideas *in India* are wrong or unprogressive, the right thing is to be found in Europe or America, or perhaps in Japan or Turkey or the Philippines. But in this matter I think we in the civilized world require corrections by one another on many points; and hence I feel the necessity of *independent* educational thought amongst Indians. The granting of University degrees for Tailoring or Laundry, in American States, or the proscribing of 'non-Aryan' literature, professors and music in 'Aryan' Germany need not have the binding force of previous learned decisions upon us here.

I take it that we are all fairly well-acquainted with what work *is done* in the primary and secondary schools and the University Colleges of our country. I would ask my readers on the one hand to keep all these actualities before their minds, and on the other the various schemes or suggestions of educational reform that the outside public or individuals have from time to time put forward as remedies of the evil in three systems,—or even whatever notions of reform they themselves may have formed in the course of their life's experience

They must have heard of proposals like these: (*a*) The University and its colleges should begin giving instruction in technical sciences and train for various vocations; (*b*) The University should have on its managing body representatives of various public associations, and of agriculturists, traders, manufacturers, landlords, businessmen, etc.; (*c*) The secondary schools, or the Secondary Education Board, should control the courses and Examinations for Matriculation *into* Universities; (*d*) Primary education should receive more attention and larger money grants than University education, and should be more or less of the same nature and status as secondary education, it being mainly a question of extending the benefits of what education we have got to the masses, *i. e.*, of democratizing education and providing literate voters. Proposals indeed are many and overwhelming in their variety and confusion of thought. As against these clamorous proposals, I propose to set up a *criterion*, whereby to judge their soundness and utility,—to strike a line of educational thought which may help would-be educational reformers in drawing up useful programmes of work.

I may mention here that it was in 1926, in connection with the B. & O. Co-operative Fede-

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ration's annual propaganda work at Cuttack, where in the course of addressing the workers I first publicly mentioned some of the following ideas, which certain co-operative societies actually took up for their work; and then it was in 1928 at Muzaffarpur that before the Vernacular Teachers' Conference I dwelt at length upon them,—in Hindi,—and obtained the support of almost all the teachers. After that, last year, at the annual Conference at Patna of Teachers and Inspectors of Secondary Schools in Bihar, I spoke on the same subject; it produced such a distraction amongst a number of fossilized teachers by an unexpected mental shock that some amongst them blurted out that my ideas and thoughts were almost Bolshevik in their revolutionary character; but the President who was an English official and an Inspector of Schools, supported my contention, though according to him it was not possible to reduce my ideals of education to practice in a country so dependant upon the Government and so poor in resources and thought as India. Recently, in August last, I opened a debate at the Casual Club at Patna on the subject of educational reform, under the presidency of the local Chief Justice,—when the gathering split into two like the peacock's note, as I raised some of the topics I am now going to discuss; I hope it will be like that here too,—that is, of the two *'do's* the fainter one will sound on behalf of those who dissent from me; that this is not a bold hope, is proved by the fact that as I was writing out these paragraphs, I noticed in the paper that a wise leader and administrator like Sir Akbar Hydari had just said almost similar things about educational reform at Hyderabad, though briefly and without explanation of his reasons.

I now proceed with my tests, *"Siksa-Sutra"* (the main principles of educational organization, as I conceive them):—

[A.] What is Primary Education?—It is *not* the first steps in education, *not* the rudimentary stages of instruction, *not* the teaching and learning of the three R's; it is *not* the first rungs of the ladder by which children might rise to a superior stage of education, and qualify as high-schoolers looking up to the unsversity portals. *Nor* is it education of primary importance, the chief and the best education of a community, to which the major portion of the attention and resources of it should be given, to the comparative neglect of other kinds of education. The significance of "primary" here is different: this designation is only justified if we *define primary education as that system of instruction or preparation for life which satisfies the primary needs of human society,*—four in number, namely, *feeding, clothing, housing,* and *social life.*

What then is implied by a Primary Course of studies?—

(a) The teaching of *all about Food*: its growing; its supply; distribution, consumption; its storage; its preparation, preservation and manufactures; the body that is fed; food value dietetics of health and sickness; drugs an herbs; drinking water and drinks, their supply preparations and manufactures.

(b) The teaching of *all about Clothing*: the ra materials for it, their production; the differen stages of their manufacture, the implement machinery and organization of the manufactures relations of clothing activities with pastoral an agricultural industries and with forestry; expo and import of clothing materials and the trad in them; tailoring or the sartorian art; head-gea foot-wear and hand-wear industries; protectio against heat and cold and inclement weather dyeing and printing industries; needlewor embroidery, brocade, and similar embellishin crafts; social etiquettes regarding clothing seasonal, local and changing fashions.

(c) The teaching of *all about Housing*: abo sites and foundations; planning of villages an towns of different types; building materials an house plans; production and manufacture materials (vegetable, mineral or metallic); t chemistry of soils and minerals; main principl of mechanical and civil engineering; elemen of geometry, mensuration, survey, and drawing sanitation, drainage and conservancy,—of house villages and towns; ventilation and light, an artifical lighting,—domestic and public; domest science; home comforts, amenities and etiquett of the home; house furnishing and hou aesthetics.

(d The teaching of *all about Social Life* the village community or township of t educants:—the topography and geography of t local area; the literature produced in the loc area, the local art, folk-songs and folk-dance various other pleasurable or recreative pursui suitable to the local areas, for utilizing leisur the local traditions and history; family historie civics; institutions of the State and of local se government; the law of the community and the land; the local manners and customs; religio sects, their mutual relations and comparati study, from the piont of view of the fundamen unity of human mind and better understandin shrines and places of worship; the family l and duties, and social etiquette; social mor and social vices; lines of social welfare wor and institutions serving that purpose; rural upl and rural reconstruction; the means there slums of towns and their reclamation.

[B.] What again is meant by Seconds Education?—That name is a misnomer; t system of education is second to none, bei unique in character and peculiar in its purpo it is neither the supplement of primary educati nor the hand-maiden of university educati This kind of education is fitly termed 'Seconda with reference to the socondary needs of socie that depend for their number and nature on t stage of advance reached by a given society. an average civilized society of the present d

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its secondary needs must be: those of carrying on civic and political life, and business of all kinds, trade and commerce; those of developing the economic productivity and resources of the country, by industries, manufactures and communications: that is to say, all education and training for the the vocations of an advanced society, its technical and professional pursuits, its services, public or private,—is secondary education.

Therefore, secondary schools should not have anything to do with purely literary and theoretical scientific courses of study, and should not cater for the University. Secondary schools, or even primary schools, may occasionally have 'extension classes' to coach for University Matriculation those of their hopefuls or doubtfuls who show a promise for something else or prove a failure; but those children who would by preference or selection go up to the University, should be educated from the beginning, in 'University Schools',—a type that exists in scattered, imperfect examples, but not yet 'officially' recognized as a type.

Something has to be said here to make clearer the meaning of this dictum about the three different ways of teaching the same 'subjects' in the three types of schools at all the stages, even the most elementary. There is such a thing as the Primary way, the Secondary way or the University way of teaching a child. Let us take reading, writing and arithmetic, the three R's of so-called Primary schools and stages, and apply to it the three ways: According to our view of Primary education, 'reading' in Primary schools should consist in association of symbols with sounds and ability to interpret script with ease for all ordinary purposes of reading; 'reading' in the Secondary schools of our definition adds and emphasizes elocution, practice of public address or oratory; 'reading' in University schools would involve initiation into the phonetics of reading, and the fine art or aesthetics of reading as shown in reading and recital of the epic, the drama or the lyric. The clue to the distinction in method and selection of matter within the same subject at the same stage, lies in the three guiding principles of the three systems of education: fundamental utility, specialization for specific purposes, and the art and the science of a given branch of knowledge. The point may be further illustrated. So far as Arithmetic is concerned, Primary teaching would emphasize counting, totalling, calculating prices and rates, keeping of shop or farm or household accounts; Secondary teaching would revel in varieties and tricks of processes, specially training for works and estimates, or for commercial and banking accounts; while University teaching would be occupied more with mathematical concepts and arguments, the meanings of symbols and processes. Again, in teaching writing in Primary schools, the main object would be association of sounds to symbols, shapes of symbols, and ability to express in script words, sentences and thought; in the Secondary schools specialized training would, in addition, be given in rapid dictation, note-taking, reporting, shorthand, useful and different styles of hand-writing and calligraphy while in University schools special attention would be given to the origins and significance of alphabets and scripts, modern and earlier forms, and comparison of different systems of writing known to the pupils. Similarly, the main subject of study usually regarded as falling within the scope of high schools and universities can and should be taught in different ways in different systems of education: thus the primary school would take up for its Geography course local geography and geographical facts and figures connected with feeding, clothing and housing; the secondary school would specialize in general geography of the national country and details of economic and commercial geography of the world; while the university schools would treat geography as leading into and co-ordinating all the sciences and all the arts. So also, in a primary school, the History course would mean local history with outlines of national history, family histories, civics, local administration, etc.; the secondary school would take up several histories of associated countries, national history in great detail, national economic history in particular, the political development, administrative machinery and constitution of the national country; while in the University school the pupils must be led on to a comparative study of world histories from the stand-point of human achievement, to methods of historical laboratory work or research, to political theories and to sociology.

So it follows that children's schools are to be of three main types—Primary, Secondary and University,—though passing from one school to another may be permissible and even necessary in one cases,—through attached extension classes in each type of schools. Thus an unsuitable pupil in a University school should find it possible through such an exit pipe to pass on into a primary school educating in primary needs of society and training for earning a living in that way.

It is of course to be understood that each type of education is to give complete education for the entire school-going age, that is up to majority, to 18 or 21, for a period of 12 to 16 years and preferably continue the education even into adult age, to prevent waste, improve efficiency and provide for special cases.

If complete courses of each type of education can be provided there will be no more of wholesale migrations or thoughtless transpositions from one set of schools to another. It is because we give mere rudiments of literacy of no direct utility to those for whom it is intended, that there is a total absence of enthusiasm for

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primary education everywhere except in the official specialists in primary education ; it is therefore that there is a constant tendency to try middle or secondary schools after that unsatisfying and useless course of three years. The process is repeated in secondary schools with reference to the university (as a last experiment),—which of course cannot be the feeder of all children, the universal nurse Jagaddhatri. So there comes a general disillusionment and unbelief in education itself.

Coming back to the subject of the true secondary type of education : what then should be a Secondary Course of Studies ?—

Such a course should be calculated to impart a very *wide variety* of instruction and training in a number of different *combinations*, so as to turn out, amongst other possible types, the following :—(*i*) public servants, in the services, Departments and Secretariats of the State, (*ii*) business hands and agents, in the different trading, commercial banking, agricultural or industrial organizations, in the country or outside it, (*iii*) economic developers, manufacturers, and workers in technical industries or institutes of applied science. Thus, deputy magistrates, income-tax officers, police officers, travelling agents, bank clerks, stores managers, railway officers, all kinds of clerks, secretaries, journalists, publishers, etc., should be educated in Secondary schools,—and not in the Universities.

If all the great worthies of public services are to be made in the secondary schools, what then is the University for ?—for the greatest social and human purpose indeed. Its importance does not become less even if the majority of men find satisfaction of their lives' needs in the scheme of primary education detailed before,—even if all the estimable afore-listed would-be officials and business employees never have occasion to grace its portals, finding it easier to qualify for and obtain their jobs from their high schools.

How then can these Universities be defined ?—not as institutions where all and sundry of the universe must have their representatives in their executive and academic bodies,—nor as institution where all who do not know what to do should find open welcome, as universal orphanages. The University is a social device for the handing down and the cultivation of the universal knowledge of all humanity, and for making further contributions to that common world-stock,—for the maintenance and replenishing of that reservoir, from which all other streams of educational activity would flow, and on which they depend so that they may not dry up. The results of University thought and culture indirectly but surely shape the other two systems of education. But within the monastery of the University, within the 'college' of the missionaries of culture, considerations of the immediate needs of feeding, clothing and housing do not enter in its scheme of teaching, nor do considerations of occupations, employment, earning livelihoods, or even developing material resources of a given territory, enter in it directly. The University stands on the universal platform of maintenance and advancement of human knowledge, on quest and appreciation of Truth, Beauty and Goodness in Man and Nature. Nothing immediately impressive to the man in street or in the fields,—nevertheless vital for the very existence and continuance.

University courses of study should therefore be purely literary, humanistic and scientific,—and should not aim at giving what is professedly, in effect merely a vocational training or instruction in applied science or technology, with a view to equip for employment in various professions and industries. Technical institutes turning out soap and match manufacturers, or 'departments' of Journalism, Commerce or Sartorial Art, do really the work of Secondary schools,—useful no doubt but entirely out of place in a University, where their own utility is bound to suffer. The proper way of approach to subjects of study in Universities is not the acquisition of useful information but the training of the mind in the way of thought, the processes of reasoning and building up knowledge peculiar to each branch of human learning like literature, history or the sciences. That is to say, the ability to handle the material of human knowledge has to be devoloped, and not merely third-rate ability to remember the results of others' work,—so that the student may test past knowledge and create new knowledge ;—in other words, the aim of all University teaching at all stages, rudimentary or final, is to develop the research mentality. Emphasis on examinations for degrees is the surest way of making a University untrue to itself, and it ceases to be of any use to the community when it begins to think of giving bread and employment,—for that is none of its business. Shorn of all the extraneous and unbecoming activities, wherein they can never do anything,—the Universities will discover their true selves, and will then be able to prove their worth and use.

What answer then can be given, from the point of view of this exposition, to the kind of reforms proposals I mentioned at the beginning ?—*viz.* (a) That the University and its colleges should begin giving instruction in technical science and train for various vocations and industries, (b) That the University should be governed by representatives of all the different interests and vocations in the country, (c) That schools and Secondary School Boards should control the courses and examinations for matriculation into Universities, (d) That for the teaching of the 3 R's for three years in the country as a whole, compulsion should be introduced, and more money should be granted for this purpose than for other system of education.—The answers, I am afraid, would be simply devastating.

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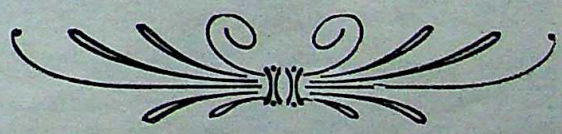
It will probably be asked, what could be the economic basis of these three systems of education as expounded here?—for they evidently call for more funds and resources than the present system of government departmental allotments, or grants-in-aid, or subscriptions can provide. My reply would be as clear-cut ay my definition of the three systems of education :—Co-operative financing by village communities in rural areas and by town wards in urban areas should be the economic basis of primary education, the primary need of the average masses of people, rural or urban. Secondary education should be run by trade guilds, or vocational or professional associations, or by businessmen and financiers, investing and managing jointly or singly, preferably jointly, with State audit supervision and patronage; even the State itself might run some training institutes for some of its departmental services. And University education should have as its economic basis gifts and endowments of monies and properties by private benefactors, and unconditional grants-in-aid from the State (from the point of view of national service only and not from that of running a State department or calling the tune by paying the piper),—all the benefactions being of such nature as to leave the courses and ideals of the university free from external inexpert control; that is, the university should stand only on what ancient Indians called 'dharma-dana' and 'sraddha-dana'; the basis of their universities, 'charanas' and 'viharas.'

It will be noticed that if primary schools are run by the local community on co-operative lines, they need not lean on the State, and the community can have just the kind of education it wants, needs or deserves, and will not be burdened with an useless misfit, as is the case nowadays; thus it can have the suitable and necessary agricultural or industrial bias in its primary courses according to the local need. Again, businessmen or companies, or guilds train up men to supply the secondary needs of human society, they will be pretty careful about what those secondary needs may be in a given time and place, and about the best means of giving practical training in those lines,—for with them, educating and supplying secretaries, auditors, shorthand typists or commercial agents, executive and revenue officers, craftsmen and artisans, would be a business proposition, and they would therefore not be tempted to indulge overmuch in bookish and purely literary pursuits. It is of course well understood throughout the modern educated world, as it was well understood in ancient India that higher education and scholarship can flourish only in an atmosphere of economic independence; and if universities have to count upon its numbers of examination candidates and various fees, or the device of supplementary examinations, or upon the doles of a government department, they can never achieve anything like what their designation leads men to expect. Hence occasional or recurring money-grants, or a system of extracting money from students, whose social right is to be educated, and injurious devices in University Constitutions, which really limit their material resources, and detract from their moral quality. Perpetual charge-free, land-grants by the State, and endowments of buildings and equipments by private individual or societies, and voluntary gifts from students educated and maintained free of charge,—are the best, the most honourable, and the most enduring and ever-expanding sources of University finance. May we have the requisite understanding and appreciation of the wisdom of ancient India (first to build up a University system in the world) and of medieval Europe (whose institutions still lead in modern Europe and modern world) to build up in India once more that ennobling system of University finance.



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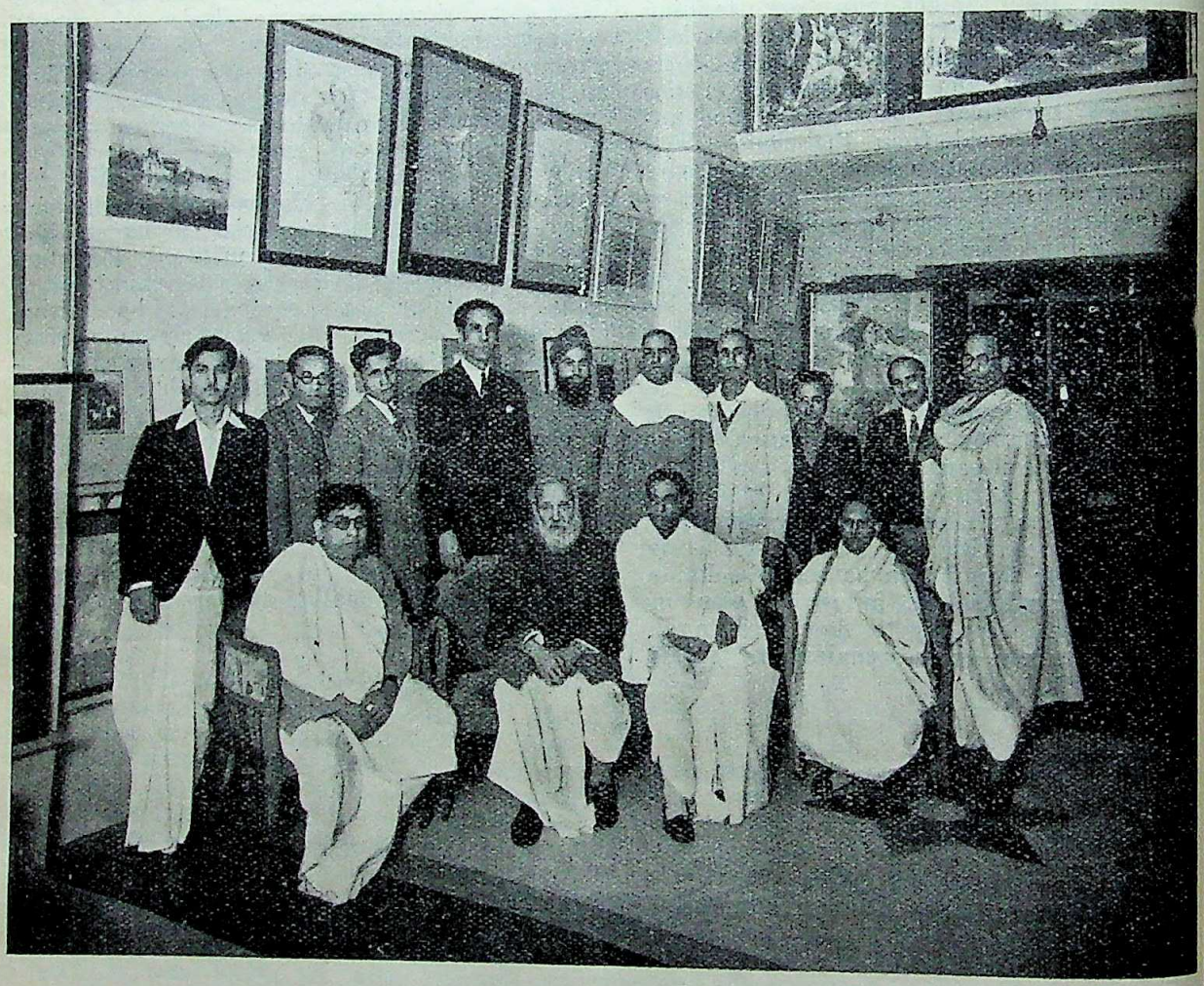
EXHIBITIONS OF INDIAN ART IN LONDON AND NEW DELHI

By RAMANANDA CHATTERJEE

READERS of *The Modern Review* know that in December last year an exhibition of Indian art—the biggest of its kind in London, was held in the New Burlington Galleries under the auspices of the India Society of that city. The genesis of that cultural Society has been narrated in Sir William Rothenstein's *Men and Memories* in the following passage:



At Ukils' Art Gallery, New Delhi.
Standing (*from the left*): B. Ganguli, Ranada Ukil, S. Choudhury, Barada Ukil, G. C. Singh, J. Chakravarty, Gyanada Ukil, S. Bhattacharjee, N. Choudhuri and Bhavani Ukil.
Sitting (*from the left*): K. Sen, R. Chatterjee, S. Ukil and J. Som.

"Steer had a keen eye for Chelsea figures, also a taste, which I shared, for Chinese porcelain and bronzes. But my special predilection was for Indian drawings. No one else, except Ricketts and Shannon, who had some superb examples, seemed to care for these. At Sotheby's they fetched insignificant prices; indeed, so little were they appreciated, that I find Campbell Dodgson writing to ask whether I cared to take some Indian drawings, offered to the Print Room for 3 shillings each, which they did not wish to acquire. These drawings are among the finest in my collection. I could never understand the lack of interest in Indian art. I had heard vaguely of a man called Havell, who in India was preaching its significance; but here in London Mrs. Herringham alone supported me in my estimate of Indian painting and sculpture. She, indeed, who knew much more of the subject than I, spoke of going to India to make fresh co

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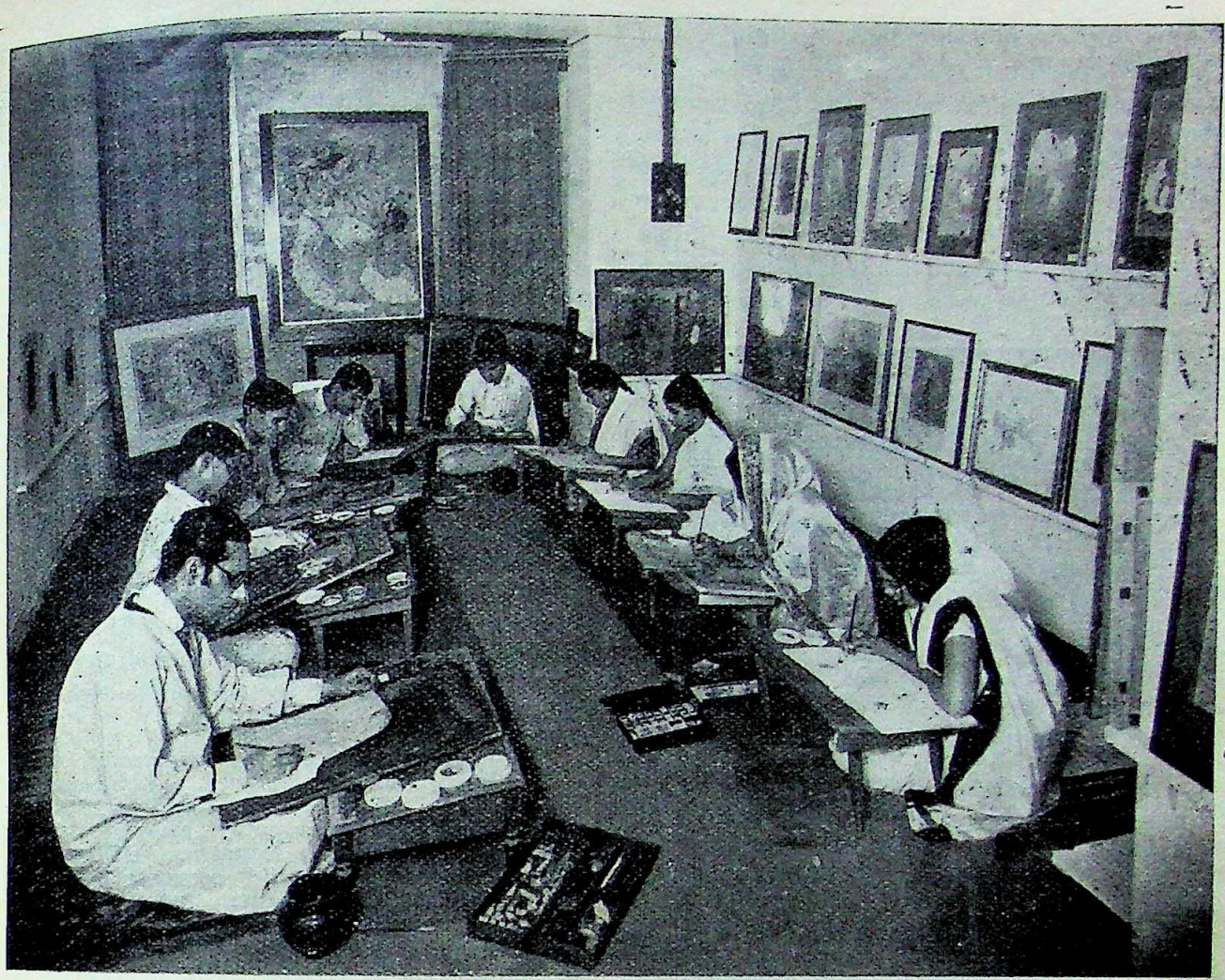

The Ukil Brothers' Art School

of the printings in the Ajanta caves, believing she could improve on those in the South Kensington Museum. Binyon encouraged her; he at least had an open mind, though he did not think Indian art compared with that of China and Japan. But I am forgetting Coomaraswamy, whom I met while staying with Ashbee at Campden. He had written a book on the art of Ceylon, and was now beginning to take an active interest in Indian art. He showed me drawings by Abanindranath Tagore and other artists of the Calcutta school, which he greatly admired. He then knew little of earlier Indian painting. I had noticed the difference between paintings which were named Indo-Persian and others I called folk-paintings. Coomaraswamy was to go more deeply into the matter, and to distinguish Rajput from Moghul art. But, as yet, only Indian craftsmanship was admired by the experts." Vol. II, Pp. 230-231.

What has been quoted above relates to the year 1910 and shows how Indian art was then looked upon in London. What follows tells us how the India Society was founded.

Later when Havell returned to England, he, Coomaraswamy and I went to hear a lecture by Sir George Birdwood, who while praising her crafts, denied fine art to India; the noble figure of Buddha he likened to a boiled suet pudding! This so disgusted me that, there and then, I proposed we should found an India Society. A meeting was held at Havell's house, and with the support of Dr. and Mrs. Herringham, Thomas Arnold, W. R. Lethaby, Roger Fry, Dr Thomas, T. W. Rolleston and others, the new society was formed.

It was this society which first published Tagore's *Gitanjali*. It publishes a periodical devoted to all that relates to the art, culture and civilization of India and the countries and islands which are indebted to India for their civilization, culture and art. It was quite in the fitness of things that such a society was responsible for the exhibition of modern Indian art held in London in December last.

As said before, never before had so big an exhibition of Indian art been held in

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Britain. Some five hundred paintings and drawings had been sent from India. The artists belonged to Bombay, Madras, Central Provinces, northern India, Baroda, Lucknow, Bengal, etc. Some ruling princes, *e.g.*, the Maharajas of Indore and Patiala, lent some valuable paintings from their collections. Some other persons also did so. All the pictures exhibited were the work of Indian artists.

The Siamese Dancer
By Mr. S. Choudhuri

The Marquess of Zetland, the President, said in the course of his speech requesting the Duchess of York to open the exhibition :

> Indian art had certainly been affected by contact with the art of Europe—more so in the West of India perhaps than in the East—and there had been occasions on which it had been in danger of becoming little more than imitative ; but when such a tendency had shown itself the movement had always languished.
>
> Recent art in India remained true to what broadly speaking, might be said to have been throughout the centuries the distinguishing characteristic of Hindu as compared with European art, namely this, that the artist had aimed at giving expression to mental concepts rather than at reproducing the objects of the external world around him. The main impulse behind the art movement set on foot at the beginning of the present century, particularly in Bengal, was the outcome of a growing realization that not politically only, but in the matter of culture also the people of India had fallen under the domination of an alien ideal.
>
> It was the same spirit of revolt against the Westernization of India which had been playing so large a part in the Nationalist movement that inspired the little circle of men, headed by two brothers of Sir Rabindra Nath Tagore,* who brought into being the new school of painting in Bengal. The work shown in the exhibition was a thing of the spirit and was therefore of high significance. (Applause).

Sir William Llewellyn, President of the Royal Academy, welcomed the exhibition as something that would enable English artists to study Indian art. He also laid stress on sticking to tradition, saying :

> The tendency today was to universalize everything and art had not escaped. They hoped that in India they would always find work entirely characteristic of that country and not what was characteristic of Western countries. Of course, it was possible that good could come to Indian art by the introduction of Western principles—Indian students might come here to learn technique—but they did not want to see Western influence carried too far.

It is suggested that in this connection Indian artists may with profit read Rabindranath Tagore's article on "Art and Education" in the May number of *The Visva-Bharati Quarterly* in the course of which he writes :

> I strongly urge our artists vehemently to deny their obligation to produce something that can be labelled as Indian art, according to some old world mannerism.....Science is impersonal : it has its one aspect which is merely universal and therefore abstract ; but art is personal and, therefore, through it the universal manifests itself in the guise of the individual ; physiology expresses itself in physiognomy, philology in literature. Science is a passanger in a railway train of generalization ; there reasoning minds from all directions come to make their journey together in a similar conveyance. Art is a solitary pedestrian, who walks alone among the multitude, continually assimilating various experiences, unclassifiable and uncatalogued.

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* Abanindranath Tagore and Gaganendranath Tagore, the brothers referred to, are not brothers but nephews of the Poet, Rabindranath Tagore. Editor, *M. R.*

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This exhibition attracted much attention in Britain. It had on the whole a good press. *The Times* tried to point out the differences in style from province to province, saying :

> It would be extremely rash for anybody but a person thoroughly well acquainted with the whole history of Indian art to attempt a definition of local styles The broad division is that between the work of the Bombay school and that from other parts of India. It is at Bombay that the application of Western methods of teaching has gone farthest. Speaking generally, it can be said that the results seem to show that such teaching can be digested without serious disturbance to the native tradition. A fair statement of the case would be to say that, having regard to contemporary conditions, the work from Bombay strikes one as being more businesslike, but that many of the things of the highest artistic interest are to be found elsewhere.

The Manchester Guardian had some valuable comments to make. It observed :

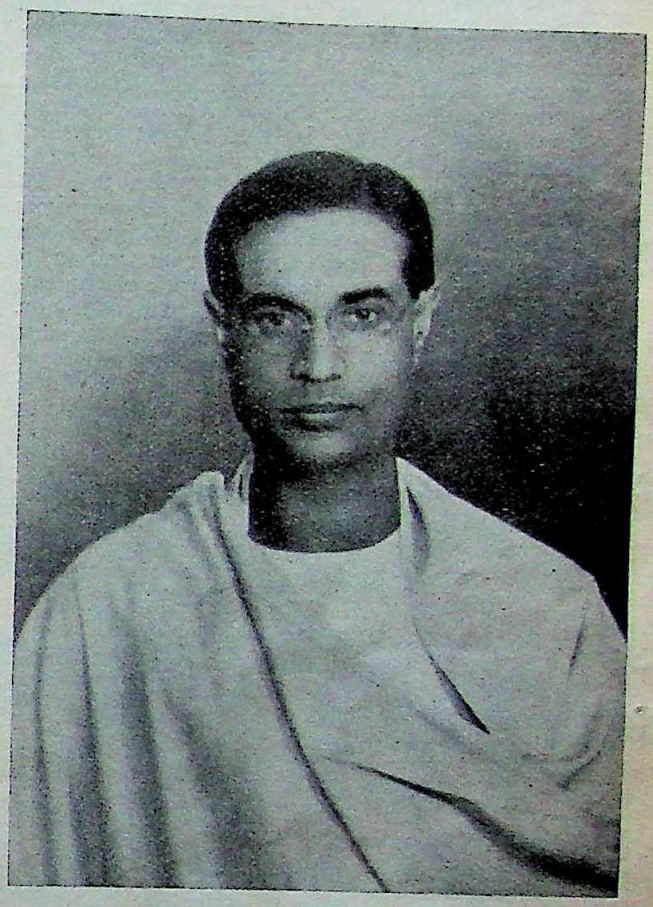
> Indian art today is still conscious of its past and its rather muddled present. As a general criticism it may be justly said that those artists who have worked on traditional lines—whether of Buddhist or Hindu or Moslem inspiration—are in a fair way to laying the foundations of modern Indian art, which may well be no less than the great art of her past. Unfortunately in this renaissance, with few teachers and a subconcious feeling that Indian art was Indian rather than universal, many Indian painters turned to Europe or the Far East. Although Indian art in the past has shown that it is capable of assimilating foreign pictorial modes, up to the present the influence of the West and of Japan has been deplorable. This exhibition shows that if Indian artists are content to work on the basis of the great Buddhist, Hindu, and the Mogul schools they may succeed in creating an art at least equal to the great art of India's past.

Mr. Tatlock, editor of the *Burlington Magazine*, wrote in the *Daily Telegraph* :

> What astonishes the English visitor is not any discernible differences in expression between one part of India and another, but an essential unity of æsthetic feeling.
>
> The most surprising impression is that the inhabitants of a country so vast as India have contrived so splendidly to "pull together."
>
> The population of India is roughly equivalent to that of extra-Russian Europe. But if we were to envisage an exhibition of European art we should take it for granted that there would be many "clashes." This exhibition gives the impression very distinctly that, so far as art is concerned India is much more closely knit than Europe. It is true that Bombay, best seen in Gallery I, attracts the occidental eye most insistently ; but that may be due to Mr. W. E. Gladstone Soloman's power of organization.

Those who deny India's fundamental national unity should take note of the last sentence but one quoted above. Mr. Tatlock proceeded to observe :

> The best pictures are undoubtedly the most Indian. On the one hand we have a tendency to hark back to the remote past ; on the other hand we have a tendency to emulate British academical art. The true form of expression seems to me to lie between these extremes.



Mr. Sarada Charan Ukil

"Our Art Critic" of *the Morning Post*, after enumerating "three main sources of inspiration" which "Indian artists of today have," went on to observe :

> "In the end there resulted two main currents, one loosely identified with Bengal, the other which has its great centre in Bombay," Bengal art representing more or less the continuity of Indian technical methods, Bombay demonstrating the value of the Western study of anatomy in helping to free form from formality, thereby giving Bombay artists a greater range in the expression of their own Indian ideals.
>
> Bengal also is active in the renaissance of Indian art throughout the Peninsula. The thirty odd years' revival in Calcutta based upon a continuity of India's artistic traditions has been inspired by the lead of the Tagore family, and spread by Bengalee artists who removed to other parts of the country. Moreover, young students came from

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distant places to the School of Oriental Art at Calcutta, and the Institute founded by the Poet Rabindranath Tagore at Shantiniketan.

Poetry, vigorous romance, and somewhat timid Western realism characterize Bengalee art...

Mr. Frank Rutter, the distinguished art critic, wrote in *The Sunday Times*:

The great lesson taught by the current exhibition at the New Burlington Galleries is that Indian artists are far more fruitfully inspired when following the noble traditions of their own country, than when they seek to imitate the superficial realism of Western academic art. This exhibition, organized by the India Society, is the largest and most comprehensive display of modern Indian painting that has yet been shown in London, and it is not possible to comment in detail on individual exhibits which come from all parts of India. While much from elsewhere also commands our admiration, it is most instructive to compare the work of the two principal Schools, that of Calcutta and of Bombay. For of these two the latter has been far more influenced by European art; and its products have far less charm and distinction than those of the former which has remained loyal to the Hindu and Moghul masters of the past.

Mr. Barada Charan Ukil

The renaissance of Indian art dates from rather more than a generation ago, when, under the sympathetic guidance of Mr. E. B. Havell, the students of the Calcutta School of Art were persuaded to base their practice on the style of India's indigenous masterpieces rather than on that of imports from the West. London became aware of the rise of a new Calcutta School when the work of those two fine artists Abanindranath Tagore and J. P. Gangooly was seen in the first London Salon of the Allied Artists in 1908; and it is a pleasure to see the first so well represented in the present exhibition. There are many of his name among the exhibitors, and there is a very beautiful water drawing, "Devatatma Himalaya" (384), by the poet Rabindranath Tagore; but just as he was one of the earliest leaders of the revival, so Abanindranath Tagore remains the outstanding modern master of Bengal.

Whether on the smaller scale of miniature painting or on the larger scale of such a decoration as Sarada Ukil's "Shiva's Grief" (115), the superiority of the traditional linear style is incontestable in this exhibition. The best of the Westernized paintings, H. Mazumdar's "Cast Out" (162), for example, rises little above the mediocre, and it is comforting to note that even in the Bombay section there are a few artists like Y. K. Shukla (77) and J. M. Ahivasi (35) who advantageously remain loyal to the fine tradition of the East.

With regard to the reference to Rabindranath Tagore in the foregoing extract, it may be stated that it is not sufficiently widely known that he had something to do with giving a start to the new school of painting in Bengal. The following passage occurs in the introduction to the *Golden Book of Tagore*, published in December, 1931:

In the Bengali *Santiniketan Patra* ("Santiniketan Magazine") of Jyaistha, 1333 B. E., published more than five years ago, Dr. Abanindranath Tagore, the famous artist, describes (pp.100-10[illegible]) how his uncle Rabindranath Tagore was instrumental in leading him to evolve his own style of indigenous art. Summing up, Abanindranath writes:

"বাংগলার কবি আর্টের সূত্রপাত কল্লেন, বাংগলার আর্টিস্ট সেই সূত্র ধরে একলা একলা কাজ করে চল্লো কত দিন—"

"Bengal's poet suggested [or laid down] the lines of art, Bengal's artist (*i. e.*, Abanindranath himself) continued to work alone along those lines for many a day."

The opinions quoted above show that the exhibition in London was a success, as the saying goes. But such a big and successful exhibition could not have been held unless some previous spade work, in the shape of smaller exhibitions of Indian art, had been done. This was done by the artist Mr. Barada Charan Ukil, secretary, All-India Fine Arts Society of Delhi. He held two exhibitions of modern Indian art in London and one in Paris. Towards the latter end of 1931 he went to England with some paintings by his elder brother Mr. Sarada Charan Ukil, the artist

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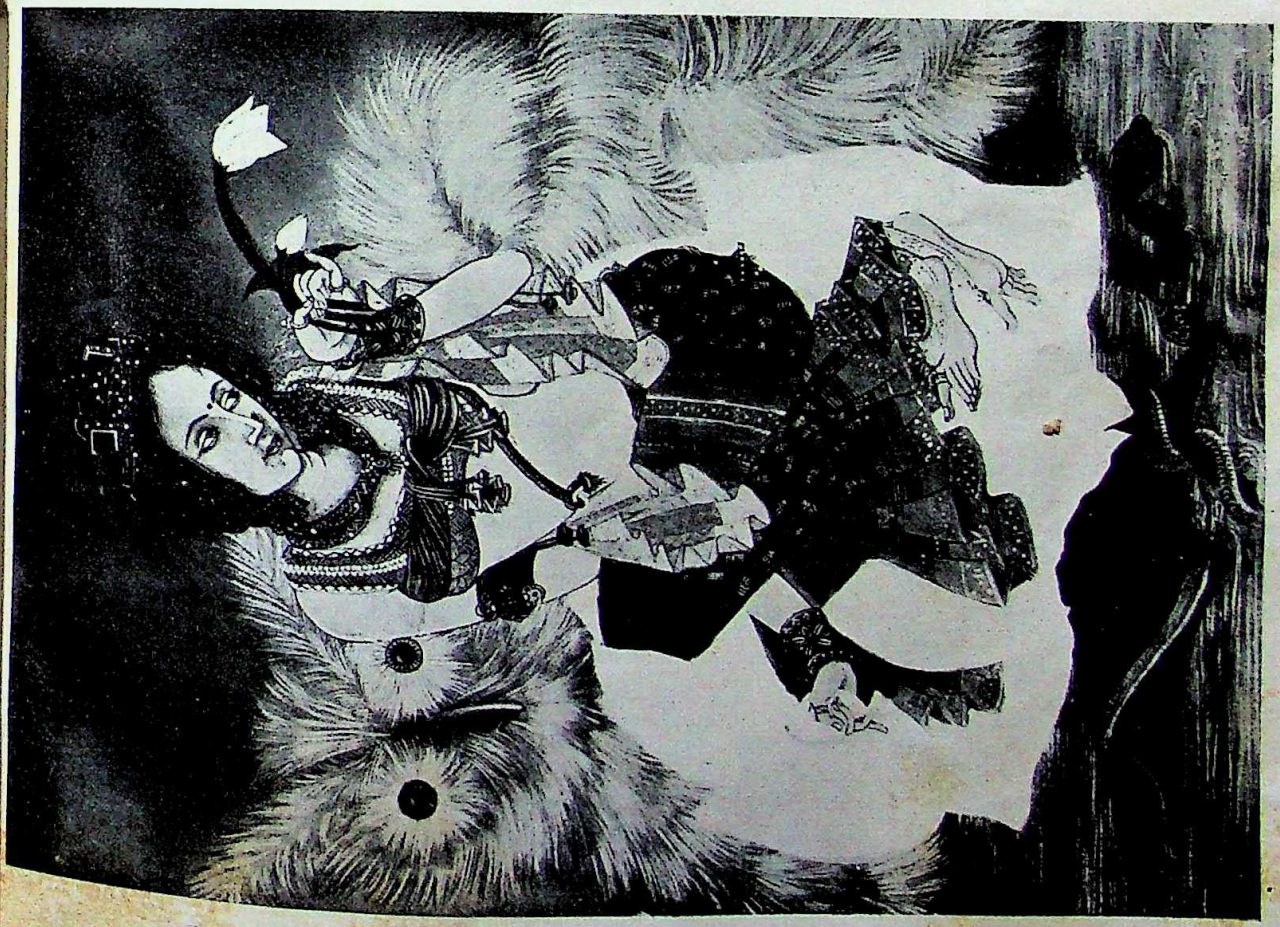
The Goddess Durga
By Mr. Ranada Charan Ukil



The Goddess Lakshmi
By Mr. Ranada Charan Ukil

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Bachchar Water

Aurangzeb Reading the Quran

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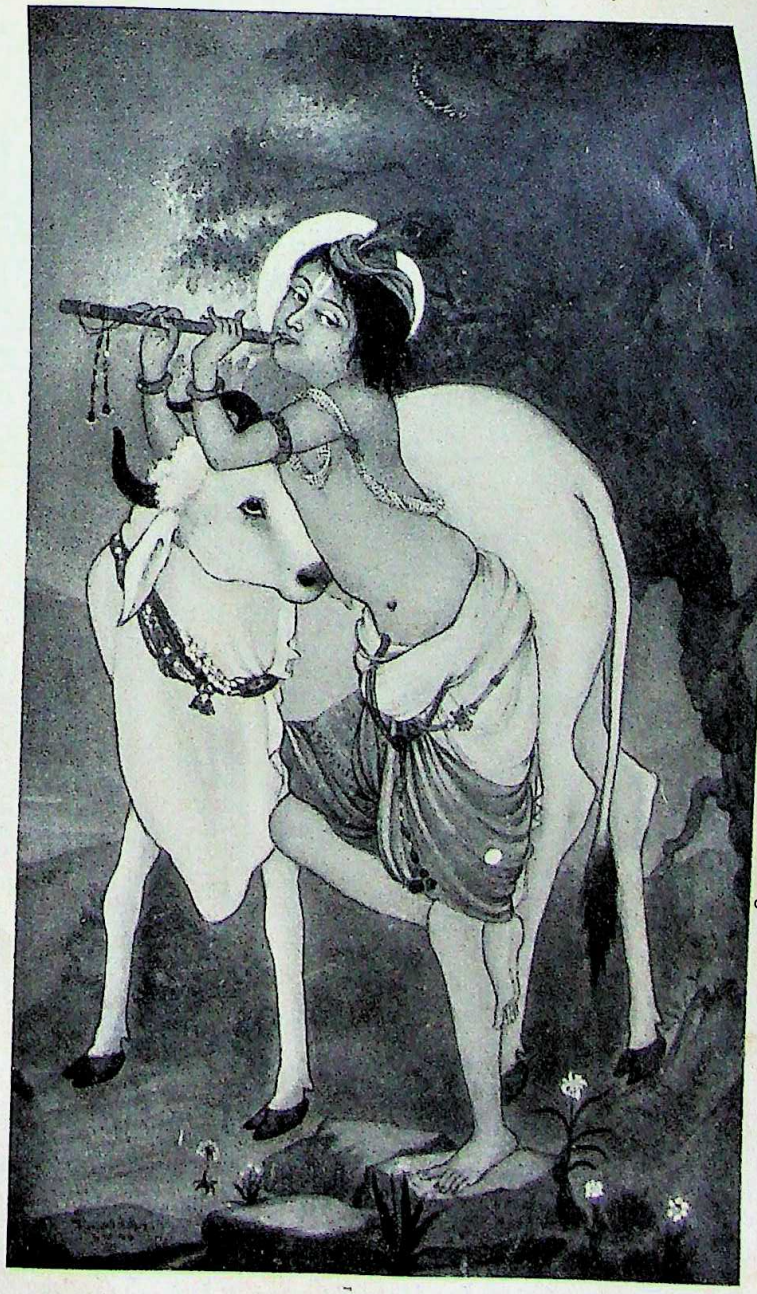
The lady giving water to the thirsty traveller
By Mr. Sudhir Khastgir, Gwalior



Krishna the Cowherd
By Mr. Sarada Charan Ukil

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Evening Song
By Dr. Abanindra Nath Tagore

Kaikeyee and Manthara
By Nandalal Chowdhury

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and exhibited these in India House. Though this exhibition was a small one, in which some of the works of only one artist were shown, many connoisseurs and others were attracted to it. Sir William Rothenstein, Principal of the Royal College of Arts, expressed the opinion :

> The sensitive and disciplined work of Mr. Sarada Ukil has something in common with the lyrical poetry of Rabindranath Tagore. Refined and pensive, it gives us, like Indian music, an insight into the delicate moods of the Indian spirit.

After this exhibition Mr. Barada Charan Ukil went to Paris with the same works of his elder brother and exhibited them in the Charpentier Gallery. There, too, they were appreciated.

Two years after this Mr. Barada Charan Ukil held another exhibition of Indian art in London. This time he took with him a collection of some of the selected works of several Indian artists. In October, 1933, this exhibition was opened in the Gallery of the Fine Art Society by Sir Samuel Hoare, then Secretary of State for India, who said in the course of his inaugural speech :

> I welcome this exhibition as a means of bringing us more closely in contact in non-political fields, and I hope it will be a bridge, not only between British and Indian art, but between British and Indian public opinion.

This second exhibition had the result of attracting the British cultured classes still more to Indian art.

The exhibition held in December, 1934, can be truly called the third exhibition of Indian art in London. Though it was held by the India Society, Mr. Barada Charan Ukil had to exert himself for its success. One of the vice-presidents of the Society observed in this connection :

> At Delhi there has also in recent years grown up a strong local artistic movement in which the brothers Ukil, themselves off-shoots of the Bengal School, have taken an active part .....At New Delhi we were fortunate in securing the energetic services of Mr. Barada Ukil, one of three artistic brothers to whom the present art movement in that part of India owes much of its vigour. Through the support of Mr. J. N. G. Johnson, Chief Commissioner of Delhi, and many influential art-lovers, both Indian and British, Mr. Ukil was able to bring to London a very noteworthy collection of works, not only from Northern Indian Artists, but also from the private collections of their Highnesses the Maharajas of Patiala and Indore.

Mr. Ranada Charan Ukil

It is necessary to state here that, though individually Mr. Barada Charan Ukil has worked hard for popularizing Indian art abroad, he has done so, as it were, as one of the protagonists of the All-India Fine Art Society of Delhi.

More than a decade ago Mr. Sarada Charan Ukil chose Delhi as the centre of his artistic activities. His two younger artist brothers Barada Charan and Ranada Charan joined him later. From them came the idea of founding an art society in Northern India. The idea materialized when the late Mr. S. R. Das, then Law Member, Government of India, went to Delhi. Mainly with his help and the assistance of some wealthy residents of Delhi the Art Society was founded in 1927 and an annual fine art exhibition began to be held. The exhibition held under its auspices in 1930 was unsurpassed by any previous one in India. At this exhibition some 1500 works by some 200 artists were brought together from different parts of India. H. E. the Viceroy opened it.

It is necessary to state how it became

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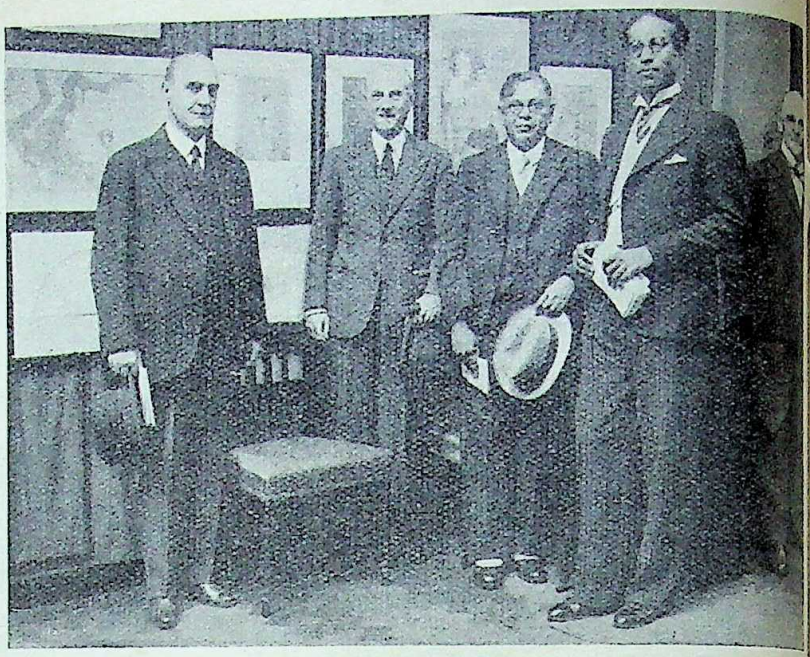
possible to get together such a large number of works of art from different parts of India.

In 1929 the Standing Finance Committee granted Rupees one lakh for decorating the Viceregal Palace at Delhi with paintings. In that connection Mr. Barada Charan Ukil, one of the secretaries of the Delhi Fine Art Society, submitted a scheme to the Viceroy and the Chief Commissioner of Delhi, Sir John Thomson. The object of the scheme was to ensure that at least some Indian artists might be employed to execute the work of decoration and thus earn part of the grant. Sir John favoured the scheme and it was accepted.



At the London Exhibition Hall (Fine Art Society Gallery, London). *From the left*: Sir John P. Thompson, K.C.S.I., Sir Samuel Hoare, Sir Bhupendra Nath Mitra, Mr. Barada Ukil, Mr. E. Dawburn

Her Excellency Lady Willingdon admiring an exhibit

By order of the Viceroy the Delhi Fine Art Society were entrusted with the work of collecting paintings from Indian artists. It was with this object in view that the Delhi exhibition of 1930 was held on such a large scale. As an outcome of this exhibition Mr. Atul Bose and Mr. Lalkaka were sent to England to paint portraits of H. M. King George V and bring them to India. Besides this the Viceroy purchased some of the pictures exhibited at the exhibition for his palace at New Delhi.

This year's annual exhibition of the All-India Fine Art Society of Delhi was held in March last in New Delhi. As at previous exhibitions, there was a large collection of works, the special feature being that many of the pictures shown at the New Burlington Galleries of London were exhibited at the Ukil Galleries, Connaught Place, New Delhi. All the pictures reproduced to illustrate this article, except Mr. Sudhangsu Chowdhury's "Siamese Dancer," were exhibited both in London and New Delhi.

From the point of view of education and culture the Art Society of Delhi may be considered a national institution. In addition to holding annual exhibitions, the Society publishes the beautiful art journal *Rupa-lekha* edited by Mr. Barada Charan Ukil. The

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Ukil brothers also conduct a school of art. On behalf of the Society Mr. Barada Charan Ukil has been trying to establish a National Art Gallery. The scheme of the institution has been sent to the Viceroy and the promise of a donation of Rupees two lakhs for its building has been received from a wealthy patron of art.

When the editor of this monthly went to Delhi last he had the pleasure to visit the Ukil Gallery. Mr. Sarada Charan Ukil kindly showed him also Lala Sri Ram's palatial drawing room which he (Mr. Ukil) has decorated. It is a proof that art is being appreciated and the artists encouraged by wealthy men of culture.

Their Excellencies the Viceroy and Lady Willingdon at Ukils' Gallery. His Excellency examining a picture purchased By Her Excellency

[The writer of this article acknowledges with thanks the help which he has received from the article on the "Art Exhibition at New Delhi," by Mr. Jamini Kanta Som, published in the last Baisakh number of *Prabasi*.]

COMMENTS & CRITICISM

"The Report of the M. E. A. Committee"

In the April number (1935) of *The Modern Review*, in an article headed by "A Few Thoughts on the Report of the Moslem Education Advisory Committee" Mr. Jatindra Mohan Datta made a sweeping remark—

"The Muhammadans of Bengal are inferior to the Hindus in every respect, and in every aspect of life, excepting in numbers. They are inferior to the Hindus in payment of taxes, in wealth, in education, in culture, in public spirit, in personality, etc."

I shall give below a few quotations from the works of some reliable authorities and try to repudiate the arguments of Mr. Datta.

(I) *Personality*—Mr. Henry Harrington Thomas, a retired member of Bengal civil service (1857) in his pamphlet—*The late rebellion in India and our future policy*, says: "In their determined character, their education, and mental capacity, the Muhammadans are vastly superior to the Hindus, who comparatively speaking are mere children in their hands. The Muhammadans, moreover, on account of their higher qualification for business have been more generally taken into public employ which afforded them facilities for becoming acquianted with the measures of the Government and gave weight and importance to their assertions."

(II) *Wealth and Education*:—"The bulk of the Muhammedans are richer in wealth, superior to the bulk of the Hindus as regards education, and immeasurably superior to them so far as religious and moral training is concerned. Whatever superiority the Hindus possess or imagine they possess, is confined only to a very small section of the community. This is as things were ten years ago. Things have changed considerably since then and not exactly to the advantage of the Hindus.

(Lt.-Col. U. N. Mukherjee's *A Dying Race*. Page 71.)

(III) *Culture*—Mr. N.C. Ganguly writes in his article "Foundation of the Brahmo Samaj" in the September (1928) number of *The Modern Review* (Page 202)—"Ram Mohun's dress was thoroughly Muhammadan as it used to be in his days. It consisted of a twisted turban, a long choga, and trousers and he insisted that all should come in this dress to divine worship. His opinion was that good and clean dress ought to be used in God's durbar, *i. e.*, a meeting where God is preseut. A member of Brahma Samaj was once warned through another, because of attending the service in ordinary Bengali clothes, dhuti and chaddar. It was an essentially Islamic idea that the reformer tried to introduce ... He kept to it throughout his life as is seen in his popular portrait."

Now it is for the readers of *The Modern Review* to judge whom we are to believe, Mr. Datta or Col. Mukherjee.

17. 5. 35. MUHAMMED AHBAB CHOUDHURY,
Duhalia, Sylhet.

Editors' Note: The extracts given above all relate to times past. Mr. Datta referred to the present state of things in his article.

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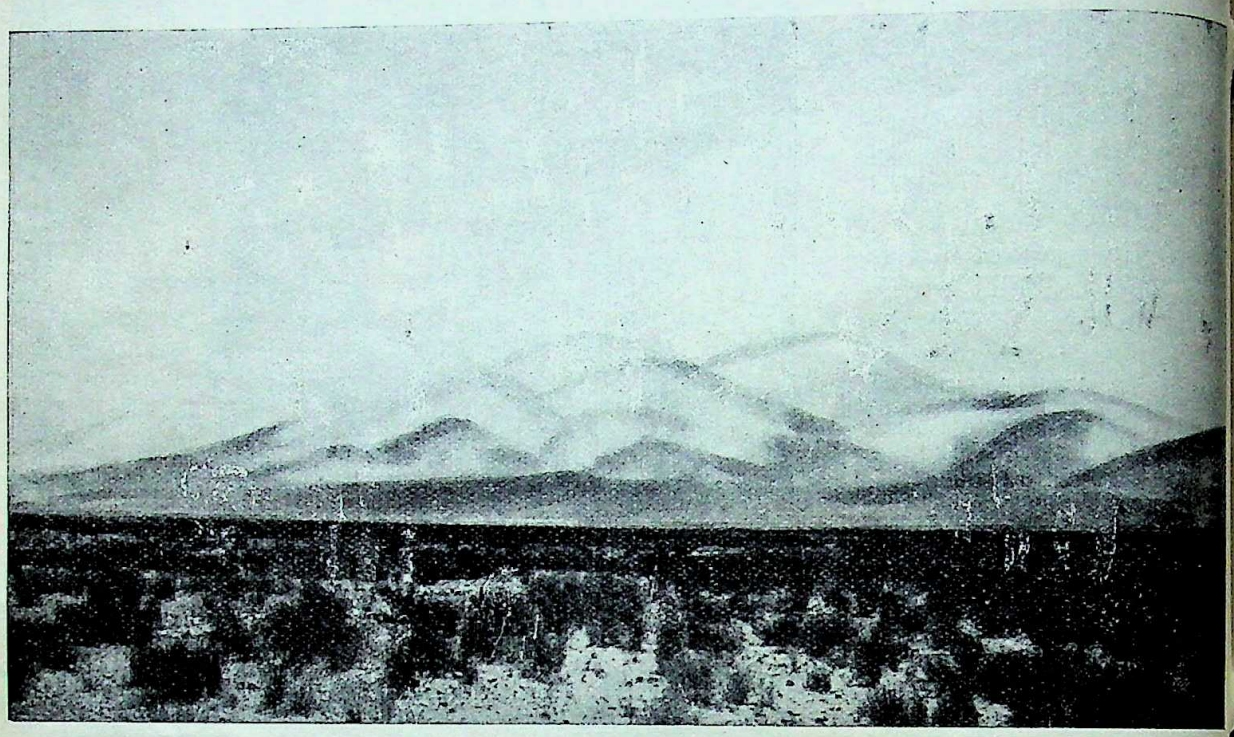
THE QUETTA EARTHQUAKE



The Earthquake in action, Quetta

Quetta after the Earthquake

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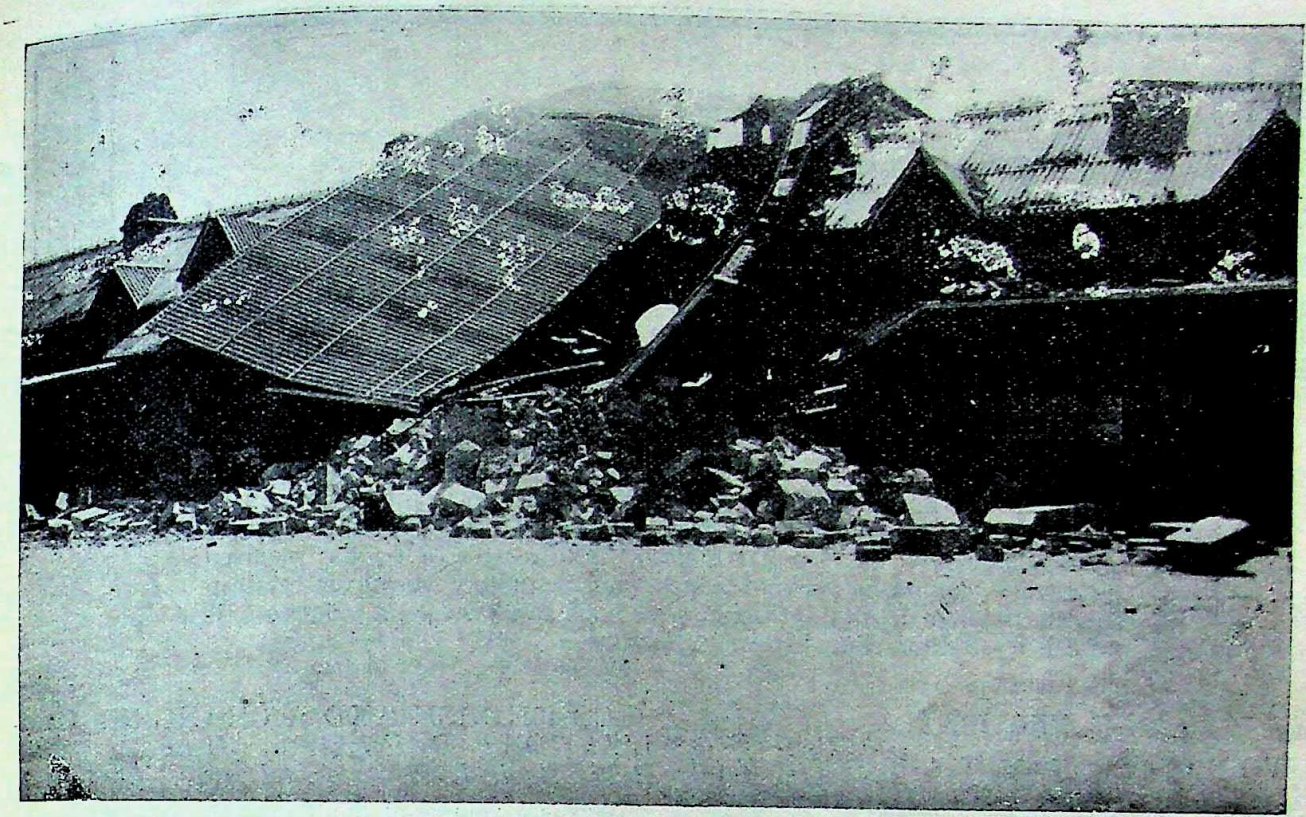
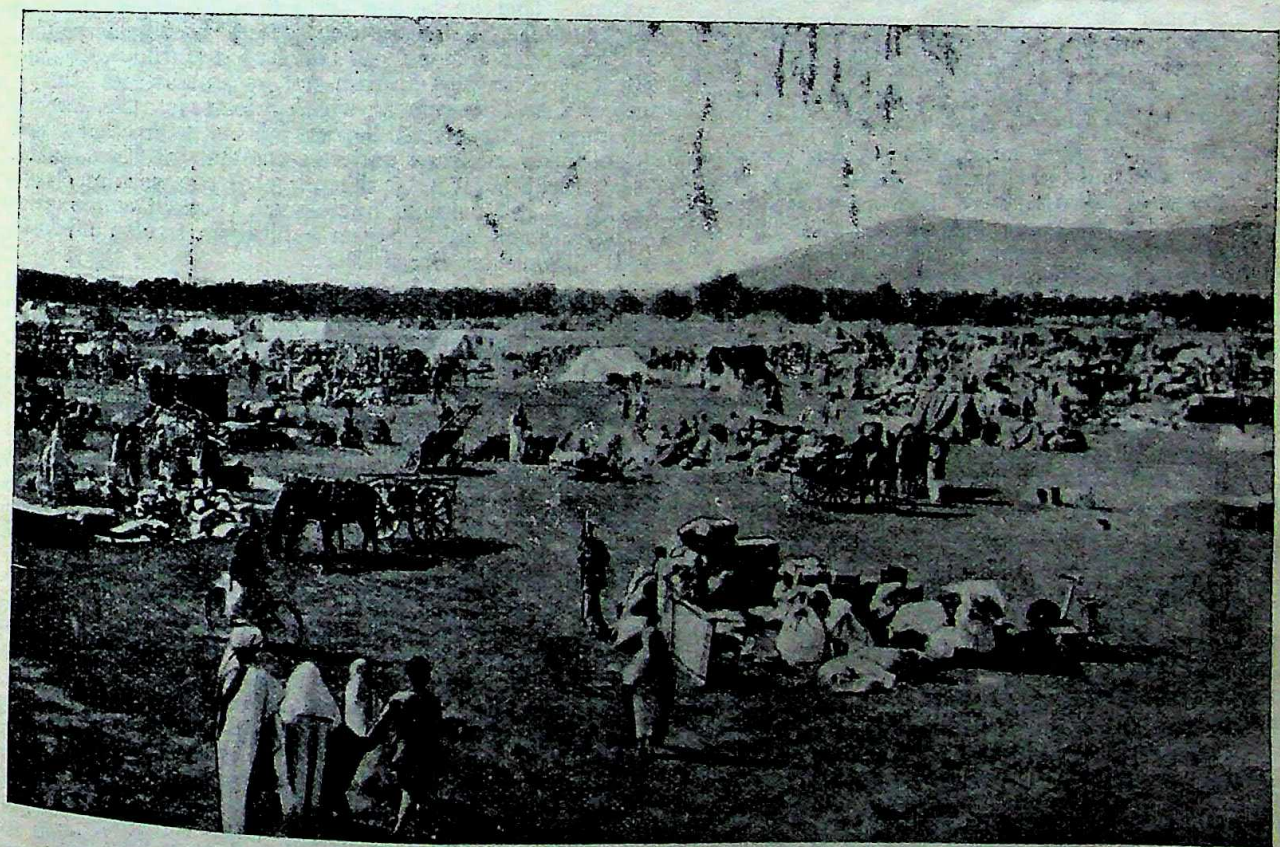


The Quetta Railway Station after the Earthquake



The citizens have taken shelter in tents after the Earthquake.
Photos by the courtesy of the Amrita Bazar Patrika

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BOOK REVIEWS

BOOKS in the principal European and Indian languages are reviewed in THE MODERN REVIEW. But reviews of all books sent cannot be guaranteed. Newspapers, periodicals, school and college text-books, pamphlets, reprints of magazine articles, addresses, etc., are not noticed. The receipt of books received for review cannot be acknowledged, nor can any enquiries relating thereto answered. No criticism of book-reviews and notices is published.—Editor, THE MODERN REVIEW.

ENGLISH

WORLD ECONOMIC SURVEY. *Third year, 1933-34. League of Nations, Geneva. Paper 6sh. Cloth 7sh. 6d.*

This third year's issue of the League of Nations' World Economic Survey deals with economic developments between July 1933 and July 1934. It is a completely new work describing events since the close of the Monetary and Economic Conference and carrying the story up to the end of July 1934.

The first chapter gives an account of the principal events up to the end of March 1934. The final chapter continues this narrative and concludes with an estimate of the economic situation at the end of July. Other chapters give more detailed analyses of the main aspects of economic and financial developments, dealing successively with production, prices, wages, international trade and commercial policy, public finance, banking and monetary questions and the capital market. There is also a discussion of the effects of the depression upon more fundamental aspects of economic organization—population movements, changes in consumption, the control of production and the regulation of international trade.

Statistical information, wherever possible in the form of diagrams and charts, is included in support of the statements made; but the aim of the Survey is to give in readable form an account of recent events which shall be intelligible to the lay man.

The marked recovery of production in recent months and the increased importance of national recovery plans are shown. The world output of foodstuffs remained much the same in 1933 as in 1932; but the production of industrial raw materials rose by 9 per cent and industrial production by 12½ per cent The quantum of world trade also rose, but to a much smaller extent, while the value of world trade continued to fall. The Survey examines from many angles the bearing of these developments upon the problem of reconciling national recoveries with international equilibrium.

COMMUNISM AND A CHANGING CIVILIZATION: *By Ralph Fox. John Lane. The Bodley Head, London. 3s. 6d. net.*

This is a volume of the Twentieth Century Library edited by V. K. Krishna Menon. In it the author has examined the contradictions of the capitalist system. Thereby he has arrived at an explanation of the necessity, in his opinion, of a social revolution. He has given an analysis of its essential character. He deals with communism not as an abstract theory, but as a real movement which destroys the present situation. The seven chapters of his book deal with "Capitalism in decay and the teaching of Karl Marx", "two worlds at war", "the party of the working class", "national and colonial questions", "world communism—the ultimate aim", "from capitalism to communism", and "communist Britain."

THE PRESENT STATE OF GUJARATI LITERATURE: *being lectures delivered by Diwan Bahadur Krishnalal M. Jhaveri, M. A., LL. B., J.P. Published by the University of Bombay.*

The lectures brought together in this informative, interesting and readable book were delivered by the author in February, 1934. As he is the author of *Milestones in Gujarati Literature* and *Further Milestones in Gujarati Literature* and, let us add, the reviewer of Gujarati books for *The Modern Review* for more than a quarter of a century, the Bombay University chose a most competent authority to deliver the lectures. They are very methodical, lucid and free from prolixity. They are meant to acquaint those who are not in direct touch with Gujarati literature with its capacity for expansion and progress. With that object in view he has divided the matter into five parts, *viz.*: (1) General Survey of Modern Gujarati Literature, (2) The Literature of Criticism and Review, (3) Research in Old Literature, (4) Research History of Gujarat, and (5) Miscellaneous (*a*) Humour and Satire, (*b*) Influence of Persian on Gujarati Literature, (*c*) Influence of Urdu on Gujarati Literature, (*d*) Account of Kathiawad as found in Persian Histories, (*e*) Accounts of Cambay, Surat

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Ahmedabad, etc., found in Histories, Persian and non-Persian.

AN EARLY HISTORY OF KAUSAMBI: *By Professor Nagendra Nath Ghosh, M. A. With an Introduction by Dr. Radha Kumud Mookerji. Published under the auspices of The Allahabad Archaeological Society. Allahabad Law Journal Press.*

The author, who is best known as a collaborator with the late Major B. D. Basu in his *India Under the British Crown*, has in this careful piece of work narrated the history of Kausambi from the sixth century B. C. to the eleventh century A. D. The materials have been drawn mainly from primary sources—Sanskrit and Pali literature. "The references in the ancient texts have been used after careful sifting in the light of epigraphic, archaeological and numismatic evidences. Secondary sources have been consulted where it was necessary, either for acceptance or rejection of the views stated therein. References to Kausambi in modern literature are scanty, and statements in some places appear to be incorrect." The author has visited Kausambi and its adjunct, the Pabhosa Rock, several times. His personal observations of the situation of the place *vis-a-vis* the Yamuna and the Pabhosa Rock have greatly helped him to use some of the Pali and epigraphic references regarding the subject. All this shows that Prof. Ghosh's work is an original contribution of value.

Dr. Radha Kumud Mookerji's Introduction adds to the value of the work. In his opinion Professor Ghosh's book is a most welcome addition to the much-needed literature of local history. "His subject is as well chosen as its treatment is adequate." The illustrations are interesting—some of them being very important. For instance, regarding a statue of the Buddha Dr. Mookerji writes in his Introduction:

"There are some pieces of evidence which are brought to light for the first time in this work. By far the most important of these is from a statue of the Buddha discovered in March 1934, of which the pedestal bears an inscription dated in the second year of Kanishka's reign. The discovery is due to the energetic founder of the Allahabad Municipal Museum, Mr. B. M. Vyas. The statue is on view at the Museum. Its inscription reads as follows: 'In the 2nd year the reign of Kanishka, Bhikkhuni Buddhimitra put up this Bodhisattva at this place sanctified by the Buddha's several visits.' The statue, in its inscription, its form, and its material of red stone, strongly recalls the colossal Bodhisattva statue, unearthed by excavations at Sarnath, and now preserved in the Sarnath Museum, to which it presents a family likeness."

THE DEMOCRATIC PROCESS: *By Beni Prasad, M. A., Ph. D., D. Sc. Econ. (Lond). Humphrey Milford, Oxford University Press, London, Bombay, Calcutta, Madras. Rs. 7.*

In this book Dr. Beni Prasad has presented a searching analysis of the psychological and historical factors in the world situation today. He has reviewed the problems of Production, Population, Race, Nation, Social Control and Government in a strikingly original manner and has offered a synthetic view of the new order implicit in recent developments in the realm of applied science. He has sought to broaden the foundations of Political Science and to amplify its categories. While doing so he has shown how Democracy is the logical outcome of the long processes of social evolution. His reasoned conclusion is that "The welfare of all the inhabitants of all countries in the world is the ethical and political counterpart of the scientific developments which have opened a decisively new era in history. All institutions, economic, political and cultural, ought to rest on principles consistent with equality of maximum opportunity for self-realization—liberty, growth and happiness—to every human being on earth. Social effort has to be directed to the organization of talent, energy and material wealth so as to universalize enlightenment and comfort with the utmost rapidity and keep the door perpetually open to further improvement. Mankind has to outgrow the prejudices and traditions which survive as anchronisms and which uphold poverty, ignorance, love of power *qua* power and the subordination of the welfare of some to that of others. Society has to build up the truly social tradition of equal and maximum regard for the personality of every man, woman and child."

C.

IS IT A CRIME: *By H. D. Rajah, The Young Liberator Office, Bombay 23. pp. 224. Price Re. 1.*

This professes to be a novel. It has a hero and a heroine: the heroine has an accident and falls into a swoon; the hero runs to the rescue and the God of love appears on the scene. Then we have a series of incidents—cruelty, seduction, abduction, confinement in a brothel, rescue, prosecution by the police, imprisonment and so on. Through all these the current of love flows on unruffled. So, it is a novel like other novels, with only this difference that the writer is an Indian and he writes in English—a language which is not his own. We have every sympathy for the theme of the book, *viz.*, the strong under-current of vice which exists in society and which is occasionally brought to light in the shape of society scandals. But we are not sure if the author has succeeded in giving the subject the necessary literary form of a novel.

THE CRY OF THE BEREFT: *By E. Peters, G. M. V. C., M. D. (Homeo). Published by the Author, from Big Street, Kumbakonam, South India. Pp. 65.*

This is a poem of two thousand and odd lines in which it is sought to give an expression to the agonies of the depressed classes in Hindu Society. The author is a Christian and an M. D. (Homeo). He communicated with Mr. Gandhi on the subject of the poem but received no direct reply; on the contrary, through the daily papers, Mr. Gandhi requested "all non-Hindus to keep out of the fight." This the author considers "a facetiously humorous and contumaciously circumbendibus reply" (p. vii). He was piqued by it and we have the "Cry of the Bereft" sprung upon us in a poetic garb.

The author has procured two certificates:—one as to the 'outstanding literary merit' of his two thousand and odd lines of poetry from one Mr. Frank. V. Venkatarangam of Trivellore, Madras; and another from one V. S. Ganapati Sarma of Kumbakonnam, who signs himself as 'a journalist and an orthodox Brahmin.' This gentleman considers that the book is "real poetry" (p. vi.) And the author himself quotes H. H. The Aga Khan to

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prove that poetry is "the voice of God speaking through the lips of man" (p. viii). A greater authority on poetry than His Highness the Aga Khan it is difficult to imagine!

Here are a few lines from this precious poem: Addressing MacDonald, the author of the separate Electorate for the Depressed Classes, our author exclaims.

"Oh Mac Donald, thou mother-bird,
The cry of the fledglings thou hast heard.
Let hawks and hawks in kinship live;
But thou the young ones their larvæ give." (p. 1)

The beauties of the Separate Electorate are thus sung:

"Oh 'Separate' my 'Separate'
Darling, my own Electorate!" (p. 31)

Here is another specimen:

"Twixt Dharm and Karm I am a worm;
A germ, a worm, a worm, a germ:" (p. 46.)

In the Preface the author tells us that he spent forty years and more in studying the two problems of Untouchability and Caste. If this is the fruit of his forty years' study, he could easily have spent his time more profitably in other ways. But perhaps we should not criticize him. For, he curses his possible 'crusty critics' (p. viii), and expects immortal poetic fame, in spite of them, like Homer and bards of other lands. We say 'Amen' to his wishes.

DOUBT THE LIBERATOR: *By Serge Brisy. Published by the Theosophical Publishing House, Adyar, Madras. Pp. 42.*

It is an Adyar pamphlet which discusses the value and importance of doubt as opposed to dogma in spiritual life.

ISLAM THE CIVILIZING RELIGION: *By M. Fathulla Khan, Zamindari Press, Hill Street, Secunderabad. Pp. 35.*

This is a brief essay in defence of Islam. That Islam has spread civilization to many lands is undisputed and its past glories also are historical facts. We very much wish that the finer teachings of this world-religion found wider currency than they hitherto have done.

U. C. BHATTACHARJEE.

SIDDHANTABINDU OF MADHUSUDANA: *With commentary of Purushottama critically edited and translated into English with introduction, comparative notes, etc., by Mr. Prahlad Chandrashekhar Divanji, M. A., L.L. M., Bombay Civil Service Judicial Branch, published by Baroda Oriental Institute. 1933. Price Rs. 11.*

From the Foreword we gather that the book has been edited after comparing the readings of four different MSS. one of which was copied as early as 1679 A. D. which shows that this edition as authoritative as could be. There are alphabetical list of quotations, list of abbreviations, explanatory and critical notes (212 pages), Introduction (162 pages) and an English translation (68 pages) appended with the Text—all these have no doubt immensely enhanced the value of the book. The contents of the book will give the whole gist of the book in a nutshell.

The Introduction is truly a masterly one, but there appears, however, certain discrepancies and inaccuracies, a few instances of which are given below.

1. Kaladi, the birth-place of Sankaracharya, has been said to be "on the top of the hill, named Vrishadri on the bank of the river Purna." I can say from my personal experience that the place is not on the top of a hill at all. The present name of the river is Alwayis.

2. The date of Sankaracharya has been said to be 788 A. D. and the author says that it "must be taken to be the date of Sankaracharya's birth." (Page 70 Intd.) I am afraid Mr. Divanji is not aware of the result of later researches of the late Pundits R. G. Bhandarkar, B. G. Tilak, K. B. Pathak and others. The date according to our findings is 686 A. D. I have given some 15 evidences in support of the above date, in my "Acharya Sankara and Ramanuj" in Bengali. I venture to mention the name of my Bengali book, because he has mentioned my name (page 14 Intd.) in connection with the accounts of the life of Sri Madhusudan Saraswati in the Preface of Advaitasiddhi edited by me in Bengali.

3. Then it is said that "the Advaita Doctrine was first expounded in the commentary of the Brahmasutras of Badarayana of Sankaracharya." (Page 74 Intd.) Of course, Mr. Divanji admits in page 85 "that it was not altogether a new doctrine that Sankara had propounded," but even then, he should not be called the first expounder of Advaita Doctrine in the commentary of Brahmasutras as he quotes Sunder Pandey (1.1.4 Sutra Bhashya) and his preceptor's preceptor Gaurapadacharya as "Sampradayabid Acharya," *i. e.*, who knows the teachings of the preceptors in his line from Sukdeva downwards.

4. Vitthaleshopadhayayi has been said to be a Tika on Advaitasiddhi (*vide* Notes, pp. 40); but it is really the Tika on Laghuchandrika, which is again a Tika on Advaitasiddhi. The same error has crept into the History of Indian Philosophy of Dr. Das Gupta, and it is no doubt curious, that it has found place in the notes of the author also, who quotes Dr. Das Gupta in other places as authority on such points.

5. From a careful study of the work under review, one cannot resist the inferences, that the learned editor has looked into the whole thing, through the coloured spectacles of the West. The philosophy of Siddhantabindu of Madhusudan was built upon the Vedas as infallible, eternal and apoureshya (*i. e.* uncreated), but in editing the same Text, the author in his Introduction has demolished this cardinal principle of Text altogether. The Evolution Theory of the West has perhaps usurped the mind of the author in such a manner that he had not the opportunity to think of this glaring anomaly at all, even when he is translating a book which regards the Vedas as the only infallible evidence available, and this had perhaps been the reason, that has led the Editor to attach undue importance to the opinions of the modern archæologists and westernized scholars generally.

But in spite of all these the whole work has been admirably done and will certainly command respect even from the most adverse critics also.

The history of Advaita Doctrine is not exhaustive, far from being complete.

In this connection we heartily thank the management of the G. O. S. for the valuable publications it has been making since its foundation.

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but yet many invaluable books are not taken up for publication, which is impossible for any other society to do. We notice that the Brahmasiddhi of Sureshwaracharya with the commentary of Gnanottama was announced as taken up for publication, but we are surprised to see that the announcement of it has been stopped altogether without any production. We are not aware if the publication of Brahmatattwa Samikhsha with the same Brahmasiddhi or Samkhepa Sariraka with the commentary of Nrishimhasrama and such other invaluable books, is under contemplation for publication or not. In these days of critical study why not an edition of Bramasutras with 12 commentaries of different schools is taken up for publication ? These commentaries are all printed in different provinces, only a correct critical and comprehensive edition facilitating a comparative study is necessary. Tattwachintamani of Gangesha with all available commentaries, is nowhere to be found and perhaps there is nobody, except this Society of His Highness the Gaikwar of Baroda which can undertake it.

But it seems rather anomalous on the part of this Society to give encouragement to English translation of such books instead of Hindi, if any translation is at all necessary. The Pandits the Sadhus and the Hindu public, not knowing English, who still form the majority and who actually regard the study of such books as the means of salvation and peace here and hereafter, will not avail themselves of this foreign rendering and the result of researches of the scholars, which is generally dealt with in Prefaces or Introductions of such books. If the nation is to be educated and raised from this depressed condition, it is surely not for English to do it. This is a matter which deserves consideration of the authority.

The printing of the Sanskrit portion is excellent and that of the English portion is not like the other publications of the Society. The price seems to be rather high.

The English rendering of the book is very faithful, lucid and attractive. It, along with the notes, clears up many obscure passages and abstruse argumentation of the author in a charming manner. In a word the book is a success.

RAJENDRANATH GHOSE

HOW TO LOSE INDIA ? *By C. S. Ranga Iyer. Associated Business Corporation, Lahore. 1935. Crown 8vo. pp. viii, 411.*

This is an irreverent book. The author of Father India must be read even if his facts and arguments are unpleasant. Mr. Ranga Iyer's forte as a brilliant controversialist has been recognized from his three previous publications on contemporary politics in India. In the present volume, Mr. Iyer continues the narrative of incidents in the political history of England and India since the fall of the Second Labour Administration to as late as the early weeks of this year which are fully surcharged with a heated discussion of the Joint Select Committee and its Report.

Mr. Ranga Iyer is a political diarist of considerable distinction. Not one single utterance, even a casual speech, of a British politician, nor the slightest mental aberration of the merest tyro in Indian politics misses his eversearching eye for grist to his journalistic mill. One would have expected from Mr. Iyer a synthesis and a sustained examination of the recent changes of Indo-British polity. Instead, the author pursues the hop-skip-and-jump approach to the fundamental incidents of the past five years, the famous declaration of Lord Irwin about Dominion Status, the convocation of the Round Table Conferences, the Karachi resolutions of the Indian National Congress, the reign of repression consequent on the arrests of Pandit Jawaharlal Nehru and Mahatma Gandhi, the later London Conferences, the Joint Select Committee and the Congress entry into the Legislative Assembly. Sometimes he connects present incidents with past events, such as a comparison of Lord Willingdon's treatment of Mahatma Gandhi when he was respectively Governor of Bombay and Viceroy, his attitude towards India's political aspirations during the same periods, and a contrast of incidents at the time when South Africa and Ireland got their cherished plums from Great Britain with the present course of the Indian struggle for freedom. In some of these pages Mr. Ranga Iyer stumbles upon a rich store of information.

But Mr. Ranga Iyer is deliberately irreverent in his appreciation of Pandit Jawaharlal Nehru (pp. 125 ff.) of Pandit Madan Mohan Malaviya (pp. 181-82) of Mahatma Gandhi himself in Chapter XXVII wherein he compares India's leader with Herr Hitler of Germany. On the Communal Award he is most bitter in that educated India, particularly the Congress, has allowed a golden opportunity to slip by and is now merely content in pouring plaintive scorn upon a document to replace which there is no other indigenous product. "The Congress relied on slogans instead of sense" (p. 244); "The Hindu minds were developing soul- force behind iron bars. The cage was their hermitage. They are now angry because events did not await their convenience, because time and tide declined to take orders from Punditjee and Congress" (p. 176); The defect of Punditjee's programme "is that it lacks a plank and has a redherring for a policy" (p. 182) and his blunder lay "in leaving the harmony of the harp for the fakirism of the Congress" (p. 184) are some of the samples of wisdom and observation of this ex-Congress Madras Brahmin.

"How to lose India" is a plea for some sort of responsive co-operation, "Rome was not built in a single day" is the literal theme of these four hundred pages. Mr. Ranga Iyer, fresh from his disillusionment at the Imperial Capital, is now pleading for belief in the good sense and *bona fides* of the British race and the truth in the age-old British adage, "the inevitability of gradualness." Mr. Iyer's faith in the statesmanship of Lord Willingdon is unlimited. Even the defective constitution of the J. P. C. ought, according to our author, to prove a boon to India.

LANKA SUNDARAM

THE STORY OF MY LIFE: *Bhai Parmanand. M.A. The Central Hindu Yuvak Sabha, Lahore. 1934. Re. 1-4, pp. 217+xv.*

Autobiographies are the fashion now, and many seem at the present day to be eager for telling their "experiences," but Bhai Parmanand's life-story has something of a historical romance woven into it by reason of his forceful personal contact with men and events in modern India and the strange turns in his career. He is a much-travelled man, full of emotional responses which however are held in an iron grasp by his strong will-power. To read the book is to get

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a glimpse into the men who are running the Hindu Sangathan Movement, and to get some idea of the *raison d' etre* of that movement. It is no dry chronicling of mere events but contains discursive comments which add to the spice of the dish served. Bhai Parmanand's last letter to his wife is bound to touch the reader and is thus calculated to give the reader an idea of Bhaiji's life, being in itself a miniature autobiography.

The book has been translated from Hindi and 'reveals the secret of a noble personality' as Prof. D. C. Sarma says in the foreword. The addition of more than half a dozen pictures contributes to the vividness of the incidents narrated and the personality described.

JAPJI SAHIB: *Translated by Late Prof. Puran Singh. The Sikh Religious Tract Society, Tarn Taran (Punjab), January, 1935. As. 3 per copy, Rs. 10 per hundred.*

An extremely readable version of a portion of the Sikh scriptures, as translated with occasional brief notes by Prof. Puran Singh. The tract owes not a little of its success to his musical soul, and is practically a reprint from his "Sisters of the Spinning Wheel." The neat print as well as the cheap price should make the publication popular, and thus help to make easily accessible this chapter at least of the Sikh scriptures.

MOTHER AMERICA: *By Sudhindra Bose, Ph.D. Published by M. S. Bhatt, Baroda. 1934. Rs. 5 only.*

Dr. Bose's book is not a rejoinder to *Mother India* by an American but an honest and successful attempt at evaluating America, her faults and virtues all. It has some national motive, all the same, because the author is interested in those problems of America which have their parallels in India, and a study in comparison will help in forming ideas of reconstruction. Dr. Bose, however, is no narrow-minded student of contemporary American life, but the multiform activities of that great country attract him and he draws from them lessons and visions rendered life-like by the graphic quality of his vigorous style. He is well read and well informed, and he carefully examines his conclusions, so that the restrained way of his statements seems to carry conviction to the reader at once.

Dr. Bose has lived and moved among Americans of various classes and from different parts of the country. His ideas therefore are clear and free from any prejudice for or against any particular community. His choice of topics is judicious, and his treatment is exhilarating. There are some printing mistakes, specially on pp. 108-112 and pp. 270-277, but they may well be rectified on the second edition. The chapters on education are specially profitable reading, and the book deserves a wide circulation among thoughtful readers.

PRIYARANJAN SEN

MEMOIRS OF MOTI LAL GHOSE: *By Paramananda Dutt, Amrita Bazar Patrika Office, Calcutta, pp. vi+386 with an index. Price Rs. 4-12.*

Moti Lal Ghose was one of the foremost Bengalees, who extorted and justified Gokhale's remark that 'what Bengal thinks to-day India thinks to-morrow.' Moti Lal was one of the founders and editors of the *Amrita Bazar Patrika*, which has grown to be a formidable power and almost an institution in our public life. He made it mainly what it is to-day by his able pen wielded through a quarter of a century. Moti Lal was comparatively a recluse; hence not much familiar to the present generation; but the present generation would do well in reading his Memoirs and in remembering him. In the book under review, Mr. Paramananda Dutt a grandson by the distaff side who was closely associated with him has not only faithfully portrayed Moti Lal's career as great as a journalist; great as a cool thinker and public man, and greater still as a sincere lover of his country, but he has also given an interesting record of the political movements in Bengal extending over half a century brought to a close by his death in 1922. The book as such should have a ready sale. But we regret to notice that its language is weak in contruction in many places; and that there are several mistakes of facts which cloud the real meaning (*e.g.* at p. 112, no Act I of 1917 being passed to deal with the constitution of the Calcutta Corporation; again at p. 152 'that from Sir George Campbell to Sir Richard Temple all the rulers of Bengal, with the exception of Sir Richard Temple and Sir Stuart Bayley, were hostile to the *Amrita Bazar Patrika*—the real facts being that Sir Richard succeeded Sir George immediately and Sir Stuart became Lieutenant-Governor 10 years after Sir Richard). We hope such blemishes will be corrected in the next edition. It is a notable addition to Indian biographical literature.

J. M. DATTA

CHARLES LAMB: *His Life Recorded by His Contemporaries—Compiled by Edmund Blunden (The Hogarth Press—1934. 7s.—6d. net) pp. 256*

This is the first volume of a new series of biographies in which it is intended to present the life of persons entirely through the eyes of their contemporaries.

In E. V. Lucas's *Life of Lamb* all important descriptions of Lamb by those who knew or saw him and all valuable contemporary notices of him have been incorporated. The present volume attempts a new arrangement of old materials and a compilation of some new materials and parts of well-known records which have been sacrificed in Lucas's *Life* to the needs of biographical compression. It is a chronicle, arranged in chronological order, of the personal impressions about Lamb of his numerous friends and associates, most of whom were striking literary figures of the time. Their accounts of Lamb and of episodes in his life are of independent literary interest apart from their biographical value and the biographical value of such personal impressions of chosen companions is really great in the case of Charles Lamb whose life was composed of quiet 'irradiations' rather than of marked incidents.

We welcome the volume as a further revelation of that elusive personality whose 'uncomeatableness' is at once the exquisite charm and hunting point of the writings of Charles Lamb.

P. K. GUHA

TWO SERVANTS OF GOD: *By Mahadev Desai. With a Foreward by Mahatama Gandhi. Printed and Published by Hindustan Times Press, Delhi. Price Twelve Annas, cloth-bound One Rupee. Pages ii+106 and 8 plates and a map.*

Mr. Mahadev Desai must be congratulated on the production of the present book in which he gives

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a fair representation of the life and activities of Khan Abdul Gaffar Khan and Dr. Khan Saheb, the two leading figures of the so-called "Red-Shirt" movement, which has come so much in the public eye during the last few years. Instead of choosing the formal way of writing biographies, Mr. Desai has chosen the method of giving personal sketches in order to convey his own impression of the two characters, with whom he has been fortunate in coming into very intimate contact. We believe he has chosen his method well, and has successfully given us an integral picture of the two brothers and of the movement at whose head they stand.

The public have so far been taught to believe that the so-called "Red-Shirt" movement was a terribly dangerous one; dangerous both to the British Government in India, as well as to the people of India in general. Mr. Desai completely refutes that charge, and shows us how the *Khudai Khidmatgar* (Servant of God) movement is essentially one of religious and social reform; while its character is completely non-violent according to the best interpretations of Mahatma Gandhi himself. But if a social movement which aims at welding the warring tribes of the Frontier into a nation, or a part of the Indian nation, be considered as a source of danger, then of course, it is one. Khan Saheb has consistently tried to do nothing more and nothing less than aim at that national unification; and in this task his purpose has not so much been to subvert the British Power, as to wean his fellow-tribesmen from ignorance and hatred and from the limitation of violence. Frontier-men know enough of violence; and so every attempt to train them into the non-violent methods of Gandhi should not only earn the sympathy of the people of India, but also of humanists all over the world.

Mr. Desai ably shows how Abdul Gaffar Khan has been consistently carrying on his peaceful activities of religious education and social reform in the face of all kinds of opposition; both from his co-religionists, as well as from the British Government, which seems to scent a motive behind everything which he does. From amidst all this opposition, the leading characters of the movement stand out in bold relief as towers of faith, absolutely untouched in spirit by the ceaseless shower of suffering which has been meted out to them. Surely such faith and such courage ought to serve as a source of inspiration to the people of India when they are fast losing faith in themselves on all sides; and the public must thank the author for the book, even if it be only for that reason.

WOUNDED HUMANITY: *By Barindra Kumar Ghose. Published by the author at 54A, Amherst Street, Calcutta. Price Re. 1, pp. 96.*

A book coming from the pen of an ex-revolutionary leader deserves to be carefully read when it deals with political questions. Mr. Barindra Kumar Ghose has given us, in the present book, a criticism of Terrorism, Communism and Gandhism, followed by his own views as to what should be done in the present state of our own country.

He firstly concludes from a study of history that India did not become a subject-nation through any fault of hers, but through the design of the 'master-architect' (p. 28). We need not be ashamed of servitude, for after all, humanity is one; and what does it matter if one part of humanity rules another? But if this thought does not satisfy us, then we can take comfort in the fact that Britain herself was repeatedly conquered by Celtic and Teutonic races, the Romans and the Saxon pirates (p. 33). Mr. Ghose thinks that there was also a special reason why the British, and 'not the French, Germans or Russians' were sent to India. They were designed 'with rare power of slow and organized progress to train and push India towards her harmonized expression of life—her Swaraj' (p. 31).

As a practical step towards this pushing-business, Mr. Ghose pleads for economy of effort on our part by the restriction of all destructive political activities. We should devote all our energy instead, to the noble cause of co-operation with Britain. He asks the Congress to join hands with Britain in 'five-year plans for imparting free and compulsory education, of wiping out agricultural indebtedness' and various other good things (p. 96); and then he assures us that in Gods' good time the British will go, for they are destined to remain here only 'so long as India needs them' (p. 35).

We are prepared to revise our position with regard to co-operation with Britain if we are satisfied on one point. In this game of national reconstruction, we should like to be masters of the situation and not submit to the British Parliament's findings as to what is good for India. Mr. Ghose is silent on this important point; perhaps he has not yet received the master-architect's rulings in this connection. We are prepared to wait for his next fit of intuition, if he also gives us the undertaking to deliver his messages next time with less verbiage and fewer printing mistakes.

NIRMAL KUMAR BOSE

GUJARATI

BATRIS LAKKHAN: *By Jaduray D. Khandhadia, printed at the Khodayata Printing Press, Ahmedabad. Cloth bound: Pp. 214. Price Rs. 2-0-0.*

Mr. Khandhadia is known from the very beginning as an enjoyable writer of light and humorous stories in Gujarati literature. He has been awarded a Prize for that purpose also. The present collection, humorously called Batris Lakkhan (qualifications) comprises sixteen witty writings and sixteen other writings which though said to be "useful" are full of humour and inspire laughter. One would surely like to read them to while away one's leisure moments.

K. M. J.

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MR. GEORGE LANSBURY ON INDIA'S RIGHT TO FREEDOM

By RAMANANDA CHATTERJEE

ALL peoples, nations and races have the right to freedom. It is their birthright. Imperialist nations, as nations, do not recognize this principle. But even among them there are reasonable men who do. Of course, even if a single member of a single imperialist nation did not acknowledge the truth of this principle, freedom would still be the birthright of man, irrespective of colour, creed, race, caste or class.

Mr. George Lansbury, leader of the Labour Party and the Opposition in the present British House of Commons, now in his 77th year, is a man who admits India's right to freedom. It is good for the British people that there are some such persons among them. It is good also for the souls of these lovers of freedom that they want even aliens subject to them to have the blessings of liberty. We do not attach any exaggerated importance to any Englishman's declaration of faith in India's right to freedom, whatever his rank or position, particularly as the British Parliament appears by its silence to have lent its support to the statements quoted below :

> The Chairman of the Conservative M. P.s India Committee, Sir John Wardlaw-Milne, stated in the House of Commons: 'No pledge given by any Secretary of State or any Viceroy has any real legal bearing on the matter at all. The only thing that Parliament is bound by is the Act of 1919.'*
>
> Lord Rankeillour, who was for many years Chairman of Committees and Deputy Speaker in the House of Commons, and so may be assumed to speak with some anthority, said that we were bound by the preamble to the Government of India Act of 1919, but by nothing else. And speaking of these pledges he added these words: 'No statement by a Viceroy, no statement by any representative of the Sovereign, no statement by the Prime Minister, indeed no statement by the Sovereign himself, can bind Parliament against its judgment.'†—*Labour's Way with the Commonwealth* by George Lansbury.

Whether Englishmen individually or collectively agree to India's attainment of freedom or not, India will be free—though nobody may know when and how. But as those who advocate the cause of India's freedom, thereby also promote international friendship and co-operation, they are entitled to praise and their views require to be known.

It is for this reason that we draw attention in this article to Mr. George Lansbury's book *Labour's Way with the Commonwealth*, published this year recently by Methuen & Co., Ltd. It is stated in its preface that the book has been prepared with the active assistance and collaboration of the Author's friends, Raymond Postgate, Major Graham Pole, and Charles Roden Buxton. The credit for the production of such a book, therefore, belongs to them also. Besides the introduction, there are four other chapters in it, the longest being that on India. As Major Graham Pole has special knowledge of India's affairs, it may be assumed that he had most to do with that chapter.

Nobody knows whether when Labour comes into power next India will be brought nearer to the goal of freedom. Men and parties in power do not always adhere in practice to what they say when in opposition. But there is no harm in knowing Labour's views without building any hopes thereupon. Even if Lord Ponsonby had not declared in the House of Lords on the 20th June last, quite superfluously, that, "despite the serious blemishes of the Bill, the Labourites would bow to the will of the majority" (of course, of the majority of the *British* M. P.s and people *not* of the *Indian* people), we would not have builded any hopes on the spoken or printed opinions of any person or party.

Mr. Lansbury states on behalf of the British Labourites :

> "Our sympathies at all times have been on the side of nations struggling for social and political freedom whether living under foreign dictatorship or under our own government."

In order to allay any suspicion that Labourites are not sufficiently patriotic he adds :

> "Although we are anxious to join with the toiling masses of other lands in their struggle for international, economic co-operation and freedom, we love our own land as sincerely as does any other class in the nation. Patriotism is to us a thing similar to love of family. We all care for wife and children as our first duty; this in turn becomes part of the love of country. So we love our native land, and this becomes in turn part of a greater love—the love of mankind."

This is a correct exposition. When love of family becomes stronger than the sense of justice, it gives rise to nepotism and the like; and when the love of our own people similarly becomes

* *Hansard*, 10th December, 1934, Vol. 296, No. 15, p. 142.

† *Hansard*, House of Lords, December 13th, 1934, Vol. 95, No. 8, Col. 331.

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stronger than the sense of justice and the love of mankind, it leads to endeavours to promote the selfish interests of our own nationals even by injuring others, like the efforts being made by British Labourites and others to drive away Indian seamen from British ships.

The author says:

"In our day, organized British labour takes sides always with the workers in the Far East. It sees the sufferings endured in mine and mill by the Chinese, Japanese and Indian people who, having entered the capitalist arena, suffer a more intensive exploitation than did our own people a century ago. Our trade unions believe the only way to assist these stricken ones is to help them with advice and money to organize themselves as a political force to obtain, as we are striving to do, the control of the Government of their country."

There is a promise involved in the following sentence :

"British workers are determined to go forward; and so when we come to power we shall change the policy of imperialism into one of co-operation and commonwealth."

Will this promise be kept, or will it go the way of other British "pledges," or "declarations of intentions," as Mr. Ramsay MacDonald put it?

Mr. Lansbury concludes his introductory chapter with the following encouraging words:

"I want this British Commonwealth of Nations to divest themselves of every vestige of imperialism and domination, determined to show by their example how possible it is to organize a commonwealth on the basis of mutual aid and service."

He explains what he means by the British Commonwealth of Nations :

"The British Empire is now officially called the British Commonwealth of Nations. This name is used to indicate a wholly new conception of the relation between Great Britain and the rest of the component parts of the ex-empire. But, in fact, the old imperial relation is far from extinct, and it is impossible to produce one policy which will be suited to every part of the Dominions and Colonies associated in one form or another with the British people. There are two empires, if not three. There are (1) Dominions which have complete self-government, such as Canada and Australia. Here the inhabitants are as free as any people under a capitalist system. (2) Dominions such as South Africa or Southern Rhodesia, in which the same freedom has been granted to the white population, which rules a majority of blacks. In these countries there is a form of democracy but no real democracy. (3) Colonies which are still effectively ruled from London. These include India, which is neither a colony, nor, as yet, a Dominion, and is governed from the India Office by the Secretary of State and his advisers, despite a measure of federal self-government (*sic!*) which is at present being discussed in Parliament. Most of the African colonies are also controlled by the Secretary of State for the Colonies."

The author's adds :

"Although many people decline to recognize the fact, the lines between these sections are drawn almost wholly on the principle of the colour bar. No country of any size inhabited by coloured races, howeves civilized, has been given self-government by the British. Nor, with the possible exception of the Maoris of New Zealand, has any native race been admitted to full equality with the white immigrants."

It is to be noted that the Maoris number only 71,527 in a total population of 1,537,363. Between 1845 and 1848, and again between 1860 and 1870 large numbers of them were in revolt against British rule. "The Maories have largely blended with the general population."

Those Britishers who are either consummate hypocrites or are self-deceivers, or are totally ignorant of facts relating to India, or are composite personalities combining in their mental make-up the characteristics of these three interesting varieties of humans in varying proportions have often asserted that India has already got Dominion Status. This loathsome and ridiculous falsehood was repeated in the House of Lords last month. Mr. Lansbury is under no delusion on this point. Says he :

"The relations between Great Britain and the self-governing Dominions are quite different from those between Britain and the Colonies or India, *though a fiction is upheld that India has the same rights.* (Italics mine. R. C.). But as the 'Indian representatives' at Inter-Imperial Conferences, the League of Nations and International Labour Conferences, never represent the Indian people, this fiction is no more than a fiction. It is true that Indian trade union representatives attend at Geneva, but their selection is finally a matter for the Viceroy. In such Dominions as South Africa the whites have the same rights as those in the other self-governing Dominions: the disfranchised black majority has not."

What Dominion Status implies at present may be understood from some passages in the book.

"The exact status of all the self-governing Dominions is legally determined by the decisions of the Inter-Imperial Conference of 1926. The report there adopted, which was drafted by a committee headed by Lord Balfour, stated :

'They are autonomous communities within the British Empire, equal in status, in no way subordinate one to another in any respect of their domestic or external affairs, though united by a common allegiance to the Crown and freely associated as members of the British Commonwealth of Nations.'

"This is vague enough, and might be held to have no effective meaning at all. Nor is its meaning made particularly clearer by the additional clauses to be found in the report :

'Every self-governing member of the Empire is now master of its destiny. In fact, if not always in form, it is subject to no compulsion whatever.'

"So far as this clearly affirms anything, it affirms the right to separation and is definitely against any form of compulsory unity: it certainly recognizes no obligation in any legal form and has been accepted by all the governments concerned, including our own."

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Another passage—a longer one—supplements the information given above.

"By law, since the Statute of Westminster was approved by a Conservative Government in 1926, and enacted by the 'National Government' in 1931, these Dominions are independent and 'co-equal' nations in a voluntary association. They may have their own armed forces, their own ambassadors and foreign policy, their own representation on the League of Nations and complete internal independence. No interference by Great Britain is now conceivable. Traces of the old power—such as the right of appeal to the Privy Council—are rapidly being removed. The sole link remaining is the Crown: the King of England is also the head of every British Dominion. But even this link is weak. The King's representative in the Dominions has even less power than he has here. The influence of the Crown, privately, on Cabinets in London is often considerable: the influenec of a Governor-General is far less so—especially as Governors-General change and the King remains. The Governor-General, too, now no longer represents the King. The royal dukes, or other eminent persons who occupied various Government Houses, did at least come from London after having been in contact with the King, and might be presumed to carry across the seas the attitude taken up by the Crown. But when Australia secured the acceptance of the principle that a Governor-General could be Australian, its Government then offered the name of Sir Isaac Isaacs, an Australian judge, whom, so far as I know, the King had never even seen. No alternative name was suggested. A further step was taken when Mr. De Valera squeezed out the existing representative of the Crown from the Viceregal Lodge and substituted a somewhat obscure gentleman who promised to perform none of the duties previously connected with his office except that of automatically affixing his signature to acts passed by the Dail and Senate."

Such being the meaning and associations of Dominion Status, it is not surprising that British imperialists have studiously refrained from using that expression in the (anti-)India Bill now before Parliament—particularly as the link of mutual racial affection existing between some at least of the inhabitants of the Dominions and *their* mother country is non-existent so far as India is concerned.

As regards the vast majority of the Non-Self-governing portions of the British Empire, Mr. Lansbury writes with truth :

"The common phrase about the British Empire is that it is scattered all over the Seven Seas. But as soon as the self-governing dominions are removed from our consideration we can see that the larger portion of the empire is concentrated in one only of the Seven Seas—the Indian Ocean. Certain minor dependencies, such as Gibraltar, Malta, Cyprus, and the Suez Canal, are no more than stages on the way from Britain to the Indian Ocean. Once that sea is reached, an inspection of the map shows that it has very nearly become a British lake."

And he describes how. Pointing out how "the Services"—naval and air—have all along attached the greatest importance to "a strongly fortified Singapore," he observes :

"For nearly all this empire is held by force, and the only sort of force which can hold it is naval force."

The British people "rule directly over about two-thirds of India—the part known as British India. The other one-third is made up of some hundreds of Indian States—large and small."

"Their relationship with us is in some cases by treaties. They began by being our allies. Now we claim that they are all subject to the paramount of the British Crown, a claim established by the doctrine we profess to abhor—that Might is Right."

Only the other day Mr. James, a member of the Legislative Assembly representing the European sojourners in India, said that they were not foreigners but a part of the people of India like the children of the soil. It was very condescending on his part to say so. Nevertheless it is a falsehood, pure and simple. Let us hear what Mr. Lansbury has to say on this point.

"When emigrants from this country go to other British Dominions they settle there and identify themselves with the inhabitants. Their children grow up and are proud of being Australians, Canadians or New Zealanders. Not so in India. The Englishman or Scotsman goes there simply to make a living, whether as a Civil Servant, in the Army, or in trade and commerce. He never becomes or thinks of himself or of his children as Indian. He works to make sufficient money to enable him to retire and spend the remainder of his days in this country; in the case of the Services, until the time has come when he can claim his pension payable out of Indian revenues. These pensions, spent entirely outside of India, amount to millions of pounds annually—a heavy drain on India."

The prevailing illiteracy in India has been often spoken of by Englishmen of various sorts as one of her main disqualifications for self-rule by a system of representative government. Now are the people of India alone responsible for this shameful fact? Or are they the party mainly responsible? Mr. Lansbury answers :

"The total literate population is just over 28,000,000, or about 8 per cent. Out of every hundred of the male population eighty-five can neither read nor write in any language. In the case of the female population ninety-seven out of every hundred can neither read nor write.* Two-thirds of the villages has no schools. The responsibility for this appalling amount of illiteracy must rest to a very great extent on our shoulders. If we refer to the evidence given before a Committee of the whole House of Commons on the East India Company's affairs 120 years ago—on 12th April, 1813—which I have beside me as I write, we find that Colonel (afterwards Sir) Thomas Munro, who had then spent over thirty years in the East India Company's service, during which time he had lived in various parts of the peninsula,

* Cmd. 4194 of 1932, p. 5, para. 8.

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asked about the then civilization of India, said in his evidence: 'If a good system of agriculture, unrivalled manufacturing skill, a capacity to produce whatever can contribute to convenience or luxury; schools established in every village for teaching reading, writing and arithmetic; the general practice of hospitality and charity amongst each other; and, above all, a treatment of the female sex, full of confidence, respect and delicacy, are among the signs which denote a civilized people, then the Hindus are not inferior to the nations of Europe; and if civilization is to become an article of trade between the two countries, I am convinced that this country will gain by the import cargo'."

It is only to be expected that a man of the people, a well-wisher of the masses everywhere and a lover of liberty like the author should say of the (anti-)India Bill now before the House of Lords:

> "We believe that the Constitution Act now proposed does little or nothing to enable the masses of workers in India to secure for themselves through legislation better conditions. Provision must be made for the extension of the suffrage until there is full adult suffrage. This is quite possible even at present in the urban areas; it ought to be possible in a period of ten years at most all over British India. It is not possible for the workers even then to secure better conditions with the legislatures weighted as at present proposed by landowning and special interests."

What in his opinion ought to be done?

> "India must again be given the chance to frame her own constitution, giving due consideration to the various minorities, religions, etc. We believe that she must in this way work out her own salvation, and that she alone can do it."

The author quotes some score of British promises, pledges, etc., relating to India, by various persons from Sovereigns downwards. His own opinion, quite rightly, is that all these ought to be fulfilled. But the opinions of a Conservative commoner and a Conservative lord have been already quoted from his book to the effect that nothing is binding except an Act of Parliament. It is not, of course, for a subject people to ask whether King John's Magna Carta was an Act of Parliament, and whether all those Britishers who, down the centuries, have taken their stand on it as the great charter of English personal and political liberty were mistaken. It is true, no doubt, that King John signed the Great Charter under pressure. But is it true that whatever has been directly or indirectly promised to India has never been done under pressure of circumstance but has always been due to British generosity, pure and simple?

One great value of Mr. Lansbury's recital of British proclamations, pledges and the like is that he has given exact references to occasions and dates. I am not, of course, going to quote all that he has written. But since it has been said that nothing is binding except an Act of Parliament I quote the following from his book to show that the fulfilment of at least one Act of Parliament has been evaded:

> "Indeed many Indians, not without reason, hold that the words written by the late Lord Lytton when Viceroy of India, in a Government of India despatch to the Secretary of State, Whitehall, on May 2nd, 1878, still hold good: 'The Act of Parliament's undefined and indefinite obligations on the part of the Government of India towards its native subjects are so obviously dangerous that no sooner was the Act passed than the Government began to devise means for practically evading the fulfilment of it. Under the terms of the Act, which are studied and laid to heart by that increasing class of educated natives, whose development the Government encourages, without being able to satisfy the aspirations of its existing members, every such native, if once admitted to Government employment in posts previously reserved to the covenanted service, is entitled to expect and claim appointment in the fair course of promotion to the higher posts in that service. We all know that these expectations never can, or will, be fulfilled. We have had to choose between prohibiting them and cheating them; we have chosen the least straightforward course. . . . Since I am writing confidentially, I do not hesitate to say that both the Governments of England and of India appear to me, up to the present moment, unable to answer satisfactorily the charge of having taken every means in their power of breaking to the heart the words of promise they had uttered to the ear'."

The Sovereign of the British Empire being the Sovereign, not owing her or his position directly to the will of the people, it would not be proper to ask why, if nothing but an Act of Parliament is binding, did she or he make any promise. But as regards lesser persons, it may be asked whether they knew that their words, not being Acts of Parliament, were valueless. If they knew, why, with what object, did they make promises, enter into any pact, etc.? If they did not know, why were ignorant men like them placed in such responsible positions as those of Prime Minister, Secretary of State, Viceroy, etc., misleading Indians to draw from their unauthorized promises the wrong conclusion that Napoleon's phrase "perfide Albion" is a correct characterization and that no Englishman can be trusted?

Besides more or less familiar extracts from royal proclamations and utterances of responsible officers of the Crown which gave rise to hopes of self-rule in the minds of Indians, Mr. Lansbury has reproduced in his book from various publications passages which are less widely known. Some of these are quoted below.

> "There is no doubt that many of those who now hesitate to give any measure of real self-government to India are themselves in great measure responsible for the hopes that have been kindled in Indian hearts. India played a great part in the world war and her

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consequent change in status was recognized on all hands. How great her help was—in addition to a gift to us of £100,000,000—is graphically described by the late Lord Birkenhead in his book: 'The winter campaign of 1914-15 would have witnessed the loss of the Channel ports but for the stubborn valour of the Indian Corps . . . . Without India, the war would have been immensely prolonged, if, indeed, without her help it could have been brought to a victorious conclusion . . . India is an incalculable asset to the mother country.' (It is a ridiculous and insulting falsehood to say that Britain is the mother country of India.—Ramananda Chatterjee.) It is calculated that the war cost India in all some £207,500,000, and this forms a great part of her present debt.* The war, we were everywhere told, was fought for freedom and self-determination. Indians, too, claimed that they were entitled to participate in these, the birthright of every people. This was recognized by our Government . . . ."

Mr. Lansbury says that the British Cabinet was not alone in recognizing (of course, only in words—not in deeds) the claim of Indians.

"The Imperial War Cabinet, composed of members of various parts of the British Dominions, besides India, also freely acknowledged it. At the Imperial War Conference of 1917, a resolution was passed declaring that a readjustment of the relations of the component parts of the empire should form the subject of a special Imperial Conference to be summoned as soon as possible after the end of the war, and that this readjustment 'should be based upon a full recognition of the Dominions as autonomous nations of an Imperial Commonwealth and of India as an important portion of the same, and should recognize *the right* of the Dominions and India to an adequate voice in foreign policy and in foreign relations, and should provide effective arrangements for continuous consultation in all important matters of common imperial concern, and for such necessary concerted action, founded on consultation, as the several Governments may determine'."

Mr. Lansbury's comment on this resolution of the Imperial Conference is that

"If, therefore, it was agreed as far back as 1917 that India was entitled *of right* to have an adequate voice in the foreign policy and foreign relations of the whole of the British Commonwealth of Nations, is it not rather anomalous that she is today denied any voice even in her own foreign affairs?"

Any honest and straightforward man would certainly ask the question which Mr. Lansbury has put. But perhaps it has not struck him that in the resolution, worded somewhat diplomatically, a full recognition of the Dominions alone as *autonomous nations* of an Imperial Commonwealth has been asked for, it has not been said there that India also should be recognized as an autonomous nation. For India different language has been used—it is only to be recognized as "an important portion of the same." Hence, the consultation of India may mean, as in practice it has meant, the consultation of the non-national Government of India.

Mr. Lansbury proceeds to state :

"Not long afterwards the Leader of the House of Commons, Mr. (now Sir) Austen Chamberlain, speaking with the approval of all parties, said in the House on August 6th, 1918, words that were rightly intended to reach India and were believed there to be the considered statement of His Majesty's Government, which would be implemented to the full: 'This year, apart from the Secretary of State, who sits in the Imperial War Cabinet as one of the British Ministers dealing with imperial affairs, India sits there in her own right. (Not India, but the *British* Government of India. R. C.) A new recognition has been given to the equality of status of India (There is no such equality in practice. R. C.) and to her right of reciprocal treatment as between the Dominions and India of Great Britain and India and their respective citizens. In these matters, within the last few years, India has leapt suddenly into a place which is equal with other great portions of His Majesty's Dominions'."

In view of the real state of things, it must be said that this equal place is all moonshine, as Mr. Lansbury's own comment shows :

"It must, however, be clearly understood that so far the British Government had not conceded to India the right to choose her own representatives to sit either in the Imperial War Cabinet or to attend Imperial Conferences; there was no responsible Indian authority to make such appointments, just as to-day representatives sent to speak for India at the League of Nations Council and Assembly, the International Labour Office or Imperial Conferences, are appointed by a Government responsible not to the Indian people but to the Viceroy. They represent the British ruling class and under the new constitution will continue to do the same."

Mr. Baldwin is now the Prime Minister of England. It should be interesting, therefore, to note what he once said with respect to India's future political status.

"On October 31st, 1929, on his return from England, where he had been in consultation with the British Cabinet, the Viceroy explicitly reaffirmed the object of British rule, and said that it was 'implicit in the Declaration of 1917 that the natural issue of India's constitutional progress, as there contemplated, is the attainment of Dominion status.'

"In the debate that followed in the House of Commons, on November 7th, 1929, on the Viceroy's declaration, the Secretary of State for India pointed out that Lord Irwin had said that doubts had arisen in India as to the sincerity of British parties in the matter of the Montagu policy and that for the removal of these doubts it was necessary to issue a *clear declaration* of existing policy. In that debate Mr. Baldwin, leader of the Conservative Party, expressed his views in these words: 'Nobody knows what Dominion status will be when India has responsible Government, whether that date will be near or distant, but surely no one dreams of a self-governing India with an inferior status. No Indian would dream of an India with an inferior status, nor can we wish that India should be content with

* Joint Committee Reports, No. 10, p. 40, November 16th 1933.

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an inferior status, because that would mean that we had failed in our work in India'."

Mr. Lansbury's observations on these views of Mr. Baldwin are :

"It is important that it should be noted in this country, as it certainly has been in India, that the words which Mr. Baldwin used were 'responsible government'; the same words that Mr. Edwin Montagu used in his declaration of August, 1917, the words that the Government of India tried to explain away in 1924 and the Viceroy in 1929, with the full authority of the British Government, declared had implied in them the attainment of Dominion status. Neither the Report of the Joint Select Committee, that sat for the greater part of two years during 1933 and 1934, nor the Constitution Bill at present before Parliament, mentions Dominion status even as a distant goal to be arrived at. Indeed, Conservative members of the Select Committee have made it clear beyond the possibility of doubt that we in this country are not bound by any pledge to India except so far as it is contained in an Act of Parliament."

Here the author supports his statement by giving the opinions of Sir John Wardlaw-Milne and Lord Rankeillour, which I have quoted already in an earlier part of this article.

"What then," asks the author, "is the conclusion of the matter from the point of view of the British Labour movement?" I shall quote some passages from his book which supply an answer in part. I agree with him when he says :

"Whilst we criticize most vehemently the economic plight of the Indian masses, we do not deny that many people from these islands have gone to India with only one object in view, and that has been to serve the best interests of the Indian people."

Though Mr. Lansbury's (and the Labour Party's) idea of what the new constitution should be like has only a melancholy interest now, as it is going to be the exact opposite of that idea, yet the public should know what Labour thinks —theoretically at any rate :

"We believe that, as stated by the Simon Commission, the new constitution should contain within itself provisions for its own development. We think the new constitution should contain the principle laid down in the Gandhi-Irwin pact, that such safeguards as are necessary should be in the interests of India, and we think these safeguards should be agreed on in co-operation with the leaders of Indian trade union opinion, as well as the political leaders. The reserved powers should not be such as to prejudice the advance of India through the new constitution to full responsibility for her own government.

"This is a clear enough statement. Self-determination means that the form of government under which the Indian masses are to live must be such as they themselves accept and are willing to work."

The author adds :

"Everybody now appears to be agreed that a United States of India must be created on a federal basis. The Government scheme, which has been discussed in Parliament, is acceptable to nobody. It is doubtful if a majority of the House of Commons would have voted for it if Government Whips were not put on.

"Why should not we ask Indians themselves to frame a constitution? It is quite probable that, were they so asked, they might put forward an altogether different democratic scheme from that which is now before Parliament."

GLEANINGS

The Korean Dances

The Japanese art world is watching with keen interest the immense success of dancers like Uday Shanker (India), Helba Huare (Peru and Argentina) and Escudero (Spain), who were "acclaimed with prodigious enthusiasm," as we read in the recent issue of *Nippon* (Tokyo). It gives a brilliantly illustrated article on the dances of Sai Sho-ki of Korea. The strength and luminosity radiating from those dances have forced us to abandon the old view that Korean dances were rather full of depression and nostalgia. During the last five centuries the Koreans suffered from the consequences of erroneous politics. But before that the Koreans were far from being passive and proudly asserted their superior claims in music, dance and painting. They do not depend on mere historians to prove it, but point out proudly to their superb art objects, potteries, paintings, etc., from antiquity of 5000 years.

The Koreans are passionately fond of dances and songs. Even high class people would mix freely for days and nights with the common folk in order to participate in national dances. But during the last five centuries the dances came to be looked down upon and thus left only with the professionals, generally degraded in society. Thus growth was retarded, but even then the traditional qualities subsist to this day.

The Korean dances are divided into four classes : (1) for the Royal court, (2) professional dancers on the stage and of the touring artistes called Sa-tang-pe, (3) popular dances of peasants, fisherfolk etc., and (4) religious dances. Of these the first require a long and rigorous training under the patronage of the Department of music of the ancient Royal family of Li. But these classical dances with their special music are enjoyed exclusively by the royal court.

The professional dancing girls, the Guifu, on the other hand, are invited to entertain the

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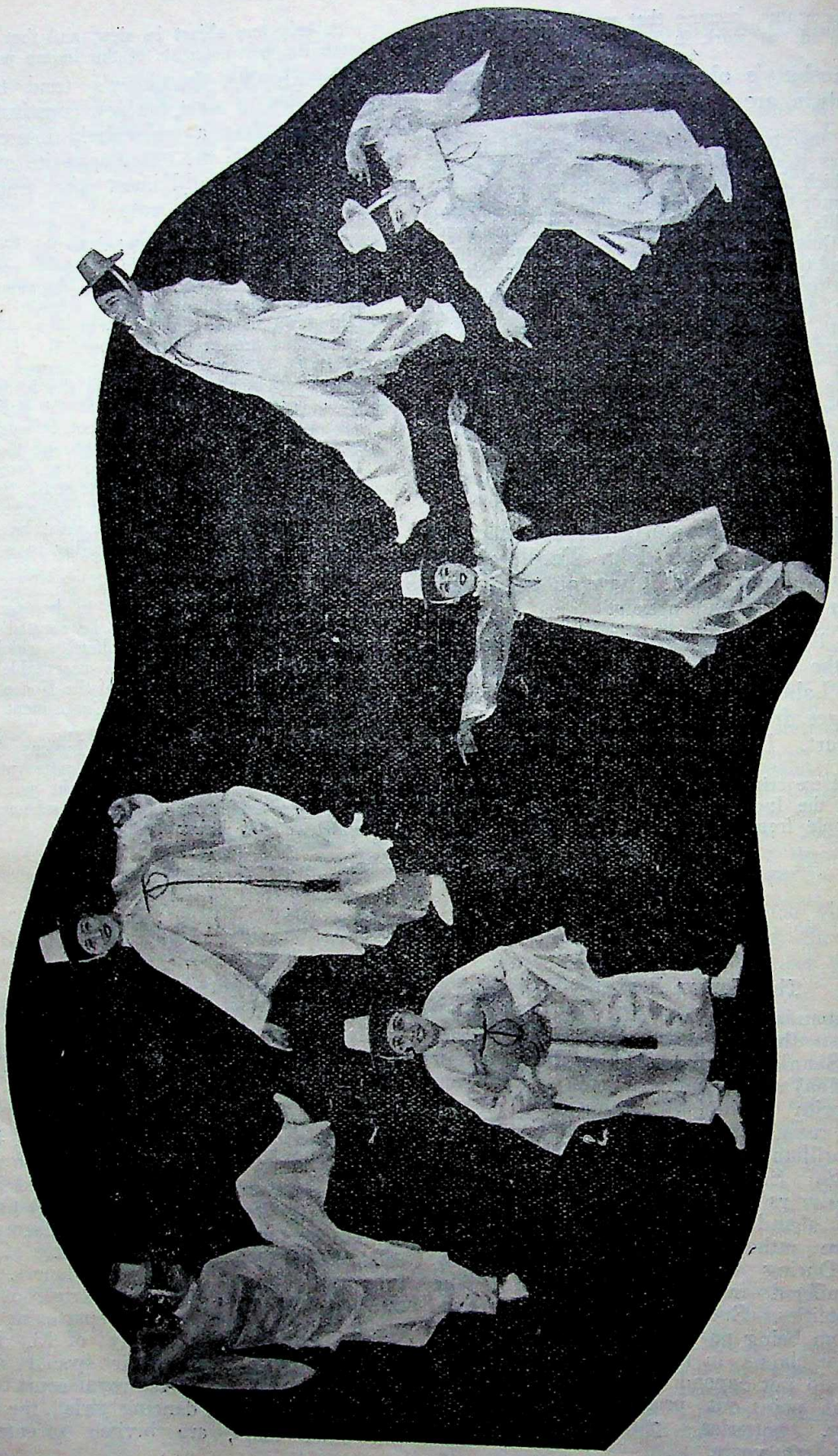

Eheya Noara, a Korean peasants' dance

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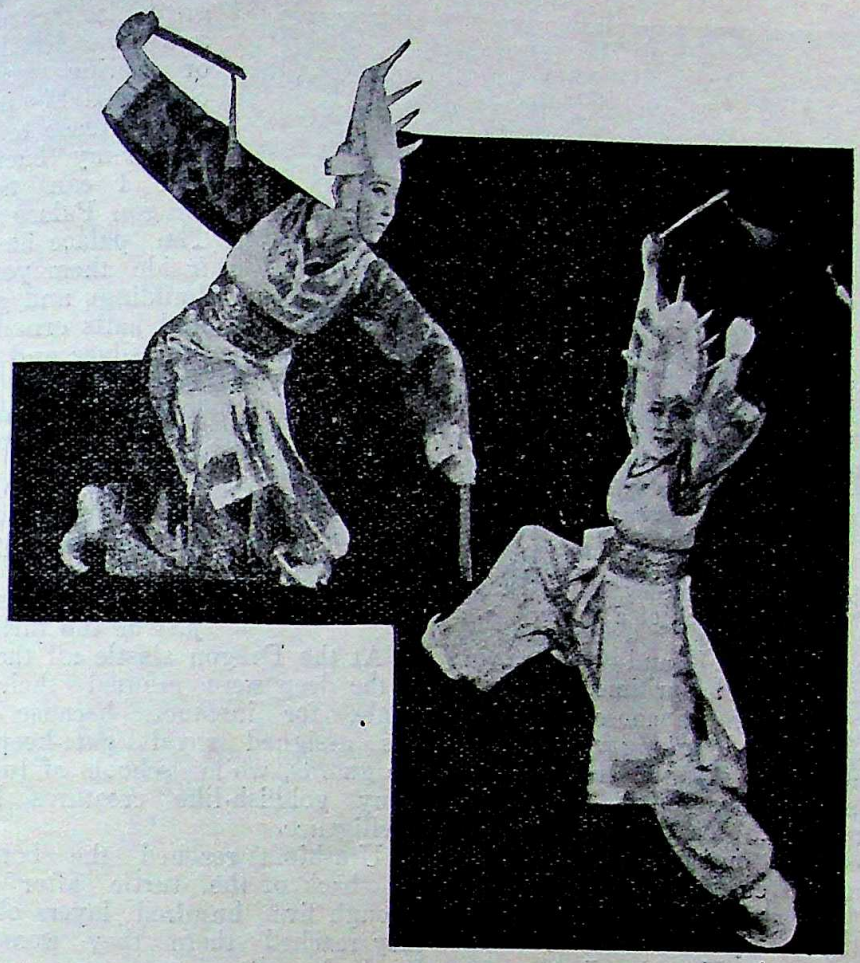

Korean sword dance by Sai Sho-ki, noted Korean dancer

guests in Korean families. These young girls not only possess real talent for ballets and popular dances but have a refined education, as dance, music, painting and social etiquette are taught them from their very infancy.

The pictures of the dances were taken during the marvellous representation of the artiste Sai-Sho-ki in Tokyo last autumn. They give us some idea of the magic of the popular dances of Korea to the accompaniment of flutes and drums.

The sword dances are executed with a rare animation in groups of 4 or 8 dancers. Short swords and costumes of warriors are very appropriate for the dances.

There are legendary dances of the priests, Buddhist or Confucian, often in conflict, and a famous theme is the temptation of a Buddhist priest by a Confucian girl, daughter of the Prime Minister Koshi.

The diversity of themes, rhythms, costumes, etc., and the high standard of execution help to make the Korean dances magnificent works of art.—Translated from the French for *The Modern Review*.

Urashima Taro

One of the most ancient and delightful legends in Japan

While sauntering at summer by the ocean, one is sometimes surprised to find the large dark shell of a turtle, which seems to have come to sight suddenly from nowhere. This animal, with its looks of a flat rock, is so clumsy and slow in motion that at first it seems to represent nothing but monotonous honesty. If watched, however, he will creep away toward the sea with a curious shyness of his own and with such an air of serious purpose that one is tempted to follow him, to forget one's own size, and to ride on his back into the mysterious depths.

Turtles have a habit of leaving the sea at dawn and coming up on shore to take morning exercise. They lay their eggs stealthily in a hole in the sand, quickly cover them up and depart with great care to conceal their tracks.

When a Japanese fisherman sees a turtle on the beach, he cries out: "Ahoy there! All come out and see the good omen of an abundant catch!" And his fellows will gather to the scene, and capture the lucky visitor so that he may be

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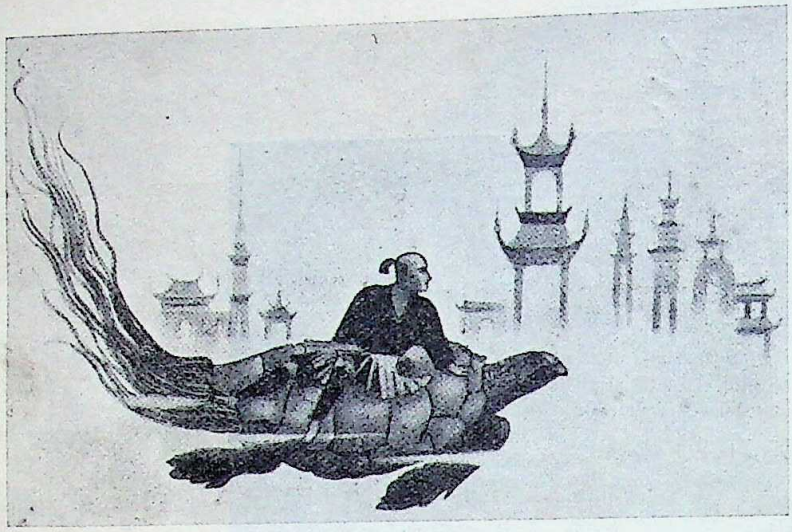


Urashima Taro on his journey to the Dragon castle on the back of a turtle.

soaked with sake (rice wine) and set free, in accordance with time-honoured maritime custom.

Long, long ago a young Japanese fisherman named Urashima Taro made a long voyage into the sea on the back of a gigantic turtle. But at that time, it seems, this habit of offering sake did not exist; or at least, Urashima was so fond of solitude that, on finding the turtle, he did not cry out the customary call: "Ahoy there! All come out and see the lucky omen of an abundant catch!"

"I know your name is Urashima," the sea turtle whispered to the fisherman. "When I was still only a small turtle I was caught in this neighborhood by a group of boys, and was about to be treated cruelly when you saw me, bought me from the urchins and gave me back my freedom. You put me back into the water, saying, 'you are much too small yet to come on shore and walk about alone.'

"Princess Otohime of the Dragon Castle, our ruler, has been deeply touched by your kndness, and now she wishes to see you. The Princess is a rare beauty, full of charm and of noble thoughts. Not until this day have I been lucky enough to meet you again, so that I may guide you to the great Dragon Castle. Pray, mount my back, and I will take you there at once."

As the turtle spoke thus, it seemed he was full of earnestness and heartfelt joy. It was not an easy task for Urashima to recognize the animal, however, for its back had grown to a great size, covered with shell and barnacles and many kind of marine weeds. The turtle continued his plea:

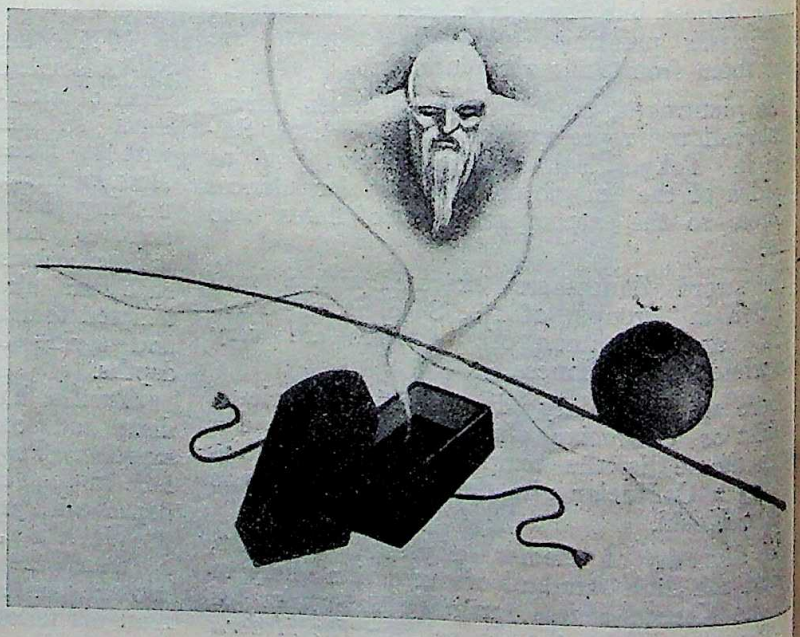
"...please be so good as to mount my back. I am so large that I can take you to the Dragon Palace with no trouble. The palace has three gates, and inside them you will see great buildings and gorgeous chambers and halls ornamented with gold and silver and corals and pearls. The Princess has a thousand lovely attendants. The place is a veritable paradise."

Those who have never seen the Dragon Castle cannot well imagine its magnificent splendour. Suffice it to say, then, that when Urashima arrived it was just as the turtle had promised.

At the Dragon Castle all the various denizens of the deep were allotted their daily duties. The whale, for instance, because of its huge bulk was assigned royal gate-keeper. Sharks were the guards, while schools of tunny, sardines and many goldfish-like creatures had the duty of intelligence.

Urashima reached the bottom of the sea on the back of the turtle after they had passed through five hundred layers of water, and when they reached there they were welcomed by a band of sardines and tunny which had come from the palace still about three thousand leagues away.

In the Great Hall of the castle the Princess rose to meet her young visitor with supreme



Urashima Taro—an old man now

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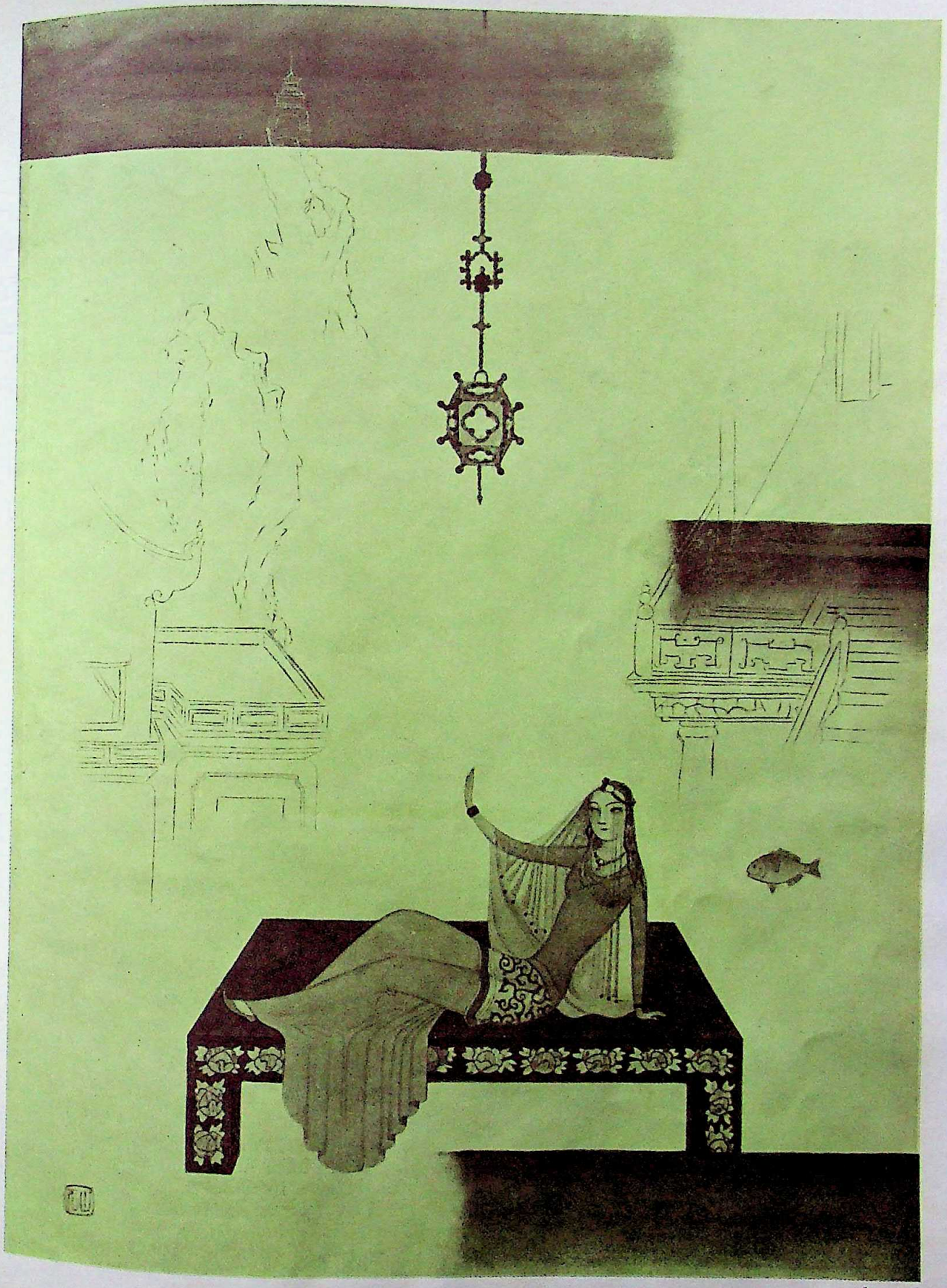

PRINCESS OF THE DEEP

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joy, but she could utter only a few words, so shy did she feel, and soon she had to hide her blushing face with the long sleeves of her robe. In this manner she took Urashima by his hand and led him to another hall, where he was entertained by a host of graceful attendants, dancers and musicians.

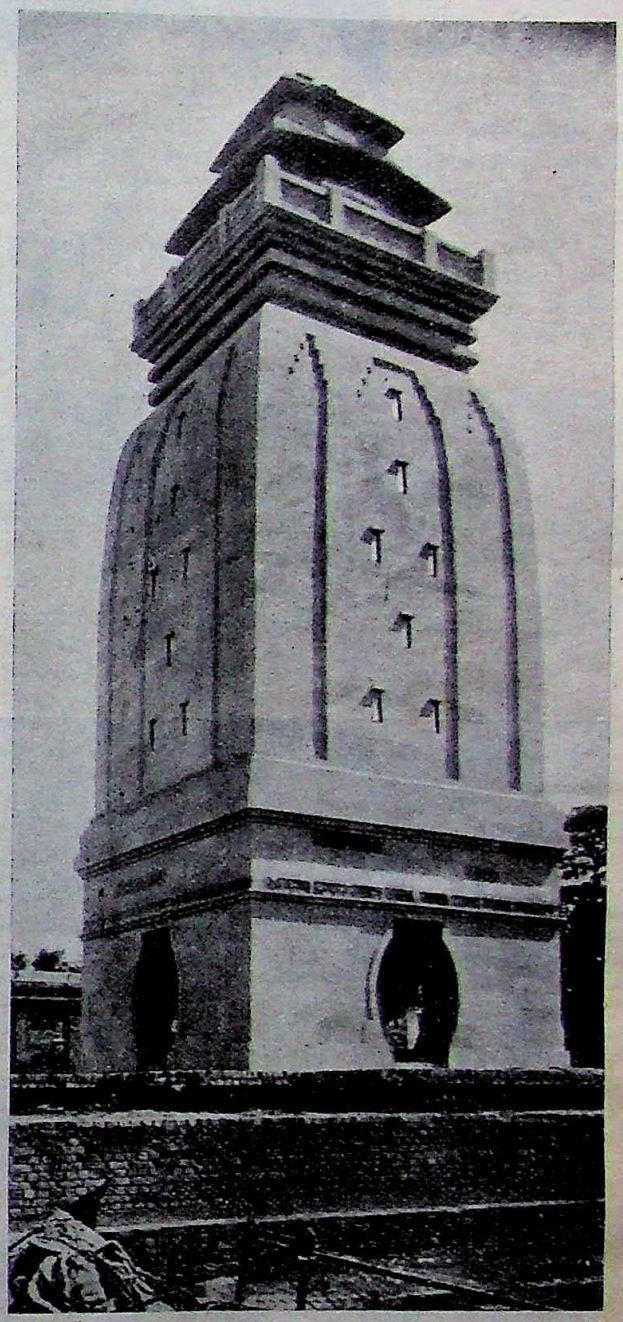
The story-tellers, perhaps because it was beyond their capacity of narration, have omitted to tell us details of the pleasant, dreamlike three years that followed at the castle between Urashima and the Princess. We know, however, that at the end of that time the fisherman grew tired of the idle life and again was thoughtful of his home and native village. It was not without hesiation that he finally brought himself to ask the Princess for permission to leave and return to land. And we know that this almost broke her heart, although at last she admitted she must let him go. She implored him not to forget and before parting, presented him a souvenir of a small box, beatifully adorned with jewels, which she said however he must never open repeating the warning several times.

Urashima took his leave from the Dragon Castle in front of an assembly of all the beautiful servants and the handsome guards. He took his place again on the back of the turtle and soon was brought to the shores of his village. The sea and waves there looked just as they had been—three years ago—but the old houses and the woods had disappeared and there was nothing left standing that Urashima could recognize as his own. He landed, and everywhere he saw strange houses and strange faces. He began to doubt his own existence even, and at last he asked a passer-by whether he knew of a man whose name was Urashima Taro. The stranger smiled, and replied that Urashima had vanished from the district many hundreds of years ago.

Urashima suddenly felt faint ; he wanted to be back with the Princess and, in a fit of despair, removed the lid of the precious box.

There was nothing solid in the box as Urashima had thought, but as he opened it a whisp of white smoke gently rose from its bottom and with this the fisherman in a moment changed into an old man. His young features and fresh skin were gone in a flash, and his face became a mass of ugly wrinkles; his body became almost half its former size, his back bent with age, and his legs grew so shaky and feeble that he was hardly able to continue standing—he somehow managed to do so, however, a lost soul, still holding the lid in one hand and the empty mocking box in the other.

Nippon



Deshbandhu Chittaranjan Das Memorial

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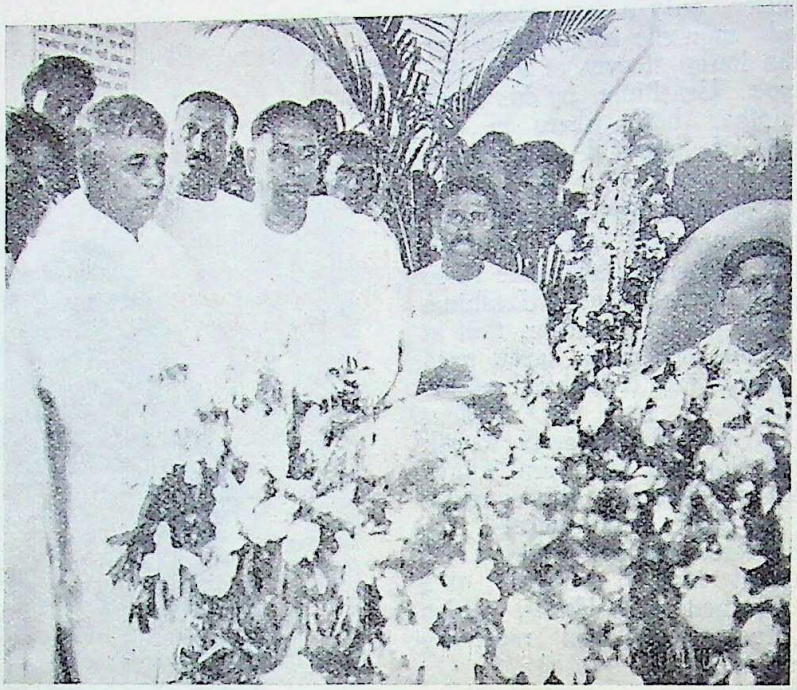
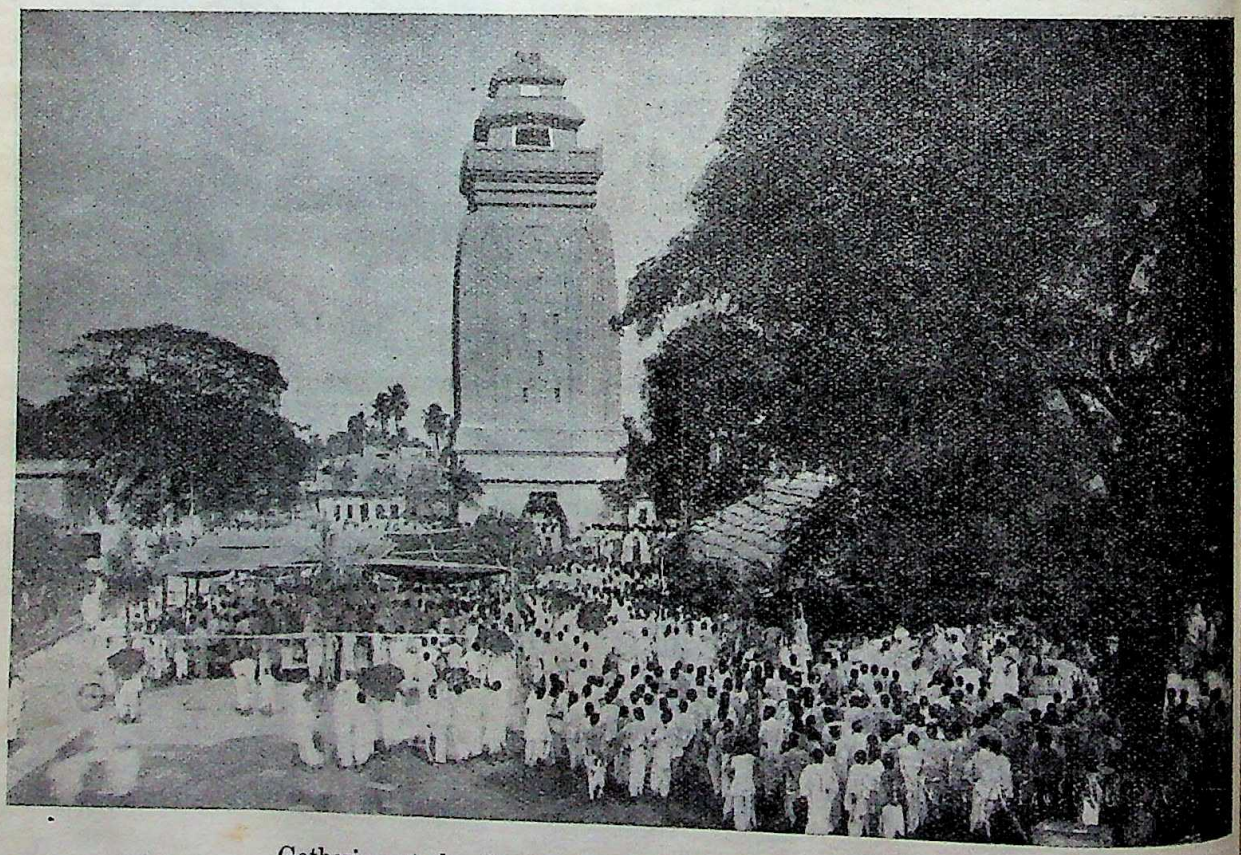


Floral Offerings to the Portrait of Deshbandhu.
(*From the left*): Sir Nil Ratan Sircar (presiding), Sj. Santosh Kumar Basu, etc.



Gathering at the Consecration of the Deshbandhu Memorial

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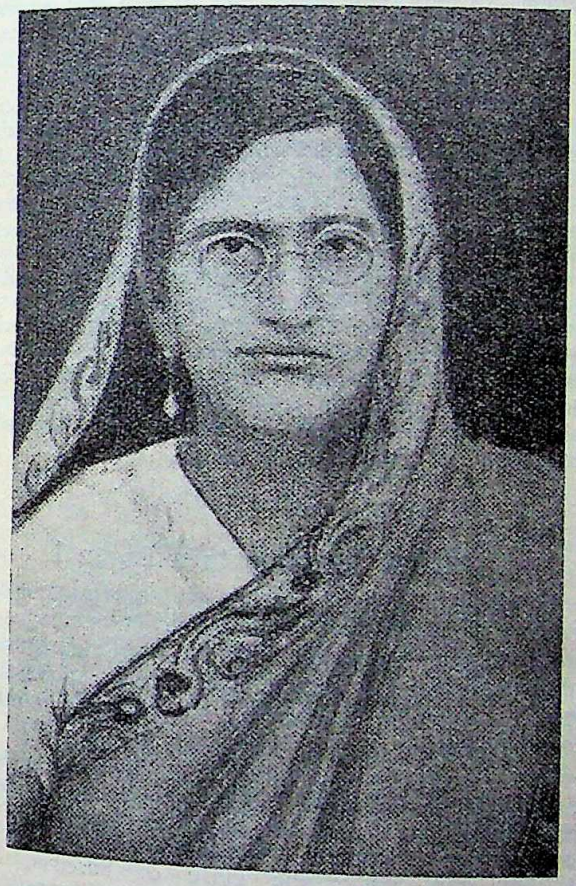
INDIAN WOMANHOOD

Mrs. Vidya Sethi, wife of Prof. Mehr Chand Sethi of the F. C. College, Lahore, is the only lady amongst the successful B. Sc. candidates of this year. Mrs. Sethi enjoys the unique position of being the first Hindu lady Science graduate of the Punjab University. She took up Botany and Zoology as her elective subjects and prepared for them privately. She is the mother of three children, the eldest of whom will appear in the degree examination next year.

Mrs. Sethi intends preparing for the Honours and the M. Sc. degrees in Botany, if the rules of the Punjab University could be modified to allow women to appear for these examinations without being required to join a college.



Mrs. Vidya Sethi

Miss Rama Bose has been granted a scholarship of Rs. 2,400 by the Calcutta University for a period of one year from 1st July, 1935, to enable her to complete her research work which she is carrying on in Indian Philosophy under Prof. F. W. Thomas at Oxford, the amount to be met out of the fund created by the bequest of the late Rai Viharilal Mitra Bahadur, for Hindu female education in Bengal.

Miss Bose passed the B. A. Examination of the Calcutta University with Honours in Philosophy, standing first in the first class. She also stood first in the first class in the M. A. Examination in the same subject. She commenced her research work under the George V Professor of Mental and Moral Philosophy and was granted for the purpose a special research stipend of Rs. 75 per month by the University. She is now carrying on research work at Oxford and has been permitted to go up for the D. Phil Degree of that University in two years, having been exempted from the preliminary B. Litt. Examination owing to the excellence of her work.

Miss Rama Bose

Miss Bose is the grand-daughter of the late Mr. Ananda Mohan Bose, President of the Indian National Congress.

Mrs. Charunalini Datta, widow of Surendra Nath Datta of Comilla, has passed the I. A. Examination of the Calcutta University with her daughter, Miss Anila Datta.

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FOREIGN PERIODICALS

Hope of Unity in India

The Earl of Lytton reviews in the columns of *Asia* the present political situation in India, of course from the standpoint of a true bureaucrat, who has some knowledge of the country. The Lord has discovered :

There is one characteristic which differentiates India from either China or Japan. That is the intensity of its religious emotions. Religion in India is the dominating consideration. Eeverything else is subservient to it. Caste is rooted in religion, the social system has the same foundation. Politics are overshodowed by it.

Hinduism is not merely a profession of faith, it is a complete social system. Therein lies the chief cause of Mohammedan antagonism and the explanation of the intense rivalry which exists between the two great religious communities. The fact that this communal trouble blocks the way to national unity or constitutional progress is well known, but there is another difficulty which lies within the bosom of the Hindu community alone ; it is not so well known, but is no less real.

In my opinion the obligations Japan had assumed under the Covenant of the League of Nations were in conflict with her present political system and the position of independence and dominance allowed to her General Staff. In India the adoption of democratic forms of government and of western political principles is equally in conflict with the Hindu social system. It is generally supposed that the conflict in India is a racial or political one between the British and the Indian peoples for the right to govern the country. The matter is not nearly so simple. The racial antagonism exists, I don't deny it, and to the extent to which it exists it is a unifying force. But the other two conflicts are far more widely dispersed and their influence is disintegrating.

There is the rivalry for power between the Hindu and the Moslem. This rivalry has become more intense in recent years, as the opportunities of exercising power and patronage have increased. When almost all power was vested in a bureaucracy composed of officials from both communities responsible to British authority, Hindus and Mohammedans were able to live at peace with each other and opportunities for friction were rare. But with the constitutional reforms of 1919 and the creation of Indian ministries and Indian legislatures, political power began to pass into the hands of those who could use it for the benefit of the community or the other. From that moment the antagonism became fierce and active.

Lastly, there is the conflict within the Hindu community between the authority of the Brahman caste and the principles of political equality, which are essential to western democracy.

Outside India the best known Indian of his generation is, of course, Mahatma Gandhi. Gandhi is an idealist who dreams of a more perfect future, but is without the capacity to remedy an imperfect present. A sincere and determined pacifist who has accepted the leadership of a political organization that believes only in war, he has played his part in each of the three conflicts of which I have spoken. He is not himself a hater of the British, but the only unity amongst his followers is to be found in their racial animosity. He would dearly like to come to terms with the Mohammedans, but he, who professes to speak in the name of India, cannot even command a majority of the Hindu community. In the third conflict, that within the Hindu community itself, he is an ardent reformer, and had he confined himself to the task of social reform, for which he is conspicuously fitted, he might have been the greatest reformer of his generation. In politics he is always out of his depth, and, though his personal character is as deeply revered as ever, India has become tired of his policy of civil disobedience, which has often led to the violence which he deprecates.

Indian nationalism is the outcome of Macaulay's decision to educate India in the English language, and of the establishment of the British Raj throughout the Indian continent. It is, therefore, not a protest against British misrule, but a fruit of British statesmanship.

In 1885, under the Viceroyalty of my father's successor, the Indian National Congress was first formed. At the end of the Great War the cause of Indian nationalism was definitely won. In the declaration of 1917 the Government and Parliament of Great Britain proclaimed its object as "The progressive realization of responsible Government in India, as an integral part of the British Empire."

—

Should Germany turn Pagan ?

Great fears prevail amongst orthodox sections of Christianity that defeated Germany will repudiate her age-old religion and embrace a pagan political ideology. *The Month*, a Catholic organ, mourns 'Aryanized' Germany's contemplated desertion :

The world, in its folly, and by one colossal blunder after another, has brought the nations within sight of another and a worse catastrophe, with a more virulent form of Prussianism again infecting Germany and, under the guise of Fascism, other States as well. This being so, having consistently pleaded for justice and charity in dealing with the conquered foe, we feel all the more at liberty to deplore and denounce the ridiculous extremes to which Nazi-fied Germany has pushed her resentment. That she should, grown strong enough, have practically repudiated the Treaty forced on her acceptance was only to be expected : any other self-respecting State would have done the like. But that she should have implicilty repudiated Christianity as well, and tried to compel her citizens to embrace a pagan political ideology, which is in essence a denial of fundamental human rights, must meet everywhere with Christian

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reprobation. Christianity came to free the nations from State worship, which is idolatry in its worst form. "Seek ye first the Kingdom of God," said the Redeemer: but the command of the fanatics who hold this great people in terror is "seek ye first—and last —the Kingdom of Germany." And inevitably when the first three commandments of the Decalogue are thus set aside, the rest are also swept away. The rights of man follow the rights of God into oblivion. Ethically, there is not a whit to choose between the German Terror and that which keeps Russia prostrate.

Man is radically religious: he must worship something outside himself. The Soviets have provided for their subjects' adoration the mummified corpse of Lenin. The German fanatics have sunk still lower and are engaged in defying their leader Hitler....Political subserviency has never reached a more contemptible level.

Last of all, as we write, occurs the endeavour of the Army, now restored to its former position of influence, to rehabilitate the old Prussian militarist, General Ludendorff, who may have been a competent soldier, but who, since his defeat in the War, has distinguished himself only by envenomed invective against Catholics and Christianity. His writings and his former treasonable activities against his country's Government are of no consequence: they are only pathological expressions of a singular monomania; but the belated and unstinted homage now paid to him at the instigation of the Army involves his admirers to some extent in what *The Times* calls his "political eccentricities and neo-paganism."...It is something to the credit of the old man that he did not conceal his religious and political opinions, farcical though they be, on occassion of the demonstration in his honour, but proclaimed himself a devotee of the ancient *Heidenthum*, of which a recent prophet was the demented Nietzsche. "I am not merely an opponent of Christianity," he cried, "I am literally an anti-Christian and a heathen—and I am proud of it."

—

Mexico's Silver Currency

While enacting the laws amending Mexico's silver currency, so that the value of the metal may not rise in any form, stability of prices be ensured within the Republic and firmness of foreign exchange is established, President Cardenas made a statement, parts of which are reproduced below from the *Weekly News Sheet*:

In the presence of the situation created for our currency system as a consequence of the rise in the price of silver, a situation which the Government under my charge has very carefully followed and studied, it has become necessary to carry out an important alteration in our currency system, an alteration which may not be postponed, and which I deem it my duty to lay before the people and explain its real sense to the nation.

From the moment that our silver currency—and the Notes of the Bank of Mexico as well, as they are convertible into silver money—have become subject to speculation due to the rise in value of that metal, a possibility of profit has been opened for those persons whose financial situation would enable them to speculate by monopolizing and exporting our coin.

Over and above all the important economic and financial considerations that led to the conviction that it was time to amend Mexico's monetary system, the Government found itself faced by the problem, an exceedingly serious one consisting in speculation with our currency, which would, if not checked in time deprive the people of its means of exchange, and affect the whole course of daily existence which rests on aggregate transactions that can only be carried out by adequate use of monetary instruments. That being so, it has become necessary to prevent the rise, in any form, of uncertainty or confusion so detrimental to the economic existence of any country."

—

Nazi Germany

The New Republic editorially writes:

The German government continues steadily on its programme of reducing to misery all its enemies and potential enemies, and all persons of Jewish blood, in so far as it can get its hands on them. For example, new decrees are finishing the work of destroying what few remnants of the non-Nazi press still remain in Germany. Henceforth, no one may write or publish in that country who is not a hundred-percent Aryan follower of Hitler. The doors to the professions are likewise being closed. The drive against the Protestant and Catholic churches continues, both these groups now being forbidden to hold public meetings or demonstrations, a right that is conspicuously granted to the Nazi pagans. Citizenship in the Reich is no longer automatically granted to everyone born within its borders; in future it must be "earned"—and everyone knows what that means. Of all the German government's recent actions, perhaps the worst is the systematic kidnapping of anti-Nazis from foreign soil, particularly from Switzerland and Czechoslovakia. It is now all but openly admitted that the Hitler government has in its employ bands of kidnappers methodically at work seizing such individuals and smuggling them across the border. It is easy to guess what their fate then is—either death, or systematic torture in concentration camps of a sort to make death seem a blessed relief. No state in modern times has acted with such utter disregard of the ordinary standards of human decency.

—

Federal Anti-lynching Law

The same paper has:

It is easy to understand the feeling in the South against the proposed federal anti-lynching law, without sharing it. The Southerners believe that this proposal is aimed at them, and they are right; all the discussion of the San Jose lynchings and similar episodes in other parts of the North are only an attempt to soften the blow. It is Southern lynchings of Negroes, at which the bill is directed. It seeks to exert a deterrent effect by punishing peace officers from whose hands prisoners are taken by mobs. If their crime is failure to protect their prisoners, the maximum penalty is five years in prison and a $5,000 fine; if they are found guilty of complicity in lynching, the sentence may be as much as twenty-five years. Every thoughtful citizen, in the North or South, must regret that a situation exists making the introduction of such a measure possible and its passage desirable; but such are the facts. Many Southerners insist that lynching is being abolished through the processes of

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education and that if the North will just "let them alone" the problem will be solved in a few years. We are thoroughly familiar with the efforts to diminish lynching through the inter-racial committees and similar devices, and are glad to give them credit for earnest and intelligent endeavour. But the fundamental thesis is untrue. It has now been amply proved that lynchings are not, as is commonly believed, the result of sex crimes. They grow primarily out of the economic struggle and they increase shockingly with the advent of bad times. Wise and experienced Southerners believe that the federal law is necessary and that the proper procedure is to pass the Costigan-Wagner bill, and then let good behaviour on the part of the South turn it into a dead lettet.

—

Chinese Literature

The following appreciation of the world's earliest Buddhist Literature by Mr. S. Tachibano appears in *The Young East* :

The Buddha's Teachings, so far as we know were first committed to writing in Pali, Sanskrit and some other Indian languages and it was from these languages that they were later translated into Sogdiana, Khotan, Kucha and languages of other countries that once existed in Central Asia. Most of the canons that were recorded in these tongues have been lost, except for a complete one in Pali and fragments of one in Sanskrit. The Chinese Buddhist scriptures are all from the aforementioned ancient languages of Central Asia ; whilst the Tibetan scriptures have been translated from the Chinese ; the Mongolian, Manchurian and Chinese types of the present day having a canon in their own languages being translations from the Tibetan canon, the Tibetan form of Bnddhism, *i. e.*, Lamaism resembling their own form of religion.

Seeing that the early records of the Buddha's Teachings have been lost in the passage of time, then today the most complete works that exist are those written in Pali, Tibetan and Chinese, the last named being the most important. Chinese Buddhist literature by far surpasses any other sacred literature in existence ; indeed, it is of the largest quantity and variety of all.

It is hardly possible to compare one literature with another, but it is quite safe to say that for quantity, Chinese literature is ten times or more larger than the Pali. It contains works in Buddha's own words and also productions which are ascribed to his own disciples as well as those of great authors of later times ; texts of canonical works and commentaries on them, independent compositions of doctrinal and disciplinary nature, original works and translations, and so forth.

The Kai-Yuan-Chee—Kiao-Lou, one of the oldest descriptive catalogues of Chinese Buddhist literature (published 730. A. D.) mentions 5048 fascicules of Buddhist works. Since that time the literature has been edited in China, Korea, and Japan more than twenty times and the latest catalogue which was published between 1922 and 1932, mentions 3091 works consisting of 12,068 fascicules. As I have already mentioned, Chinese Buddhist literature contains translations as well as independent compositions, the former being directly traceable to having originated from Sanskrit, Pali and other tongues of ancient countries of Central Asia. Chinese literature takes therefore a place which is unique and consequently very important among all sacred literatures. There are in China some ten works dealing with the Buddha's life representing all lives of the Buddha handed down in the Pali, Sanskrit and Tibetan languages.

It is impossible for us to know what sort of traditions about the life of the Buddha had grown in languages and dialects of Ancient India and Central Asia which are now dead tongues, but today, as far as we know, they are represented only in the Chinese.

—

Astronomical Inscriptions of the Mayas

The Mayas, whose culture to some extent redolent of Indian Renaissance in Mexico, has left behind them numerous inscriptions, curious on the stone. Prof. Ludendorff, who has been confronted with the question of countless dates in these inscriptions, has given the world the results of his investigation, in *Research and Progress*, a German quarterly of Sciences :

The Mayas, who inhabited south-east Mexico, Yucatan and Guatemala, are the civilized people of pre-Columbian America who have left inscriptions on stone behind them. Like the three Maya codices which remain to us, they are written in a peculiar hieroglyphic script, efforts to decipher which have not in general yet met with success. But—chiefly on the basis of copies made by Bishop Diego de Landa dating from the middle of the sixteenth century—we can at least read the calendar symbols (hieroglyphics) for certain spaces of time and names of days, and we have likewise learnt to understand the symbols for the numbers, which, in their usual form at least are constructed on a very simple principle. Thus we have gradually got so far as to see that the Maya inscriptions literally teem with dates, indeed in part consist of nothing but dates. The investigators of the Maya civilization have also succeeded in unravelling the calendar system of this remarkable people, which appears at first to be very complicated but is really very simple. The most remarkable fact that emerges from this is that the Mayas numbered the days continuously, so that every day is determined by a definite number, much as in the Julian system employed by modern astronomers. But apart from the number of the day a complete Maya date also shows the position of the day in a year of 365 days and in the so-called 'Tzolkin", a kind of year of 260 days.

Indeed the whole result of my investigation justifies one in assuming that the Mayas were very thorough observers of the motions of the planets, moon and sun, and had a very exact knowledge of the periods in the movements of these celestial bodies. They show further that Spinden's above mentioned rule for converting Maya dates into our calendar is correct. According to this most of the Maya inscriptions date from the fourth to the sixth century A. D. The astronomical science of the Mayas must have been already very old at this time, for otherwise so accurate a knowledge of the length of the year and the month and the planetary revolutions such as is clearly seen in the inscriptions and also in the Dresden codex—which dates, it is true, from a later period—would be impossible.

It cannot of course be maintained that all Maya inscriptions have an astronomical content.

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Living Religions of India

While reviewing Dr. Nicol Macnicol's "The Living Religions of The Indian People" in the *International Review of Missions*, Mr. C. E. Abraham of Serampore observes :

In the treatment of the various highways and by-ways of the spirit, trodden by those who have walked in the light of this ancient and historic faith, Dr. Macnicol has shown a rare sense of discernment and sympathy. After discussing the general characteristics and literary development of Hinduism, he enters upon an examination of Hinduism at its lower levels: Hinduism as the religion of *bhakti*, and Vedantic Hinduism and its modern phases. He has much to say by way of warning as well as of inspiration on all these aspects of Hinduism. He lays his finger on the weak spot in the *bhakti* cult in the following words :

What we find, therefore, in the *bhakti* cults is a conflict between an instinctive theism on the one hand which craves the satisfaction that comes from worship and from an intuition of the divine love, and an authoritative pantheism on the other which imposes itself upon the adherents of these cults and weakens the confidence and hope that theism tends to bring to them.

The following of analysis Mahatma Gandhi's religious attitude will be read by many with interest and approval :

Mr. Gandhi's attitude to Hinduism and to all religions seems to issue in part from this same root, that is, from what a Hindu would consider the axiom of pantheism, and in part from his deep-seated agnosticism...Mr. Gandhi is not a systematic thinker. He is guided by intuitions and so is able at the same time—in spite of both pantheism and agnosticism—to practise prayer with a conviction that would seem to be possible only for a theist.

—

China and Japan

When once more Sino-Japanese animosity has been awakened, the following message of goodwill by H. E. Akira Ariyoshi, Japanese Minister to China, published in *The People's Tribune* will be read with great interest by the students of International affairs :

The intercourse between China and Japan dates back to time immemorial. Their relations cannot be considered in terms of months or years. The ties that bind our two countries are more basic and fundamental than mere passing questions of interests, politics or trade. They are, besides close neighbourship, those of family, of race, of tradition, of culture, of religion—in a word, of the spirit.

We have long revered China as a mother of enlightened culture; her state and social philosophy has left its profound and indelible impressions upon our national life; while the teachings of her sages, blending with the spirit characteristic to Japan, have moulded our souls.

Deep within our hearts lies the knowledge that whatever differences—aye,even bitter quarrels—may crop up, however our momentary interests may seem to diverge or clash, our paths lie not in different directions but are *one*. We know that we must—and always shall—live together and together, prosper.

Japan has gone through many hardships, strenuous endeavour and abnegation have been demanded of her people, to emerge from a medieval condition to her present position as an unfettered State.

Recalling her experience, she has followed with heart-felt sympathy the parallel efforts of the Chinese people to do away with the obsolete legacies of the past and to evolve, from the inevitable disturbances that followed the Revolution, a state which would maintain the high position which it has always held during the course of history.

An orderly, prosperous and self-reliant China, capable of upholding her own rights and willing to respect those of all other nations, is, in fact, to the benefit not only of our two countries but of the community of nations. Even viewed from our own standpoint alone, a united and peaceful China with whom we can co-operate in a spirit of mutual respect and friendliness is of paramount importance and we are prepared to do our utmost to assist any beneficial and constructive policy, friendly to Japan, which may be evolved by China's statesmen to realize her aims.

I would also take this opportunity to repeat that Japan does not seek any territorial aggrandisement in China, nor does she harbour any aggressive designs as are frequently attributed to her by a part of Chinese opinion. Her primary object is to ensure the safety of her national life by friendly co-operation with all Powers, and in particular with China, and thus maintain in this part of the world the peace and order which are essential to the prosperity of all nations but especially so for the welfare of our two peoples.

I wish here to express my sentiments of profound admiration for the men of all China who, with energy and perseverance, devote their efforts to the great task of building up a new nation and in particular for the statescraft of General Chiang Kai-Shek.

—

Science to Serve Man

In an editorial, *World Order* shows that science in the past has not served the purpose of humanity :

Science has not been developed in the past for the purpose of human welfare," says Professor J. D. Barnal of Cambrige University, "but partly to increase profits and partly to secure military superiority." Professor George S. Counts of Columbia University brings a similar accusation to bear in his latest book *"Social Foundations of Education."*

The machine, man's greatest triumph over nature, is an invention which presumably lessens human toil, but under the industrial regime it has unfortunately been so much exploited for the benefit of ownership that it has not only failed in many cases to lessen the toil of the worker, but has even aggravated that toil and produced strain more disastrous to health than the simple arduous toil of the laborer before the machine was invented.

What do we see, then, as the net result of the machine to human happiness ? It may bring to the workman a slightly larger salary and the means for gratifying a desire for comfort and luxury goods, but it tends to keep him at such a strain, during the working period that the hours left for recreation are not sufficiently recuperatfve to an over-strained physique and nervous system.

The tragic quality of modern mechanized civilization is that this magic power of the machine has not only failed to alleviate toil but has actually increased it. This is by reason of the immense greed which is operated, warping the benefits of science to the

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one goal of individual wealth obtained at no matter what cost to labor. The paradox of industrialism as an illusionary giver of happiness to the laborer is best demonstrated in the process which takes place when any industrial management undertakes to exploit a primitive people for labor in plantations, mines or factories. These primitives do not need or want wages, or the artificial goods produced by modern industry. Their lives are complete and rounded out in their native form, with ample leisure for the enjoyment of life. In order to entice them into modern industrial labor they have to be drugged, so to speak; and obsessed with new and insatiable desires; and placed and kept in debt to the Company store so that work may be obtained from them under a form of semi-peonage.

Is this the glorious benefit which science offers the human race in the promotion of the machine? America leads the world in technological development. But in the highly important art of enjoying life in the simple and recuperative pleasures which leisure time may offer, the Americans, it may well be said, are the most backward of all peoples. We have much to learn in this respect from Europe, and even more from Asia. What is needed is a greater spiritualization of life--leading to a more fundamental appreciation of simple joys; a moderation of greed and insensate ambition: and, most of all, a power in man to conquer the machine which up to date has conquered him.

—

Education for Progress

The "philosophy of force" retreats steadily before the advance of a science beginning to deal with the values of man. Mr. Ralph Westlake shows in the same paper:

Devotees of the philosophy of force (militarists) tell us that social progress is brought about by competition between man and man, between tribe and tribe, nation and nation, and that as a result of this struggle of man with man, tribe with tribe, nation with nation, the inferior man, tribes and nations are destroyed, leaving the superior peoples to build a civilization which the inferior groups and nations were incapable of building. The militarists see human progress as dependent upon the political hegemony of "superior" nations, upon a leadership and domination maintained by force.

Science, as well as common sense, denies the truth of the foregoing tenets of the philosophy of force. Darwin and Wallace, as well as such social scientists as Huxley, Spencer and Nasmyth, maintained that social progress depends on the social virtues (mutual aid and unselfishness) and upon art and science—all of which are the products of education. "Man..... is the most dominant animal that has ever appeared on this earth," says Darwin, and "he has spread more widely than any other highly organized form all others have yielded before him. He manifestly owes this immense superiority to his intellectual faculties, to his social habits, which lead him to aid and defend his fellows..... The intellectual powers and social habits of man are of paramount importance to him."

Darwin recognized war as one of the minor factors in the disappearance of inferior races, but, "with highly civilized nations continued progress depends in a subordinate degree on natural selection.....We can only say that it depends on an increase in the number of the men endowed with high intellectual qualities. These qualities constitute the survival factors in the struggle between civilized and barbarous nations."

—

Bergson, The Moral Philosopher

The two sources of Mortality and Religion by Henri Bergson, the eminent French philosopher and academician, has recently been translated into English. His philosophy teaches that life is fundamentally more than the mere possession of knowledge and that the world is the result of creative evolution of succesive phenomena rather than the result of natural law. While reviewing the book in *The Inquirer* Mr. Whitehouse says:

The two sources of moral obligation are (a) the static or "closed" society in which the pressure of the whole is exerted on the individual—moral obligation being the sense of this pressure, and (b) the free, dynamic or "open" society in which moral obligation is due to the heightened emotion or intuition that is concerned with the widest possible range of humanity. In the case of religion we have the same distinction, namely the "static" religion of images, symbols and myth-making, which is concerned mainly to maintain social life, and the "dynamic" religion of the spirit which jumps over the social boundaries and identifies itself with humanity as a whole.

And just as we were given to understand in *Creative Evolution* that a new species is not formed by imperceptible transitions, so we now learn that the morality of the "closed" society can never advance by easy stages to that of the "open" society and that it is useless to seek for a rhythm or law in this advance from "static" to "dynamic" religion.

Bergsonians have already learned to distrust the human intellect because it is a product of evolution and as such it can have no function except that of enabling us to find our way about *things*. How, then, is an investigation into the life of the *spirit* to be conducted?

Bergson's whole argument, though forcefully set out and brilliantly expounded, seems to take much for granted and often advances with a confidence that the reader does not always share. His thesis that there can never be a gradual growth from the morality of the "closed" society to that of the "open" society and this criticism of all philosophies that postulate a gradual development of morality are valid only if there exists, or has existed, such a thing as a "closed" society. Some eminent anthropologists, for instance Marett and Elliot Smith, are inclined to stress the humanitarianism of primitive man and suggest that human society is "closed in the sense that its members are concerned mainly with the preservation of the group.

Bergson's attempt to get at the foundations of morality and lay bare the nature of obligation will well become one of the classics in the realm of ethics though it is, of course, much too early to attempt to pronounce on the permanent value of Bergson's new theories. The emphasis on the need of great personalities in order to set before average men the higher and broader social ideals, is well-timed. Similarly, so is the appeal for a "dynamic" religion. "In the religion which we shall call dynamic, verbal expression is material to prayer, an elevation of the soul that can dispense with speech".

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INDIAN PERIODICALS

Buddha

The poet, Rabindranath Tagore, writes in *Visva-Bharati News* :

Budda, my Lord, my Master, thy birth-place is truly here where cruel is the world of men, for thy mercy is to fill the blank of their utter failure, to help them who have lost their faith and betrayed their trust to forget their malignant day.

Take thy seat at their castle-gate before the orgies of their extravagant pride. It is for thee to defeat with the serene light of thine eyes the boundless indignities of the drunken fate of those who trample under foot the shelter of the helpless and forge the chain for the weak.

—

The Post bag of Rabindranath Tagore

"A. K. C." writes in the same paper:

Perhaps the most interesting feature of the large number of letters and parcels that reach the Poet daily is that generally they are from people whom he does not know himself and had, of course, never met in life. Really personal letters are but few and these are quite naturally dealt with by the poet himself. The responsibility for tackling the rest falls on his secretary, a task which is at once both interesting and irritating.

Speaking scientifically the letters can be divided fivefold. My first set would be the personal letters which comparatively speaking are not so numerous. They are generally from relatives and friends ; there are a few who write quite regularly, and one or two quite voluminously. Incidentally, a letter specially marked personal or private is almost without fail not a personal one but they invariably are letters of supplication.

The second class is letters demanding autographs or photographs or specially composed poems. The autograph demands are from all parts of the world, U.S.A. easily heading the list, with Germany as a bad second. These American autograph hunters must be an interesting specimen of humanity. They generally deliver impassioned orations in these letters on the quality of Rabindranath's poetry and tell him how their lives have all been moulded by his philosophy, following up at the fag end with an humble request for the Master's autograph or photograph "to be framed up on my wall by the side of those from President Hoover, General Dawes, Mrs. Aimee Mac-Pherson and Betty Nuthall." I am only quoting the four generally common names from a long list invariably supplied. In the same class one may put in the not infrequent demands for prefaces, forewords etc.

My next class would be the so-called literary correspondents. They are mostly budding poets from the great presidency in the south of India. It seems it is the fovourite pastime of all young men of Madras to write English poetry. I naturally cannot make a grievance of it, but it is sad for myself that 75 percent of these poetasters should send their manuscripts to Rabindranath for appreciation and on rare occasions for correction or brushing up. There are not a few of these literary aspirants who request Rabindranath to publish their literary fragments himself, adding generously that "the profits may be utilized for the great cultural work our Poet is doing at Santiniketan." I have general instructions to tell these young poets that Rabindranath himself does his literary work in his own mother-tongue and that he feels that all of us should patronize our own languages and not attempt writing poems in a language whose spirit would ever remain foreign to us. A young poet from Travancore took me to task quite severely for giving him this piece of advice from Rabindranath. In more agony than wrath he wrote,

"Alas, even the great Rabindranath has after all feet of clay. Pray what is foreign ? I who have been fed on the milk of Shakespeare, put to sleep to the music of Swinburne, cannot look upon English language as foreign and must also protest against your doing so. But perhaps you have been misrepresenting Rabindranath, for did he not himself get the Nobel prize for English poetry ?"

To his own admission he was but 19, and had a wonderfully wrong sense of the syntax and spelling of the English language. But then, one who has been wet-nursed by the great Shakespeare has surely better qualifications than anybody else to versify in English. Perhaps while discussing this class of letters, I should not forget the 15 year old young lad of Barisal who wanted the Poet to write for him a poem fully expressing the great love he bore to a sweet lady of 13, named Kanak, also of the same interesting town and his neighbour as well, but who for some unfathomable reason, had hitherto remained as cold as a leg of mutton to all his ardent wooing. Rabindranath is a benevolent old poet whose heart readily responds to human suffering, especially of the young. But strange to say, he remained deaf to this very pressing and extremely romantic appeal.

The next group I would hurriedly dismiss. They are too poignant for any ribald reference. I am referring to numerous letters of appeal for charity or help of some sort that come to him from all parts of the country. Very sad reading these are, and most of them are undoubtedly absolutely genuine tales of suffering. They come from helpless old people, left dilapidated by pitiless time, from widows left penniless by impecunious husbands, often burdened with children and from poor students.

From the standpoint of the outsider my last bunch of letters would surely be the most interesting. I have inherited a precious and quite a bulging file of letters from my predecessor in office, marked P.L. These two letters, I was informed, stand for the 'peculiar letters' that the Poet receives from time to time. Some of them were sent to a merry magazine in America and were reproduced verbatim. They proved a great success and we had demands again

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from the editor. What a collection! Often in my moments of leisure I browse amongst them, and derive almost the same amount of enjoyment as the wise philosophical sayings of Wodehouse's inimitable Jeeves bring to my mind. While going through these one cannot help thinking that this wide world is only inhabited by mentally defectives. Take for instance, the Roumanian doctor who some three years ago had literally been eating his heart out to marry a daughter of an (any) Indian Maharajah. Failing Rabindranath's successful intervention on his behalf he threatened a fast unto death in the most approved manner. The Roumanians are gallant, there can be no doubt about it. Then take for instance, the "Buddha of Kali from Purnea." He informs the poet at regular intervals that God specially had commanded him to seek Rabindranath's help to publish him before the world. He could cinematographically show the existence of "human soul." He sought the Poet's help, to finance him to go to Hollywood to produce the film, promising him a very generous 25 percent of the gross takings. The project was, however, not without its difficulties, as the acting should only be done by "well-known virgins and strict monotonists." Was monogamists meant by the last word, I am not quite sure Then there is the Poet of Chandannagore. I am really in love with this old man. (I do not know him, but some how I have a feeling he is an oldish pleasant greengrocer. Lest my illusion breaks, I have refrained from looking him up, though I know his address and I am writing this from his native city). This gentleman every month regularly sends a standard exercise book filled up with topical verses written in old *payar* form of poetry. These manuscripts begin with a salutation from the author, to the "Well illumined great Thakur mahasai." They are sent per registered post with acknowledgement due. He evidently reads the papers closely; when on tour, we have got the manuscript on the due date addressed correctly to our various camps. Once he sent Rabindranath Rupees five to forward to Mahatma Gandhi. He is extremely altruistic and has never any demands for himself. Perhaps that is why I love him so much. Recently he was sojourning in Benares; I got the information from his own poems. Rabindranath was also in Benares, having gone there to deliver the convocation address at the University. As I was entering the Hall at the tail end of the Vice-Chancellor's procession, a University officer gave me the familiar packet. Our friend had not failed us on the appointed day!

I will conclude with another set of correspondents; they are all for information about the Nobel Prize. How to get it, where to apply, what fees to pay? and such questions. One old mukhtear from Bankura took the trouble of coming in person to Santiniketan to seek information on the matter. He had written a history of the world in poetry.

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Ideals and Realities of the Twentieth Century

Prof. A. R. Wadia concludes an important paper in *The Twentieth Century* thus:

One European thinker has said that this 20th Century is going to be Asia's. Lenin said that the Russian Bolshevism could have been crushed without the slightest difficulty if all the capitalistic countries had united together, but he added that he knew that these capitalistic countries were too stupid, too jealous of one another to combine. That gave a chance to Bolshevism to fortify itself against all attacks. Similarly if the European nations are stupid enough not to solve their problems by a reasonable amount of international good-will, then I have not the slightest doubt that the 20th Century will be Asia's. But I do not care to emphasize gengraphical boundaries as dividing one race from another. The central idea ought to be the sense of unity of human race. I am aware that in India there is no enthusiasm for the League of Nations. I have noticed this even among my own students. Very recently we had a strange subject discussed in the University Union, when a debating team from the Universities in the United Provinces visited Mysore: "That in the opinion of this House the present world crisis can be overcome only by a world war." It is astonishing that this proposition was discussed. It is unbelievable that it was carried by a huge majority. It represents the students' mind. But it is worth while remembering that the imperialistic tradition is essentially European in character. It started with the Romans. It has continued right down to our own times, the days of Mussolini and Hitler. I shall not venture to prophesy that the imperialism is going to die in our time. But I want you to remember that the first message of Peace and Love ever given to the world grew out of the soil of India in the person of Buddha. He did not belong to the masses as Christ or Mahomed did. A man sprung from the masses may be trusted to appreciate the difficulties of the masses. But Buddha was a man born in a princely family, educated in such a way that he did not even know what old age meant, what illness meant, what death meant. He grew up in a state of innocence. Face to face with a cripple for the first time, face to face with death, his loving soul was harrowed and he felt: "this is not the world for me. I am going to give up all to save mankind", and he did it. No entreaties from his wife, no entreaties from his relatives, no entreaties from his friends had any effect on him. He cheerfully took up the beggar's bowl.

Two centuries later we come across Asoka voluntarily giving up his imperialism in the very hour of his triumph to preach the gospel of Peace. Two thousand two hundred years later still we come across in India a noteworthy person who believes not in war as the essential means for settling disputes, an Indian who believes not in inflicting suffering or in killing, but in taking upon himself the rôle of suffering and achieving victory through suffering. That is the message which India has preached through the ages. We cannot be false to our highest inheritance.

Civilization flourishes in the atmosphere of peace and peace is the expression of human harmony, the spirit of co-operation, of which war is the mortal enemy. We cannot do better than end on that note struck by the old Vedic prayer:

> May all the powers of nature bring us peace. May God vouchsafe us peace. May peace and peace alone reign everywhere. May that peace come unto us!

—

Discrimination against Indian Goods

Mr. Manu Subadar writes in *Financial Times*:

From the plight of several industries in India at present it would appear that they are at a disadvantage vis-a-vis their more powerful foreign rivals. Prominent amongst these must be mentioned the Shipping and Insurance Companies. But a subtle discrimination against Indian manufactures pervades the minds of all those who control British enterprises in India. I have seen a complaint recently in the London "Times"

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against the competition in the import trade in tools and agricultural implements from those made in India.

"A branch of the Tata Iron and Steel Company is obtaining an increasingly large share of the trade in hoes, axes, chisels, bill-books, pickaxes, hammer-heads, kodalies, and mammooties, 'except for those required by the British managed concerns'....."

This means that the British-managed concerns do not buy their requirements of tools and implements turned out either by the Indian black-smith or from articles made on modern lines at Tatanagar. This certainly is a pointer, partlcularly for those key industries, in whose favour England claims to have given preference under the Ottawa Agreement. Is it possible that the Railways in India were making also this discrimination against the local products? We have pressed for the revision of the Rules for purchase of stores for Government Departments; but some of the Provincial Governments have not yet fallen in line. It is the duty of every patriotic Indian whenever he receives any information on this subject, whenever he finds foreign articles preferred to Indian articles, directly, or indirectly, to pass it on to one of Indian Chambers of Commerce, so that it may be possible to ascertain how far there is deliberate discriminition against Indian products at the hands of British-managed concerns in India, and whether anything could be done about it.

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Christian Missions in India—A Criticism

Dr. Bharatan Kumarappa writes in *The Aryan Path*:

Conversion, in the sense of giving up one's former religion and becoming a member of a Church is a consummation devoutly to be wished by all missionaries. This has led to intolerance towards other religions; if you desire to make converts from another religion your attitude to it cannot be friendly. This will be stoutly denied by missionaries, but I am sure that if the sympathy and tolerance which is to-day adopted be genuine, their attitude toward other religions could not be to supplant them by their own faith, as is their aim, but rather to seek to inflnuence them in such a way that these religions will undergo an inner revival and transformation if they need to. What is above all necessary is not adherence to this religion or that, but the free and natural realization by the human soul of the Infinite Spirit. If it is felt that a particular religion does not effect this, the truly friendly attitude will not be to get rid of it, which is what conversion necessarily implies, but to influence it by the free inter-change of views resulting from real religious experience.

The principle Jesus laid down in regard to other faiths, if at all he was concerned with them, is the one which the modern missionary speaks most about but practises least. It is contained in Jesus's words "I am not come to destroy but to fulfil." The fulfilment of Hinduism must not be sought elsewhere than in a full development of all that is highest and best in Hinduism itself. If Christianity had anything to teach Hinduism, and I believe it has, the lessons of Christianity would have to be assimilated by Hinduism and incorporated into it. Only then can Christianity regard itself as not supplanting or destroying Hinduism but fulfilling it. Conversion which aims at supplanting Hinduism by Christianity is anything but a fulfilment of Hinduism. Strict conformity to the principle of Jesus, above cited, requires preaching the gospel to non-Christians with genuine love for the non-Christian faith, and therefore not with the intention of supplanting it. The missionary's task, if he feels he has found truths which do not exist for the non-Christian, should be to influence these faiths in the light of these truths in order to reform them, not to supplant them.

The consequence of this has been that he has no real knowledge of, or genuine sympathy with, the culture of the people, and thus his influence has been decidedly detrimental to indigenous cultural development.

If the Christian missionary would be successful he must have genuine sympathy with the people, their traditions and their culture. His mission cannot be other than the mission of Jesus, which was to fulfil, not to destroy; his one purpose, the purpose of Jesus, to reveal in his life, in however small a measure what Jesus revealed so abundantly. This will suffice to draw all men to Jesus, the Great Example.

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Importance of manual training in Childhood

In an article on "Froebel's Individualism in Modern Educational Philosophy" in *Prabuddha Bharata* Dr. Debendra Chandra Das Gupta writes on the above subject thus:

According to Froebel's educational theory manual activities should begin in early childhood and continue through the period of secondary education. Early in life children should share activity in their parents' domestic duties and trades and vocations. Through such participation they would develop the habits of work and industry, and the domestic and civic virtues without which one could scarcely hope to become a good citizen. "To give them early habits of work and industry seemed to him so natural and obvious a course as to need no statement in words. Besides, the child that has been led to think will thereby, at the same time, be led to industry, diligence—to all domestic and civic virtues." Not only would the domestic and civic virtues be cultivated by the child's participation in the parental occupations but also such participation could be made to contribute greatly to the development of the child's personality. "Who can indicate the present and future development which the child reaps from this part of the parents' work and which he might reap even more abundantly if parents and attendants heeded the matter and made use of it later on in the instruction and training of their children?"

Froebel believed that manual training should be carried on not only through early childhood and boyhood but also continued through adolescent years and throughout the secondary school period until adulthood. For this purpose he advocated including manual training courses in the curricula of the secondary schools and apprenticing certain older boys out to farmers and mechanics. Froebel felt that in the secondary schools a proper balance should always be maintained between activities of the mind and of the body. Reference has been made in preceding paragraphs to this fact and also to the fact that Froebel was opposed to the school practice current in Germany in his day of giving preference to language study to the neglect of the manual arts. He advocated giving manual training to secondary school boys for the purpose of both mental and physical growth and also permitting older boys to learn trades and industries from mechanics and farmers by means of apprenticeship.

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In addition to the benefits to be gained from manual and trade training already discussed, Froebel believed that such training would contribute also to the development of religion. According to Froebel's theory work and religion should go hand in hand, each supplementing the other. Either without the other would be insufficient. "As for religion, so, too, for industry, early cultivation is highly important. Early work, guided in accordance with its inner meaning, confirms and elevates religion. Religion without industry, without work, is liable to be lost in empty dreams, worthless visions, idle fancies. Similarly, work or industry without religion degrades man into a beast of burden, a machine. Work and religion must be simultaneous."

—

Cross-Bearing in the Realm of Sex

Rev. J. R. Peacey writes in part in *The National Christian Council Review*:

All our instincts and appetites are in themselves good and beautiful. A great deal of harm has been done by centuries of teaching of sex as in itself an evil thing, so that the cross that one has been called upon to bear is one of mortification, killing the desire as the highest ideal.

Such a conception of sex is wholly wrong. Like the other instincts which God has given us, it is good and beautiful in itself, and the cross which we are called upon to bear is not one of suppression and unhappiness, but of control and joy. To this extent the moderns are right when they call on us to put away all our inhibitions and complexes on the subject of sex, and to let sex have its full expression. What they are wrong in is in their demand that it should be uncontrolled and unbridled. There can be no full expression without sacrifice.

Let me give three reasons why there must be a cross of denial for the instinct of sex:

1. Because sex is the creative instinct, and there can be no creativeness without sacrifice. Sex is simply the creative instinct, the urge which drives an artist to paint and a doctor or missionary to give his life in service, as well as a man and a woman to give themselves in marriage. Its creations are the books of scholars, the bridges of engineers, social organizations, friendships, service of any kind, as well as children. And for all creative work sacrifice is a primary condition. The pruned vine or rose-tree gives a better fruit or flower than the one which is allowed to luxuriate in wild profusion. The pianist's touch, the cricketer's cut, the oarsman's sweep of his blade are only brought to their maximum of efficiency by perfectly learned control. The same is true of sex and of all our bodily instincts.

2. And then a secood reason why there must be a cross of denial in sex, is that in no department of life is co-operation more essential. A marriage which is based from the first on selfishness, is bound to be a failure. Love expresses itself always in two ways: in a longing to share, to share every thing to the uttermost; and in the supreme value that it gives to the object of love's passion. Every lover not merely wishes to share, but to put the loved one first all the time. Thus to demand of the single man or woman that he or she should sublimate the sex-instinct and give up certain rightful joys in one direction in order to gain full creativeness in some other direction, is no more and no less a sacrifice than is demanded also of every married couple in the sacrifices that true love must be always calling forth from them for the sake of each other and of their children. The reason for the thousands of cases of divorce in these days is, alas, that the need of love before and after marriage has never been properly taught. Where there is true love, where the person loved is of supreme value to the lover, there can be no thought of any sacrifice being too great to keep that relationship at its highest.

3. There is a third and last reason for demanding a cross of self-denial in the sex-instinct, and that is, that in its creativeness it expresses the full personality, body and soul, mind and spirit. As Bishop Gore once wrote: 'Is not the production of a new personality—a soul or spirit destined for an immortal life in God—but liable also to the most awful spiritual disaster—not this the greatest of spiritual events in the world and the most wonderful of the activities of the creative spirit? Sex is a Sacrament.'

Marriage is not a physical partnership, but a partnership of body, mind and soul.

—

Cash Value of Human Life

The following from *Insurance World* will prove instructive:

What is the cash value of a human life? Statisticians have worked hard to find an answer to this question. The process adopted is first to find the average cost of rearing a child to wage-earning age. In this the mother's contribution is, of course, included. It should be apparent that the process is not applicable to any individual case but is worked out by taking groups of men and averaging their experiences. It has been found that in an average American family a sum of £2000 is required to bring up a child to wage-producing age when the human machine enters on its productive stage. Hence-forward, the average income it earns year by year is ascertained. The chances of dying are also taken into consideration. The average value of an American life at the beginning of wage-earning age is, in this way, assessed at £6000.

Different classes of men earn different incomes, so the cash value of human life differs from case to case. The following is a "rough and ready guide" quoted from the "Policy-Holder."

At Age	Life may be valued
30	20 times income
35	18 " "
40	16 " "
45	14 " "
50	12 " "
55	10 " "
60	8 " "

The appraisement of human life in terms of rupees, annas and pies may be repugnant to some people as being too gross and materialistic a procedure. But the fact remains that the enjoyment of art, culture and most other things that make life worth living depends in the last analysis on economic competence, the economic pivot of which is financial security. If civilization is the result of the desire of individuals to improve and to enlarge the scope of material and intellectual benefits, it will not be wrong to interpret civilization in terms of man's urge towards financial security without which no such benefits are available. Financial security implies, on its selfish aspect, the economic safety for the individual himself and, on its unselfish aspect, the absence of financial danger for wife and children when the bread-winner is removed by death. So it would appear that an upward movement

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civilization is nothing but an improvement in the economic value of human life and man's ability to conserve it.

The practical problem is how to attain financial security? The first requisite is, of course, foresight. There must be the power to foresee economic troubles. The next step is to eradicate those troubles or to create reserves against them. It is with the latter that insurance is concerned. Insurance is indeed the best and most effective expression of modern man's urge towards financial security.

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War against illiteracy in Maharashtra

The B. & O. Cooperative Journal writes editorially:

An interesting scheme has been launched under the auspices of the Poona Gram Sangathana Mandal to drive away illiteracy from Maharashtra especially after a full success has been demonstrated by one Mr. Muley who has behind him an experience of fifteen years as a teacher and has perfected a new system of teaching adults to read and write in a very short time. Mr. Muley took up twenty-two adult illiterates, eleven of whom were agriculturists from villages around Poona and eleven of whom were from the city itself. It was obvious that the degree of intelligence and grasping power varied to a large extent. For three hours Mr. Muley worked hard in the presence of several critics and citizens including the Chief-Saheb of Aundh who was watching with keen interest and succeeded in his efforts exceedingly well. Half of those twenty-two adults mastered the art of reading and writing alphabets and words efficiently and half of them could be fairly said to have been literates in the sense that they began to know and write alphabets. This inspired a great deal of confidence in the workers and consequently a scheme has been outlined by Professor S. R. Bhagwat who is the life and soul of the Sangathana for waging war against illiteracy with the active help and co-operation of the Chief-Saheb of Aundh. The outline of the scheme in short is to train workers who can master the methods of Mr. Muley and carry on the work of making people literate. These workers are also to be trained in the general work of village uplift because in Prof. Bhagwat's scheme, the ultimate end of the whole effort is village organization. These workers are to be active in the village centres that are to be opened soon. It is estimated that if every adult villager contributes Rs. 3 either in cash or in kind it will suffice to make him literate and enable him to retain his knowledge by supplying him with nceessary literature once his appetite has been aroused. Education is after all a socialization of conscience but in the case of adults the task becomes exceedingly difficult if they are not handled scientifically instead of the ordinary rule-of-thumb method. Again the aim and end of adult education should not merely be reading and writing but rather the inculcation of a desire and an urge for improvement into the whole body of villagers.

—

Marxism and India

Prof. Brij Narain writes in *Contemporary India*:

Indian students of Marx have to be warned that literal interpretation of Marx is even more difficult than that of religious scriptures. And *that* is difficult enough.

Marxism does not help us in understanding the economic position of some of the poorest classes of our population, hand-workers and peasant-proprietors.

The restoration of cultivating proprietorship with the State financing of agriculture would remove all Marxian causes of exploitation, but bring little change for the better in the economic condition of peasants; other things remaining the same, their marginal worth to society would be about what it is now, and their earnings, on an average, would not be much higher.

The Marxian criticism of capitalism has little application to India. Capitalism is growing in India, but if socialism will come to India only when the centralization of means of production and the socialization of labour become incompatiable with their capitalist integument, socialism is not coming to India for a very long time indeed.

An industrial proletariat is practically non-existent in India. The growth of factory labour, until it forms an appreciable percentage of the total population, may take a century.

The chief ground of dissatisfaction with our economic system is not exploitation of employees by employers, but the scale of values produced by social marginal worth for factors which employ themselves.

From this it may also be concluded that the doctrine of class-war, which plays such an important rôle in Marxism, is of less use to us than to the highly industrialized countries of Western Europe. There is little sense in talking of expropriation of expropriators where, as in the Punjab, the most valuable form of property (agricultural land) is widely distributed among the people.

The idea of class-war is barren and unattractive. What is fruitful and attractive is the idea of a State planning production and distribution, setting everybody to work, augmenting wealth and income, and, above all, creating a new scale of economic values in consonance with the ideal of social justice.

—

The Third Assembly

Mr. M. Chalapathi Rau, M. A., B. L., has contributed an interesting paper on this subject to *Triveni*. He writes of President Patel thus:

Patel behaved like a perpetual crisis. He wielded his sceptre like a birch. Once he chid the Commander-in-chief for not being present to answer a debate. Another time Blackett was heard to mutter something, and he was pulled up and asked to make himself heard. Patel's decisions themselves burst like bomb-shells. He bombed the Reserve Bank Bill. At the time of the Meerut Trial he bombed the Public Safety Bill. The situation was made too thrilling when bombs were thrown into the Assembly and Bhagat Singh became a hero to men of words who admire men of action. The Government were rude. 'In view of the fact that the Government are not prepared to show the Chair the courtesy of disclosing what their plans are, I refrain from giving a ruling,' the President declared. Over the question of their control of the Assembly gallery, he again bombed and won. He, with his usual pluck, refused to follow the Congress resolution asking its members to boycott the legislatures. He explained the position of a President, 'who doffs his vivid party colours, be they buff or blue, crimson or yellow, and wears instead the white flower of a neutral political life.' At the time of the bitter Bardoli crisis, he declared his sympathies a little too openly and bravely. Unkindly critics whispered with bated

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breath that Patel was seen going home in the company of Motilal Nehru, and that the syntax and even the phrases of the President's statements bore the oil and learning of the Pandit. Arthur Moore committed his most blazing indiscretion when he tried to move a vote of no-confiidence in the Chair but the Government preferred to butter its parsnips with elaborate euphemism, and Patel added insult to injury. When he left with a proud shrug the scene of all his political glory, muffled up in all his dignity, it was to the blare of guns and trumpets. He gave himself a hearty send-off but an embittered Viceroy spoilt the show by ungracious references and veiled suggestions. It was tragic to see Patel pass from continent to continent in search of health, and the tragedy was complete when, robbed of his health and thunder, a cynic to the core, a fighter to the last, he died in Vienna amidst the dust of empires.

THE BENGAL DEVELOPMENT BILL, 1935

By BHABATOSH DATTA, M. A.

IT is almost a commonplace in India to find Government measures opposed by popular opinion and by nationalist newspapers, even when the measures are meant to yield some benefit to the people. It was with distrust that the Primary Education Act was looked upon by many. The Money-lenders' Act was not successful in receiving unanimous approbation. Similarly, the Jute Restriction Scheme of the recent months has also been suspected by some to be a move to protect the interests of the mill-owners at Calcutta and at Dundee.

In such an atmosphere of suspicion it is a bit strange to find an outburst of acclamation on the recently introduced Bengal Development Bill. It appears that the bill has been successful in convincing the public opinion that, if put into operation, it will really cause a considerable benefit to the people.

This, however, shows that the thinking public in our country has for some time been really feeling the want of a measure like this. For sometime past, well-known writers have been telling us that all is not well with the agricultural conditions in our province, that Central Bengal is no longer what it used to be, and that there are some tracts which are doomed to a swampy future if flood-irrigation is not restored by means of revival of dying rivers and construction of other suitable projects. Dr. Bentley, in his book on Malaria and Agriculture, and Sir William Willcocks in his lectures delivered at the Calcutta University drew the attention of the public to the serious effects of the decline of flood-flushing in Bengal. Since then, a considerable amount of attention and study has been devoted by eminent publicists of Bengal to the problem of irrigation and the definite conclusion that has emerged from all this is that one of the most important items of any plan for the economic revival of Bengal would be the development of a sound system of well-operated irrigation works.

It is really noticeable how much Central and Western Bengal has suffered on account of the drying up of the waterways. In the seventeenth century, and even in the eighteenth, parts of Central Bengal drew admiration from all as prosperous and populous tracts. Districts where malaria is now at the highest were regarded as health-resorts and convalescent persons and pleasure-seekers often flocked to these places. Dr. Radhakamal Mukherjea, in course of a lecture delivered sometime ago, quoted extensively from the writings of foreign travellers all of whom had expressed admiration at the prosperity of the Delta region.* But now this very region has been turned into a thriving bed of anopheles mosquito, and the much-envied prosperity has definitely vanished. The health and wealth that once belonged to these districts have practically disappeared and it is apparent that if nothing is done even now, some parts of this region will certainly turn into depopulated swamps and marshes.

What has been responsible for all this? When one seeks an answer to this question, one is readily faced with one great deficiency to be found in this area—the deficiency of flood-water irrigation. The whole of the deltaic region is interspersed with a number of waterways which not very long ago used to carry the waters of the Ganges down to the Bay of Bengal. The waters travelled a long way from the foot of the Himalayas and contained a large volume of fertilizing matter. Every year, with the coming of the monsoon, the rivers and the channels of Central Bengal were charged with the rich red water which flushed the whole region and thus kept the area fertile as well as healthy. It is the decline of the rivers, due to diversion of water-current, bank-formation and construction of embankments

* Report of the Council of the Indian Institute of Economics, 1932-33, (Calcutta).

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that has caused the deterioration of the area under consideration. It is this 'red-water famine' that has led to the growth of swamps and marshes in an area which once was rich and has brought in its train malaria and agricultural depression.

One has only to compare Central Bengal with East Bengal to comprehend clearly what the want of flood water means. In East Bengal, the Ganges, the Brahmaputra and the Meghna with their tributaries carry every year a large volume of silt-laden water and the greater part of the tract gets a regular flushing every monsoon. The effect is that the land is cleared of all stagnant pools and marshes and it receives a rich deposit of the silt carried by the rivers. Consequently, cultivation is prosperous and diseases are less widespread than in the neghbouring Presidency Division. The density of population in the Eastern Bengal districts is fairly high and the area of land actually cultivated is gradually increasing. The process of land formation is slowly, but steadily, going on and agricultural prosperity is guaranteed a continuous existence.

A clear demonstration of the extent of agricultural decline in the districts of Burdwan and Presidency divisions is perhaps necessary. The following figures, taken from Dr. R. K. Mukherjea's paper, show the percentage variation of the cropped area during the first thirty-two years of the present century (1900-1932) in some selected districts of Bengal.

District	Percentage variation in the cropped area (1900-1932)
Noakhali	+ 152
Dacca	+ 57
Bakarganj	+ 21
Mymensingh	+ 19
Faridpur	+ 13
Tippera	+ 11
Nadia	— 7
Murshidabad	— 14
Jessore	— 31
Burdwan	— 40
Hooghly	— 45

These figures clearly show the effects of river-spill irrigation in East Bengal and of cessation of river-spill in Western and Central Bengal. In the latter region, the cropped area has fallen considerably, there having been a fall of nearly 45 per cent in the district of Hooghly. The figures relating to density of population per square mile also show how large a population is being supported by the prosperous tracts of East Bengal.*

Districts	No. of persons per square mile		Increase per square mile
	1921	1931	
Dacca	1,164	1,265	101
Tippera	1,057	1,197	140
Noakhali	970	1,124	154
Faridpur	942	1,003	51
Bakarganj	739	834	95
Burdwan	530	583	53
Nadia	519	531	12
Murshidabad	585	656	71
Khulna	313	347	34
Hooghly*	909	938	29

The high density noticeable in the East Bengal districts is not perhaps desirable by itself. But, it certainly shows that agricultural depression to any considerable extent is absent from this area.†

II

The only hope of revival of agricultural prosperity in Central and Western Bengal lies in developing the rivers that are dead and dry, and in restoring to this area the red water which it once had the privilege to enjoy. The head-waters of the Mathabhanga, the Jalangi, and of the Hooghly are drying up, and, consequently, Central Bengal is being deprived of its due share in the rich silt-carrying water brought down by the Ganges. Other rivers like the Bhairab and the Kapotaksha are also in decadent conditions, and something must be done in order to charge them again with flood water that will irrigate the surrounding districts.

In 1928, in an article in the *Viswa-Bharati Quarterly*,§ Sir William Willcox suggested that the rivers of Central Bengal were not originally natural rivers, but were artificial canals constructed by men for the purpose of irrigation and drainage. These canals were originally straight, but the friability of the soil they traversed made them adopt a winding course. Whether or not one accepts this theory, every one will admit the truth of the conclusion that emerges

* *Census of India*, 1931, Vol I, Part II, Imperial Tables, Table XX.

* The high density of population in the Hooghly district is due mainly to the existence of a number of factory towns and not to agricultural prosperity.

† Dr. Meghnad Saha and others have emphasized the effect of railway construction on the drainage and irrigation of the province. The East Indian Railway in the Burdwan division, and the Calcutta-Khulna line in Central Bengal have undoubtedly caused a choking up of channels of natural drainage. As, however, it is impossible nowadays not to have railways, every old and new construction should be re-examined from the standpoint of irrigation and drainage, and of public health. Measures should be adopted for minimizing the evil effects and for preventing such effects from arising in the future. A complete hydraulic survey of Bengal seems to be essential at an early date.

§ *The Viswa-Bharati Quarterly*, Sravan, 1335 B. S.

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from Willcocks's observation. The channels performed a great service in the past, and, if the waters of the Ganges can be passed into them, they can perform the same service again. They are spaced ready for overflow irrigation. He suggested that it would not be difficult to control the rivers of Bengal. The north-to-south rivers could be charged with monsoon water from the Ganges by the construction of suitable barrages.

That a proposal like this is not a mere utopia is proved by the experience gathered from other countries, particularly Egypt. If Egypt had been left to herself, the land there would have been, according to Sir William Willcocks, 'a howling wilderness' today. Instead of leaving the rivers free to carry a large volume of rich fertile water uselessly to the sea, arrangements have been made by means of barrages and storage works to assure the cultivators of a regular supply of overflow flood water.*

It is notworthy that physical and economic conditions in Bengal are not very different from those in Egypt. Both of these tracts have to depend mainly on agriculture and both have an abundant supply of silt-laden rich water carried by commodious rivers. The problem that requires solution is that of arranging for an adequate distribution of this red water in the whole region, and so, the actual project should be one of control and regulation of rivers and construction of canals. Such a poiicy of regulation and construction has been possible in Egypt, and there is no reason, except that of financial inadequacy, why such a scheme should not be possible in Bengal too. Bengal has an advantage over Egypt in the possession of numerous channels which can be easily converted into agencies for carrying overflow water to the interior. In the undulating tracts of Western Bengal storage of water will be easily practicable and the Egyptian system of basin irrigation can also be developed in those areas.†

It is, however, sometimes argued that a development of irrigation in Western and Central Bengal by means of storage of water, or of re-vitalizing of dead rivers would mean that the greater part of the water carried by the Ganges in the monsoon period would find its way to the deltaic region, and that, consequently, the new deltaic region of East Bengal would suffer from a dearth of flood-water. The plausibility of such argument, however, appears to be doubtful. Even if the heads of the dying rivers are reconstructed, and the other dry rivers revived the Padma will undoubtedly continue to be the main channel of the Ganges, and so, East Bengal will not be deprived of her fair share in the Ganges flood. The diminution of the volume of water which flows down the Padma will rather mean a benefit to the inhabitants of Dacca and Faridpur, who have to suffer much damage on account of the uncontrollable fury of the river. Again, while West Bengal has no other alternative source of flood water supply than the Ganges, in East Bengal there are two other great rivers—the Brahmaputra and the Meghna, with their numerous branches and tributaries. East Bengal, therefore, has no reason for concern at the proposal of flood irrigation of West Bengal.*

III

The Bengal Development Bill introduced in the Legislative Council on the 7th of March last by the Hon'ble Khwaja Sir Nazimuddin, Member-in-charge of the Irrigation Department is therefore a step towards the fulfilment of a popular desire. It is at an opportune moment that the Government have thought it fit to introduce a measure for the recovery of Bengal. The people had really been wanting a legislation of this type. The details of the bill may not commend themselves to many, but almost everyone will approve of the purpose of the legislation and of the general principles which support it.

The bill is intended, in the opinion of the Hon'ble Member-in-charge "to place the Government in a position to undertake the enormous task of bringing back to prosperity and to health the decadent areas of Bengal by restoring the flow of dead rivers, by constructing works for controlling irrigation, and by arranging for drainage." The Government recognize, according to the Hon'ble Member, the urgency of the problem and the reason which had prevented them so long from launching a comprehensive irrigation project was want of adequate funds. It is, however, not that a balance of funds has been available for this purpose. The Government expect to recover the expenditure from the profits of the operations themselves. The use of irrigation water by the cultivators would certainly result in increased income for them and the Government would, according to the provisions of the bill, take away half of the net increase in the income of the cultivator. Further, the bill provides that every cultivator in the irrigation zone will have to pay the improvement levy irrespective of whether he uses irrigation water or not. The effect of this would practically be to compel every cultivator to take advantage of the irrigation system.

There are other proposals also which

* An excellent description of the Irrigation system in Egypt and in the Sudan will be found in the Chapter on 'Irrigation' in the *Encyclopædia Britannica*, 14th. Edition.

† See Dr. R. K. Mukherjea's paper on *Bengal, Old and New* in the Report of the Indian Institute of Economics, 1932-33: and, also, S. C. Mitter's *A Recovery Plan for Bengal*, Calcutta, 1934, Ch. V.

* In this connection, attention may again be drawn to the suggestion made by Dr. Meghnad Saha for a complete hydraulic survey of Bengal.

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equally drastic. As there has been a considerable amount of encroachment on the beds of dead rivers, the launching of an irrigation system may lead to the cropping up of many claims for compensation. If in all these cases compensations are granted the scheme will be unworkable. So, the Government want power to discriminate when compensation is claimed. According to the Government proposal, if the people in the decadent areas have the rivers revived, they must be prepared to forego some of their technical rights and also to face the risk of loss due to floods, as people in East Bengal do. The persons who would be gainers from the improvement of flush-irrigation should not be left free to derive a further benefit by enforcing a technical right of compensation for encroachment or for flood-risks. The Hon'ble Member went as far as to say, "If private rights are a barrier to the revival of decadent areas, they ought to be modified."

Another special power claimed by the Government is that of establishing special appeal authorities to deal with civil disputes that would inevitably arise in connection with the working of the scheme. Under ordinary circumstances such civil disputes go to the civil courts and the awards of these courts are binding on both parties. But, civil courts generally take a long time to come to a decision and occasionally an interim injunction may be ordered preventing the Government from proceeding with the work concerned until a decision is announced. Such preventions causing cessation of work mean a huge increase in the cost of maintenance. For this reason, *i. e.*, for a speedier disposal of such civil suits, special authorities will be constituted.

The scheme of operations, as outlined in the Government Note, is elaborate. The whole of the Burdwan Division and parts of Central and Northern Bengal have been divided into a number of zones and different projects have been made for irrigating these areas. The projects are mainly of three types. In some areas arrangement will be made for flush-irrigation from rivers and water-channels. In some others, reservoirs will be constructed for storage of water and for distribution as occasion would demand. The third variety would consist of methods of smaller importance like pumping of water. The scheme will, of course, incorporate within itself the works which have recently been carried into effect.

In the district of Burdwan an attempt will be made according to the Government Note to extend the Damodar canal system which has recently been constructed at a cost of more than one crore of rupees. If extensions are not possible, the north-western portion of the district will have to be served by flush-irrigation from the Ajoy river across which a weir will have to be constructed. The Damodar may be made to irrigate also the southern part of Burdwan and the districts of Hooghly and Howrah through sluices and canals constructed at convenient places. In Midnapore also flood-flushing can be obtained from the Cossye river and the canal system. In Central Bengal, the water-channels are already in existence and if water can be made to flow through them, flood-irrigation will be automatically secured. By maintaining the water-flow in the Hooghly, the Mathabhanga, the Jalangi, the Gorai, the Bhairab, the Nabaganga, the Chitra and other dead or dying rivers, and by extending canals and cuts, Central Bengal can be assured of a regular water supply. In North Bengal, flood-irrigation on a large scale will be difficult but something can be done for improving the water-flow in the dying streams and for arranging for better drainage, specially in the Chalan Bil area.

There are, besides, three important schemes for reservoirs. For serving Birbhum and Murshidabad a plan, which may be called the Mor Reservoir project, has been made for constructing a reservoir seven square miles in extent with capacity of storage of nearly 10,000 million cubic feet of water. A convenient site for the construction of the head-works has been selected at Messanjore in the Santhal Parganas. This reservoir will store up the water that 'comes down in spasmodic floods' and will be utilized for cultivating more than 400,000 acres of Kharif crop. The second scheme is the Dwarkeswar Reservoir project which, when completed, will serve the Vishnupur subdivision of the Bankura District and two thanas (Khandaghosh and Raina) of the Burdwan district. The dam will be constructed at Suknivasa near the district town and the reservior will store 6500 million cubic feet of water. A third suggestion, though yet now a faint one, has been made for the construction of a weir across the Mahananda and of a reservoir for irrigating the Malda district.

To supplement these, pumps will have to be utilized. Pumps worked by oil-engines and by hydro-electric power can, as Sir William Willcocks pointed out, irrigate fields even at a distance of twenty miles from the water-way. The note published by the Government contains schemes for installation of pumps both for irrigating tracts which cannot be reached by canals and for the drainage of low-lying areas, particularly in the southern part of the Burdwan Division.

Such, in brief outlines, is the scheme of the Government of Bengal for irrigating Central and Western Bengal and for improving agriculture and sanitation. The main question that arises in connection with the scheme is that of finance and as the Government proposal contains a a departure from ordinary practice, it is bound to evoke a considerable amount of interest. It is to this question of finance that we now turn.

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IV

In this explanation of the reason for the delay in launching a definite irrigation scheme in Bengal the Hon'ble Khwaja Sir Nazimuddin stated that lack of funds had so long prevented the Government from taking active measures. The methods which are at present in operation are not suitable for any improvement scheme on a large scale. The greatest defect of the existing system is that the revenues derived from the irrigation works are not sufficient to meet the costs.

The Hon'ble Member showed that the Bakreswar canal was expected to bring Rs. 46,000 a year in water-rates ; but in 1933-34, the sum actually received was only Rs. 13,710 and the revised estimate for 1934-35 was Rs. 16,150. The Damodar canal in 1933-34 showed a loss of Rs. 5,56,000 (excluding interest on arrears of interest). These figures are, no doubt, discouraging. If, inspite of the loss that occurs, irrigation works are continued, that would necessarily mean a very great increase in the tax-burden on the Bengali people. Bengal is already over-taxed and it is doubtful whether further taxes should be imposed even for such a purpose as irrigation and agricultural development.

The reason why the irrigation works in Bengal do not pay their way is to be found mainly in the discretionary right which the cultivator enjoys of using or not using canal-water at his will. The result is that in years of good rains, the cultivator does not take water from the irrigation canals, while there is an appreciable increase in the demand for water when the monsoon fails. To the cultivator, the irrigation works are, therefore, merely a means of emergency relief to be taken advantage of when situation demands it and to be left aside when he can do without such relief measures. If, however, irrigation is a form of insurance against risk, it is impossible to refute the Hon'ble Member's contention that the people ought to pay every year for that insurance. The interference of the civil courts is also responsible for the financial difficulty in working an elaborate irrigation scheme in Bengal.

It is difficult, however, to agree with the assertion made by the Hon'ble Member that in no case it is justifiable to supply water at less than cost price. No doubt, as a general rule, irrigation works ought to pay their way. But there are areas which are particularly susceptible to famines, and in those areas it is certainly necessary to supply irrigation water at a rate lower than the cost of maintenance. There will no doubt be loss on account of this ; but this loss will be negligible when compared with the great loss that may arise due to a failure of crops. In such cases, there is ample justification for suffering a small loss in order to avert a big one.

There are however very few regions in this province which are susceptible to frequent famine or marked failure of crops. The net effect of the irrigation works would be, as Dr. Bentley pointed out, to increase the produce to a much higher figure than is obtained at present. If the effect of irrigation is to ensure to the cultivator a steady increase in the yield, the Government are no doubt justified in taking a share of the additional value created by their enterprise. The Government proposal is therefore that when they have improved the out-turn of land they should be allowed to take back not more than half the net increase in the form of an "Improvement Levy."

The proposal is thus to "extend to the Government the advantages which have been ceded to the landlords." If the action of the landlord to improve the land is rewarded by an additional rent payable by the tenant, the action of the Government, when it results in a definite increase of production, should also yield a revenue to the public treasury. The Government's rights will however be greater than those of the zemindars, because the latter cannot increase the rent payable to them by the tenant beyond the percentage fixed by the Bengal Tenancy Act.

The greatest of all difficulties that will have to be faced will be that of determining the rate of the levy, that is, of finding out what has been the extent of improvement. It will not certainly be possible to ascertain the normal yield of every plot of land and the yield as it would be after the improvement. It will therefore be necessary to calculate the average normal return and the improved yield from each quality of land in a particular area. The actual ascertainment of these averages will, however, be rendered difficult first because the lands are of many different qualities, and, secondly, because it will not be possible to get accurate figures for calculating the basic average of normal yield. In Bengal the agricultural statistics are particularly deficient and Dr. Bowley and Mr. Robertson stated that "the outstanding need for all-India Statistics is a new system of recording the area under crops and the yield in the areas under permanent settlement".* An elaborate reform of agricultural statistics will be necessary before the improvement levy can be equitably imposed on the people.

Further difficulties arise from the fact that in some cases remissions will have to be granted. The Hon'ble Member, in presenting the Bill to the legislature, admitted that it would not be possible to maintain an inelastic levy for a long time. The rates will have to be revised, occasionally with a view to securing conformity with changes in the cost of maintenance and in the price level and with changes in the nature of

* Bowley and Robertson, *A Scheme for an Economic Census of India* (Report to the Government of India), page 35.

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extent of the crops cultivated. It may occasionally be necessary to raise, or, as is more likely, to lower the rates. A permanent lowering of the charge may be necessary when, on account of miscalculation at the outset, an unmaintainable rate has been imposed on the cultivator. A temporary lowering may be necessary in more cases than one.

First, as the Hon'ble Member himself has pointed out, it will be necessary to grant remissions when there has been an appreciable fall in the price-level. The surplus yield of the improved land will have to be calculated in terms of the amount of the crop raised, but, the rate of levy will depend on the money-value, of the surplus. And, so, the rates will have to be revised when there has been a change in the price-indices of agricultural commodities. The index of general price-level may not exactly show the extent of the change in the prices of agricultural crops, and, so, reliance will have to be laid on separate price-indices of crops generally cultivated in Bengal. This, however, would necessitate a better organization of statistical service in the province.

It must also be noted that while the money income of the agriculturist depends on the agricultural price-index, the real worth of the income to him can be measured only with reference to the general price-level. If there is a fall of 30 p.c. in the agricultural price-level and a fall of 20 p.c. in the general price-level, there will be a marked decline not only in the money income of the cultivator, but also in his real income, *i.e.* in the amount of goods and services that his income will purchase. In such an instance, the amount of remission granted will have to be, in fairness to the cultivator, greater than what is indicated by the price-index for agricultural crops.

Besides this one, there may be other cases where refusal of remission would mean injustice. For example, there may be lands which will yield a good crop without irrigation—lands the output of which will not increase as the result of improvement and provision of flushing facilities. In such cases the levy which will be imposed on all cultivators living in the irrigation-zone, will be a net additional burden on the owners of first-quality plots of land, and will certainly cause discouragement of cultivation of those plots. This will be more apparent in those cases where the land is already made to yield its maximum capacity by means of private irrigation works. When Government-owned irrigation works will be operated in the neighbourhood, such privately-irrigated plots will have no further benefit to earn, and, so, remission ought also to be granted to those cultivators who own such plots. The Bill, even when enacted, may not come into operation for some time. It is, therefore, necessary to assure private individuals immediately that remissions will be granted to those plots which are irrigated by private works; otherwise there will be a positive set-back of the development of minor irrigation works by zemindars raiyats or co-operative societies.

Again, it may in some parts of Western and Central Bengal be necessary to levy low rates, or even no rates at all, in order to induce the cultivators to take up lands which are not now employed. If from the very beginning an improvement levy is imposed, the number of persons forthcoming for cultivation of these plots will be small, and, consequently, a specially low rate may be expedient in the earlier years.

And then, lastly, where a part of the holdings of a cultivator is left fallow by rotation, the produce that might have been raised from that part ought not to be taken into consideration in determining either the basic average yield, or the yield after the improvement. It may be necessary to fix a percentage or a standard fraction which shall be deducted from the total acreage of the holding in order to allow for land that may be left fallow by the cultivator.

There may be other cases where remissions will have to be granted. Agricultural conditions vary so much from district to district that it may even be necessary to appoint a small committee to submit recommendations on the framing of rules in conformity with the different practices prevalent in different areas.*

V

It is possible to dismiss easily the other aspects of the Development Bill. The drastic powers that are demanded for the Government can be justified only by the ends they will secure. If the Government scheme materializes and is successful in creating a real prosperity for the cultivators, no one will take any objection to the powers which the Government want to exercise. It is, perhaps, going a bit too far to delimit the jurisdiction of the civil courts and to establish special courts for trying suits that will arise in connection with the operation of the scheme. But, it ought also to be noted that if the scheme can be successful only when adequate powers are reserved, such powers may in all fairness be given to the controlling authority. The Magra Hat

* On the lines suggested above, it may be possible to find out the standard form for the maximum rate of the levy for a particular plot of land. If $1/n$ stands for the fraction of the land left fallow, R for the basic yield before improvement of soil by irrigation, Q for the improved yield after the development scheme has been set into operation, P. for the price of the crop raised, A for the agricultural price-index, and G for the general price-index, then the maximum levy ought to be ?

$$\frac{1}{2} \cdot \frac{n-1}{n} \cdot (Q-R) \cdot P \cdot \frac{A}{G}$$

The co-efficient A/G is necessary to allow for variations in the real value of the money earnings of the cultivators.

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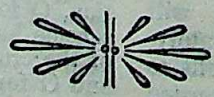
drainage scheme, as the Hon'ble Member-in-charge pointed out, would have paid for itself; but it has been a burden on the revenues of the province as the result of a series of civil cases. When drastic reforms are necessary, drastic methods may be indispensable. If the Government succeed in convincing the people of the need for, and the value of a measure like this, very few persons would object to the grant of wide power to the authorities for making the scheme effective.

But, the greater part of the value of the improvement operations will disappear if the landlords appropriate the remainder of the surplus after the levy has been paid. In the case of occupancy-raiyats it will not be possible for the landlord to do so easily; but, in other cases, the tenants may have to hand over the surplus they secure to the zemindar. Those who cultivate on the half-produce system (bhagchashi) may be made by the land owners to cede to them the whole of the net surplus. Adequate provisions will be necessary for protecting the raiyat against undue demands of the landlord. It is, do doubt, "a difficult task to protect persons determined to make common cause with those who wish to deprive them of anything." But, it must be remembered, that the raiyat is always on the weak side of the bergain between him and the landlord, and what he apparently does is not necessarily what he wants of his own accord to do. It should be one of the cardinal features of the scheme to preserve for the person who pays the levy, the increased profit due to improvement less only the share taken by the Government.

It will also be necessary to provide for adequate means to the cultivator to have his rate assessed on a fair and equitable basis. Perhaps the best way to secure this will be to allow the cultivator the right to appeal to the civil court, or, at least, to the specially constituted appeal authorities against the levies which will be imposed by the executive authority. The civil courts or the appeal authorities in such cases should go into the merits of the individual cases, and pronounce on the equity or otherwise of the rate charged.

This brings us to the question of the administration of the development scheme. The scheme will not certainly come into operation before the new reforms are inaugurated. It is on all hands admitted that a co-ordination of the Irrigation and Agriculture departments is absolutely essential, and it may be expected that both these subjects will come under the same portfolio after the reforms have been made effective. But, the problem of administration will not be entirely solved when these two departments have been brought under one controlling authority. The Minister-in-charge will always require the help of expert as well as common-sense opinion, and the institution of a small advisory committee will, perhaps, be found to be essential. Such an advisory committee can perform many useful functions. The advisory committee for Development Operations should consist of two or three officials, including a member of the Public Health Department, and a few representatives of cultivators, landholders and of academic economists. The existence of a committee like this will on the one hand create a link between the Government and the public and thus increase people's confidence in the administration of the scheme, and on the other hand will act as a check on the exercise of the drastic powers granted to the administration.

It is being said in many quarters that this Bill, when enacted, will be put on the shelves just as the Primary Education Act has been. The Hon'ble Member has assured the legislators that the Government do not intend to put this bill forth as a mere eye-wash and that the scheme has been launched after months of enquiry and investigation and with the serious intention of working it. Even if the scheme is not soon brought into operation, it will succeed at least in awakening among the people a strong consciousness regarding the decadent condition of Central and Western Bengal, and in stimulating public opinion in favour of recovery by deliberate planning. Let us hope that the scheme will do more than that, and will, by actual operation, raise one of the most important areas of Bengal from unhealthy living and from agricultural decline.



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"TODAY I GAIN YOU TRULY"

(*Translation from* "Sesh Saptak," *the Poet's latest work.*)

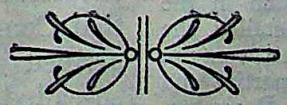
By RABINDRANATH TAGORE

I neglected to appraise your worth,
being blindly sure of my possession.
The days followed each other and the nights,
carrying your offerings to my feet.
I looked at them through the corner of my eyes
as they were being sent to my storehouse.
April's honeysuckles added their scent to your gifts,
the full-moon of the autumn night
touched them with its glimmer.

Often you poured the flood of your dark tresses upon my lap
and your eyes swam with tears while you said :
My tribute to you, my king, is pitifully meagre ;
I have failed to give you more, not having any more to give.

The days follow each other and the nights,
but you are no longer here today.
I come to open at last my storehouse,
and take up the chain of the jewels,
that came from your hands, on my neck.
My pride that remained indifferent
kisses the dust where you left your footprints.
Today I gain you truly,
for with my sorrow I have paid the price of your love.

Chandernagore,
26.6.35.



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NOTES

"No Alternative" to India Bill ?

At the concluding stage of the House of Commons debate on the India Bill Sir Samuel Hoare said :

> "I ask the critics both here and in India what practical alternative they have to offer. If they have no alternative, do they agree that there should be no legislation? "

Sir Samuel asked this question much too early. He ought to have waited till the royal assent had been given to the Constitution Bill and it had become an Act of Parliament.

Indian Liberals and Indian Congressmen have been the severest critics of the Bill. There are other Indians also among its critics. They have said again and again that they would rather be content with India's present constitution than have the Bill now before the British Parliament. Therefore, the question asked by Sir Samuel ignores that fact.

As for an alternative to the Bill, he took it for granted on January 2nd, 1935, also, that there was none. With reference to that earlier assumption of his, Mr. George Lansbury, M. P., writes in his new book, *Labour's Way With The Commonwealth :*

> "Meanwhile, although they persisted in their boycott of the statutory commission, Indian politicians of all shades of opinion decided to show that they were equal to accepting a challenge thrown out by Lord Birkenhead and determined not merely to lay down general propositions, but actually to formulate the principles on which, in their opinion, India's future constitution should be founded. A conference embracing members of all the Indian political parties was held in Delhi in February, 1928. They did not attempt to draft a constitution in the form of a parliamentary bill, but they detailed the essential principles which such a bill must contain. This report was accepted by all political parties and welcomed by the National Congress in December, 1928, as 'a great contribution towards the solution of India's political and communal problems . . . as it represents the largest measure of agreement attained among the important parties in the country'."

With reference to this report, generally known as the Nehru Report, Mr. Lansbury proceeds to observe :

> "In face of this report, Sir Samuel Hoare h the temerity, in his broadcast speech of Janu 2nd, 1935, on the Government's new constitutio proposals for India, to state that an overwhelmi reason in favour of the Government's present pro sals was that 'no one, either here or in India, produced any workable alternative. . . . The sig ficant fact is not the outburst of criticism (of t Government's proposals) but the total absence of a constructive proposals. No one in India has pr duced a workable alternative'." *

Mr. Lansbury asserts truly :

> "Indians did produce a workable alternative, a now, according to Sir Samuel Hoare, the Governme constitution, which is inacceptable to Indians, is be imposed on them mainly on the ground that 'n one in India has produced a workable alternative'

It should be noted here that the Nehr Committee "sketched the broad outlines of complete constitution and based it up dominion status" (*India's Political Crisis* b Professor W. I. Hull, Oxford Universit Press), and hence it cannot be said to have bee unworkable on the ground of any extrem demand.

Sir Samuel Hoare's assertion that the has been a "total absence of any constructiv proposals" from the British and Indian critic of the Bill is entirely false. Major Attlee alternative draft report placed before t Joint Select Committee, Lord Zetland's amen ment relating to the Communal Decisi placed before the same Committee, the Joi Memorandum of the Indian "Delegates" that Committee, and some of the conclusio arrived at at some of the sessions of t so-called Round Table Conferences but tota ignored in the Government Bill, contain

* The Government's proposals would be work only because of force behind them. R. C.

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constructive proposals. Therefore, there has been a "total absence," not of "constructive proposals," but of the least spirit of compromise so far as the two main objects of the India Bill are concerned, namely, safe-guarding British domination in India and safe-guarding British ascendancy in the Services and in the business, commerce and industries of India.

Lord Zetland on Continuity of British Policy

Shortly after being installed in the office of the Secretary of State for India Lord Zetland issued a statement to the Press in the course of which he said :

> "I realize, of course, that the future constitution of India is already in shape and the task which falls to my lot is not to draft or re-draft the measure but rather to aid in piloting the existing Bill through its final stages to the Statute Book and after that to join with Lord Willingdon in bringing the new form of Government into operation. The credit for the Bill will remain for all time on Sir Samuel Hoare.
>
> "Perhaps I should add that it has always been my view that a reasonable continuity of policy is essential in the relations between Britain and India. In this case continuity of policy will be easy and natural, for my views and those of Sir Samuel Hoare on the question of the Indian constitution have been framed in almost complete sympathy with one another during the long process of investigation at the Round Table Conference and by the Joint Select Committee in which he and I had taken part."

Lord Zetland's statement was both unnecessary and necessary. *Unnecessary* : because British politicians in office do not necessarily adhere to what they say or do in their non-official unregenerate days ; because no intelligent man should expect that he as a Conservative would go against the main policy of his party ; because Indians understand that India is not a party question with Britishers, as all parties have hitherto agreed *in practice* that India must be kept in political and economic subjection, and hence Indian debates in Parliament have been somewhat like acting on the stage, where friends in the green-room act as antagonists ; and because one of the reasons for making Lord Zetland the Secretary of State for India may have been to prevent the remotest, the almost unimaginable, possibility of his acting the part of a critic of the Bill in the House of Lords. *Necessary* : because there are always credulous and gullible persons, 'dupes of to-morrow,' who require constantly to be undeceived by being brought face to face with the realities of British politics concerning India.

British imperialists may give the lion's share of the credit for the Bill to Sir Samuel Hoare. But Indian nationalists do not want to make him a scapegoat by placing on his shoulders the lion's share of the blame for it. They will be just and will blame the British people in general.

They will also thank Lord Zetland for telling them plainly that he and Sir Samuel are *'almost'* of the same opinion regarding Britain's Indian policy.

That policy, as worked out in the India Bill, is that British political and economic domination in India must be kept up at any cost. It is not at all a matter for surprise that a Conservative like Lord Zetland wants to keep up the continuity of this policy. Perhaps other British Parties will largely agree with him. We have noted, no doubt, that Mr. Lansbury says in his new book that "Labour's policy represents a sharp break with the past. There can be no question here of 'continuity' in the sense in which that word has hitherto been used." It has to be seen what Labour will do if and when it comes into power. Meanwhile we also note that these words of the Labour leader are followed by the passage printed below.

> "This is not to say that Labour does not recognize the facts of empire as they exist today—the interests which have been created, the expectations that have been aroused, the material equipment that has been created, the capital that has been invested. It realizes clearly that to go back on the past is impossible, that to disturb the structure unduly might cause far more harm than good to the peoples for whose welfare we are responsible. Some of the false steps of the past must be accepted because they are now irremediable; others can be retraced, but only gradually."

Defence and Self-rule

In the House of Lords Lord Ampthill, who ate and continues to eat India's salt and is therefore duly ungrateful, recently repeated the time-worn hypocritical cant that India could not get self-rule so long as India could not defend herself but depended for protection upon "an army from another nation overseas." Englishmen make much of this protection, as if they carried on the work of "defence" in our interest. They ignore the fact that, while in free

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countries "defence" means defending their freedom, in India it means the maintenance of the subjection of India to Britain, so that the British garrison and the Indian mercenary army actually protect the British estate of India. But let that pass.

Lord Ampthill and others like him ought to be able to tell the world what the British Government have done and are doing to make India self-sufficient as regards defence. Our country has plenty of men who can be trained to become very good fighters. There is also plenty of men who can be trained to become expert military leaders. Therefore, the Government should have trained a large number of men to become officers as quickly as possible, so as to enable us to take charge of our defence—at any rate in the near future. Much can be learnt from the example of Canada, which Mr. St. Nihal Singh has brought prominently to public notice in his article in the present number of this journal.

Instead of pushing on a well-thought-out scheme of Indianization, the British policy, since the Mutiny, has been exactly the opposite. Indian commandants were replaced by British officers, certain communities were excluded from the army, the number of British soldiers in proportion to that of the sepoys was raised and Indian soldiers were excluded from the artillery. Of course, at present Indians are not entirely excluded from the artillery, nor are Indians entirely absent from the commissioned ranks of the army. But the pace of Indianization in it is such that it will never be Indianized. And what about the new and most effective Air arm? What place have Indians there? And what is the personnel of the high-sounding Royal Indian Navy?

In 1859 the Peel Commission was appointed to enquire into the organization of the Indian army. Among others, Lord Ellenborough, ex-Governor-General of India, and Lord Elphinstone, ex-Governor of Bombay, gave evidence before it.

Their reasoning was very convincing!

They paid high tributes to the warlike qualities of the Indian people, but both were of the opinion that "*because* of the quick adaptability of the Indians to the use of war weapons, Great Britain should prevent them from handling or using them"!

When self-government was conferred upon Australia, Canada and South Africa, were they able to defend themselves without British help? Even now would Australia be able to defend herself against Japan, or Canada against the United States of America, without British help, in case of attacks from those quarters?

War Preparations of the Big Powers

Mr. Wilfred Wellock writes in the June number of *No More War*:

> If there is a straight road to war the Big Powers are now on it . . . .
>
> Modern statesmanship is blind and bankrupt. There is not a single statesman in power in the whole of Europe who possesses a sense of the realities of the present world situation, who sees the fate which threatens the nations if the policy they are all pursuing continues, and who is thus capable of action sufficiently bold and heroic to save civilization.
>
> Every responsible statesman knows that another war will smash up our civilization. . . . .
>
> Yet he treads the road to war.
>
> MORE AND DEADLIER WEAPONS.
>
> Every responsible statesman knows that the weapons of war become more deadly every year; that against the devastating war machinery of today there is no adequate defence, and that invention quickly renders futile every mode of defence devised.
>
> Yet he sanctions and supports armaments' expansion.
>
> Every statesman knows that if his country adds a gun, a ship or a plane to its war equipment, every other military Power will make a similar addition, and so increase the deadliness of war. He also knows that piling up armaments breeds fear, and that fear invites and ultimately renders inevitable, war.
>
> Yet he insists on arms being piled up.
>
> So, with deadly certainty, the nations of the earth are marching towards war. . . . .
>
> The British patriot claims that extensive arms are necessary to protect Britain's vast empire.
>
> SAUCE FOR THE GOOSE.
>
> The German patriot, conscious of his poverty, asks why Germany should not be as well armed as her neighbours.
>
> The Japanese patriot asks why, if Empires and powerful military forces are necessary to greatness in the West, Japan should not also possess such things.
>
> The Italian patriot says that seeing the possession of an Empire is a necessary condition of ranking as a First Class Power, Italy must be ready to expand.
>
> And so on.
>
> We are thus able to give the precise history of the last four and the next six or so years, if present tendencies continue.
>
> The stages are:
>
> 1. The statesmen of the world meet to disarm.
> 2. After three years, during which they have seen into each others' minds, they give up the job.
> 3. Having failed to disarm because they each feared the other, they decide that the logical thing to do is to increase their arms. Hence a new arms race.

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4. The thought of the monsters of destruction that all are preparing increases fear, and demands that the people of every nation shall be drilled to protect themselves against the new terrors they all are producing.

5. Invention then devises means of rendering futile the new protective measures.

6. Fear gets out of hand and leads to the decision that war is inevitable, and that the sooner it comes the better.

7. War comes, and the nations destroy one another.

The nations are on that very road today. None can deny it. . . . .

The people must call a halt some time, if the situation is to be saved. Now is the time, when this new and important step towards war is being taken.

If we succumb to these challenges—increased armaments, defensive drill, etc.—war will come upon us as certainly as night follows day.

"Dominion Status" "The Real Peril to Philippine Independence"

The New Republic of New York writes :

The Filipinos followed the expected course when they voted, twenty-five to one, in favor of the new "Commonwealth Constitution" under which they will obtain their freedom at the end of ten years. The only difference of opinion among them on the subject seems to be whether ten years is not too long a time; this was in part the basis for the recent uprising of the Sakdalistas, who feel that the ten-year period is only a device to fasten more firmly upon the Islands the chains of Wall Street ownership. The real peril to Philippine independence still comes from within the United States. The Islands have suddenly assumed a new commercial and military importance because they are part of the projected trans-Pacific aviation service, which utilizes Hawaii, Wake and Midway Islands, Guam and Manila on the route between San Francisco and Canton. It is obvious that aerial bases in the Pacific are just as important from the military as from the commercial point of view. For this reason suggestions are beginning to be heard that the Philippines must not be permitted to pass entirely out of American control and that their inhabitants ought to accept some sort of dominion status. It is even hinted that the delay in negotiating new commercial arrangements is intended to keep the Islands under our influence.

The Evils of Imperial Preference

In the course of an article on "Indian National Opposition to Imperial Preference in India," contributed by Dr. Taraknath Das to *Unity* of Chicago, he makes some extracts from Professor Dr. Daniel Houston Buchanan's valuable work, *The Development of Capitalist Enterprise in India.* After pointing out that India is one of the great industrial regions of the world, that the importance of India in the field of international trade and commerce is only next to the United States of America, Great Britain, Germany and Japan, and that with her population of 353 millions and the raw materials available in the country, she should have developed her industries more effectively, Dr. Das quotes the following passages from Dr. Buchanan's work :

"With all the advantages, India, after a century, was supporting only about two per cent of population by factory system. . . . The country is still annually importing far more manufactures than it exports. While the proportions are gradually changing, Indian economic life is still characterized by the export of raw materials and the import of manufactures. *In spite of her factories and her low standard of living, India is less nearly self-sufficient in manufactured products than she was a century ago.*" P. 451.

"Instead of attempting to encourage and develop in India an efficient factory industry, such as was built up during the same period in the United States, Germany and Japan, the British kept India as a supplier of food and raw materials and as a market for her great manufacturing industry." P. 459.

"The policy of the Indian government was long avowedly that of free trade, *which maintained the Indian market as one of the most valuable outlets for British industry and trade.* Only in recent War and post-War periods, and then only in response to very urgent demands for revenue and great agitation from the Indian community, was a measure of protection granted." P. 464.

The minute of dissent presented by five Indian members of the Fiscal Commission appointed by the Government in 1921 contains the following passage :

"We believe that the industrial backwardness of India is in no way due to any inherent defects amongst the people of India but that it was artificially created by a continuous process of stifling, by means of a forced tariff policy, the inborn industrial genius of the people. . . . If a policy of protection had been adopted, say at least a generation ago, if the same freedom to regulate her fiscal policy had been conceded to India as was conceded the self-governing Dominions, India would have made by this time great progress in the direction of industrialization. . . ." (British Parliamentary Papers, 1922, Session 2, II. Cmd. 1764).

Owing to many non-British outside competitors having entered the Indian market, Great Britain has been obliged to grant "discriminating protection for Indian industry" *combined with preference for British goods.* This imperial preference greatly hinders the industrial development of India, as pointed out in a memorandum by the Indian Merchants' Chamber of Bombay, as follows :

"The Agreement (based on imperial preference) will perpetuate and extend further the present dominant position of Britain in the trade of India. This is against the very economic axiom, that to be able to get the best advantage out of international trade,

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a country must needs have large trade relations with the largest possible number of countries as buyers and sellers,—in other words, the widest possible markets and the widest possible sources of supply. *Besides, the consequent strengthening of the economic domination of Britain will only serve to perpetuate and stiffen the political domination.*

"The Agreement initiates a policy of industrial co-operation between Britain and India, which will reduce India to the position of manufacturing semi-finished articles and the Indian tax-payer will be called upon to pay in order that the British manufacturers may have the benefit of turning such articles into finished products for the Indian Market.

"The Agreement, in increasing British imports into India and diverting some of our exports to Britain, will only help to tighten the stranglehold of British shipping to the detriment of our own.

"*The Agreement will seriously prejudice the growth of Indian industries in those articles in which British goods are to receive preference,* and to many a nascent industry in any of these articles, if at any time in future it proves its case for protection, protection will be given only on the basis of preference to British goods, as already done in the case of Steel and Textiles."

One of the greatest objections against the Imperial Preference Agreement, made between India and Great Britain is :

"*The Agreement is not based on the principle of reciprocity, because whereas the United Kingdom is likely to get a substantial benefit in the Indian market, India's advantage will be very little, if any at all.....*"

(The Indian Merchants' Chamber, Views of the Committee on the report of the Indian Delegation to the Imperial Economic Conference, Bombay, 1932, pp. 23-25).

Need of Fiscal Independence

Britain was able to impose imperial preference on India because of the subject condition of the latter and her consequent lack of fiscal independence. Such independence is, however, one of the fundamental attributes not only of complete political freedom and independence but even of what is generally understood by 'responsible government.' This was recognized more than fifteen years ago by the Joint Select Committee of both Houses of Parliament in their Report on the Government of India Bill of the time, dated November 17th, 1919, when they said in paragraph 33 :

"Nothing is more likely to endanger the good relations between India and Great Britain than a belief that India's fiscal policy is dictated from Whitehall, in the interests of the trade and commerce of Great Britain. That such a belief exists at the moment there can be no doubt. That there ought to be no room for it in the future is equally clear. Whatever be the rights of fiscal policy for India for the needs of her consumers as well as her manufacturers, it is quite clear that she should have the same liberty to consider her interests as Great Britain, Australia, New Zealand, Canada and South Africa."

Although this was written in 1919 and although ever since India has enjoyed some slight fiscal independence in practice and more on paper, the Bill for India's new constitution now before Parliament deprives her of even that apology for fiscal independence on the pretext of preventing commercial discrimination against Great Britain.

International Conference of Women at Istanbul

Stri-dharma writes :

Another great event in the sweeping tide of the great Women's Movement that embraces the women all the world over, has taken place in the International Conference of Women that was held at Istanbul. . . . Forty nations were represented at the Conference and the W. I. A. and A. I. W. C. were ably represented by Begum Hamid Ali and Begum Iqubalunissa Hussain, who tell us in glowing terms the great measure of unity of aim that is always conspicuous in the international meetings of women. Though they come from every country, and race and nation, though they speak different languages, hold different traditions and are, in all the circumstances of life, different from one another, yet, underlying all this, there is a unity of purpose, of aims and ideals that is like a strong chain binding them together in a strength that will grow invincible. The matter of the economic emancipation of women was in the forefront of the important subjects discussed by the Conference and it is justly the most important matter! Without economic independence for the women as a basis, all other openings and opportunities must remain abortive. Until women are able to maintain themselves without depending upon or being subordinate to anyone, they will not be in a position to avail themselves fully of all the opportunities that are open to them. We deplore the position of the women in countries where they are being driven back from their hard earned positions, but the tide of reaction will soon turn. The great help and encouragement that was given to the Conference by the Turkish Government is a mark of the tremendous changes that have taken place in the attitude of the oriental countries towards this subject. The Government went so far as to have special issue of stamps the proceeds of which were to be given to help finance this great event. Nowhere have such phenomenal changes taken place in the position of women as in Turkey. . . .

Since her return from Istanbul Begum Hamid Ali has spoken strongly against communal separate electorates. But the men folk of her community profess to be panic stricken at the very remote prospect of separate communal electorates being abolished (in the Greek Kalends) at the instance of

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the communalism-ridden Councils by order in council of His Majesty the King on the advice of his Ministers, the successors of those who approved of the Communal Decision, and who would be for 'a continuity of policy'!

Which of the two voices to believe—the he-voice or the she-voice?

A news-letter published in the dailies states:

The Turkish woman has had her triumph this week at the International Suffrage Congress held at Yildiz Palace. She called it her revenge. There, in the stately palace rooms where not fifteen years ago the Sultan's wives still moved drearily among the eunuchs, the modern freed and unveiled woman, deputy in the National Assembly, municipal councillor, feminist already in possession of the most advanced rights, held her head high before the delegates of thirty nations.

This twelfth congress called over two hundred and eighty women suffragists to Istanbul. One flew five days by the Graf Zeppelin from Brazil, the country which with Turkey has been the latest to grant full political equality to women. Others came from New Zealand, Australia, the United States, Germany, Rumania, Egypt in large delegations. For the first time India sent two representatives of Moslem women. A negro young woman from Jamaica brought a new note into the assembly. The Moslem women of Ceylon sent greetings through the Australian delegation, which passed by Colombo, expressing their hopes for the future of the women of the Orient. The British suffragists provided the president, Mrs. Corbett Ashby, and brought out Lady Astor, M.P., to be a centre of interest.

EASTERN WOMEN'S ROLE.

It was a congress in which Western women seemed to take a second place to Eastern women. India's two representatives Mme. Hussein and the Begum Hamid Ali, made many speeches. The negro woman of African origin from the former slave world of Jamaica astonished the assembly by the vigour of her intellectuality and her feminist optimism. New Oriental feminist associations were admitted to the International Suffrage Alliance—from Iran and from the Arabs of Damascus and Jerusalem and Syria and the Pan-Indian Conference.

It is well recognized that it is only certain Oriental counries which have yet emancipated their women. The Egyptian delegation insisted that it was to Kamal Ataturk, leader of Turkey, that the women of the East owed their advance. As the head of the Turkish Women's Union, Latife Bekir, pointed out, it was without a struggle that Turkish women had reached their full free position. It was simply conferred upon them in accordance with his long-held principles by Ataturk at the moment when he saw them mature for it.

DANGER OF POLYGAMY.

The Indian delegate, the Begum Hamid Ali, was insistent that polgamy was still a danger and that it was to it that the abasement of women in China, Japan, India, Afghanistan, Africa, Arabia was due. Much was being done even in India. Child marriages were being abandoned. But in general the whole of Eastern womanhood still lay under the oppressive regime of a degrading polygamy.

Worldwide Unemployment

There is worldwide unemployment—particularly among young persons. Owing to this fact the Governing Body of the International

The New Deal in Turkey—*Detroit News*.

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Labour Office at Geneva decided to place the question of unemployment among young people on the agenda of the nineteenth session of the International Labour Conference which met in that city in June last. The report drawn up by the Office for the Conference contains not only an account of the law and practice in the different countries and a list of points to serve as a basis for consulting the Governments, but also a second part consisting of proposals for international regulations in the form of a draft Recommendation, accompanied by a draft resolution. These points and proposals as well as the article by M. Henri Fuss, Chief of the Unemployment, Employment and Migration Section of the International Labour Office, published in the *International Labour Review* for May last, may not be of direct use for India. But they ought to be studied. Some general observations in M. Henri Fuss's article deserve attention. Says he:

> Unemployment among young people is a menace to the future of society. This is what gives it its especial seriousness. For the moment, the position of the head of a household who is out of work, and thus unable, in spite of the best intentions, to save his family from the hardships of poverty, is infinitely more painful; but it is not difficult to indicate the remedies for the more tragic consequences of his position. When people are out of work through no fault of their own, they have a right to claim from society some form of help, either insurance benefit or assistance, which will lighten the immediate and material burden of their poverty and will also, with an eye to the future, protect the health of their children from the lasting after-effects which poverty only too often entails.
>
> While young people who are unable to find work on reaching the age for admission to employment cannot do without material assistance, they are in even greater need of moral support. For them, the most serious result of unemployment is not physical privation, but the mental suffering it causes at an age when the character is being formed almost definitely for life.
>
> For all these young people alike—from the juvenile of 14 to the young adult of 25—it is the ordinary walks of life, which should have given them a cheerful welcome, that are closed to them by the gloomy barrier of unemployment. And what are their mental reactions likely to be? Will they rebel against the injustice of their fate? Only the best of them are likely to do so, those in whom a sense of human dignity is firmly implanted. And if their indignation is properly guided and enlightened it will lead them to claim social improvements and to secure the necessary reforms. But more often than not, as investigations show, young people who have been hard hit by unemployment are not galvanized into action, but are rather discouraged by the failure of life to keep its promises: they lose all will-power, all inclination to work, all sense of personal dig This is the social danger inherent in the unemp ment of young people, and it is this damage character that must be seriously resisted.
>
> Not only is the danger widespread, but it is vast dimensions. It is the future not of a f thousand, but of several million, young people wh is at stake.
>
> If so many workers are unemployed, is it because there is not a sufficient demand for product of their work? But effective demand im a readiness to spend. Ought not Governments to set an example, as some of them have real they should do, by following a policy of busi expansion, more especially by carrying out pu works on a large scale and incurring other expe ture of social value?
>
> Who will deny that expenditure calculated to the younger generations from the mental and m degradation to which prolonged unemployment exp them is of the utmost utility? The future humanity is at stake. By accepting the expendi necessary to deal with unemployment among yo people, the States will not only be protecting future of humanity, but will also be putting up effective reaction against certain factors in present depression, which have their origin in refusal to spend.

In India the only Government whi appears to have made some preliminar mentionable effort to investigate and tackle th problem, is the U. P. Provincial Government which appointed a Committee under the chai manship of Sir Tej Bahadur Sapru. Its repo is awaited.

Archæological Excavations

Acute and serious political and econom problems necessarily and naturally occupy th minds of the leaders of the Indian peopl But there should be some time and attentio and energy to spare for other importa matters, among which the subject of archæ logical excavations is one. It is greatly to b regretted that among M. L. A.s. very few any, besides Mr. Har Bilas Sarda of Ajme has taken interest in it.

The Sind Observer writes:

> A correspondent wrote in Thursday's "Sind Ob ver" saying that Government should not per private enterprise to undertake excavation work ancient sites in India as thereby invaluable trea will be lost to the country which cannot be replac The correspondent has in mind a certain profes called Mr. W. Norman Brown, President of School of Indian and Iranian Studies and Museum of Fine Arts in Boston, who has b granted by the Government of India a licence undertake archæological excavations of Chanhu-D in Sind.
>
> The Government of India has not money to sp on excavations; and in reply to questions in

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Assembly said that it would permit foreigners under a licence to undertake this work.

We suggest the Government should publish the conditions under which such excavations will be allowed to be carried, because there is a genuine fear, as expressed by our correspondent, that these art treasures of a bygone age would be taken away from this country to enrich the museums of other lands. Indian public opinion will not put up with it. Simla must insist on certain officers of archæological department being associated with these excavations and the treasures found must, as far as possible, be given over to Government, only the duplicates being permitted to be exported to other countries. It is not difficult to arrive at a workable understanding on a basis of mutual advantage. We are certain that Mr. Lalchand Navalrai will take up this question with the Government of India.

That "the Government of India has not money to spend on excavations" is a hollow excuse. It can spend crores on pet projects both civil and military, when imperial purposes have to be served, but cannot spare a few lakhs for purposes which it does not consider necessary. It is of the utmost importance that Indian should be able to discover and keep in India the materials for ancient Indian history and that Indian research workers and students should have these materials for study in India. For both these kinds of work Indians have proved their capacity. It is very discreditable for both the Government and people of India that foreigners are to do work and to have opportunities to which Indians have the first claim. The nationals and the Governments of other ancient countries in the world pay more attention to the discovery and preservation in the countries themselves of their ancient treasures. It is highly desirable that the Government of India, the provincial Governments, the Indian States, and the people of India should train young Indians for archæological work.

On this subject Mr. K. K. Laghate writes in the first number of *Science and Culture*, which we congratulate on the excellent start it has made:

By the Ancient Monuments Preservation (amendment) Act, XVIII of 1932, the Archaeological Department of the Government of India will now grant licences to private individuals or societies for excavation in 'Protected Areas.' Rules have been framed by the Governor-General-in-Council and published from Simla as Notification, Forest, No. F. 41-1|3 on the 13th of September, 1934, so that private bodies may now apply for the grant of licences for excavation work. The Government, however, must take sufficient precautions that licences are granted only to proper bodies, for, the havoc worked by dilettante archaeologist, in the nineteenth century in India and elsewhere is only too well known.

To make the system of private excavations a success it is a prime necessity that the country should be furnished with a sufficient number of trained men for conducting excavations. In India at present it is only the Archaeological department which possesses some men with training. One or two Universities, it is true, have at the head of their Departments of ancient Indian History, Professors who were once eminent officers of the Archaeological Department; but from the very nature of the case, they have in their present capacity to be content with teaching only theoretical archaeology to their students. The result is that while Western Universities frequently send archaeological expeditions to distant parts of the globe, our centres of education, while continuing to produce Indologists whose works win easy recognition, are not able to produce archaeologists qualified for fieldwork.

It is necessary therefore that for the proper working of the new rules, the Universities and other interested bodies should depute men for archaeological training and that the Government should train such men in their Archaeological Department. These men will then be able to guide private excavations as well as help the Universities in teaching practical archaeology It is then only that India will be able to derive any benefit out of the new rules, and our Universities to teach real archaeology to their students.

"Bengal Rivers and Their Training"

On the subject of the heading of this Note *The Modern Review* has published ere now both articles and editorial notes. It is an important one for Bengal and some other regions of India. But it has received very little attention from the Government and the people. In view of the introduction of the Bengal Development Bill in the Bengal Council, it has become also a timely topic. *Science and Culture*, which contains articles by such specialists as Dr. Megh Nad Saha, Mr. Ramaprasad Chanda and others and very interesting and informing notes intelligible even to non-scientific readers like ourselves, has done the right thing by publishing an article on "Bengal Rivers and Their Training" by Dr. N. K. Bose, M. Sc., Ph. D. (Gottingen) of the Panjab Irrigation Research Institute. Says he:

EXPERIMENTS FOR INDIA. CARRIED OUT IN FOREIGN LABORATORIES.

I found some of these laboratories doing experiments for India as well, of course, under commission from the construction engineering companies. In London experiments were being done on the model of a dam that was to be built across some rivers in Burma. Prof. Rehbock showed me some experiments which he had done on some railway bridge construction over rapid hill rivers in south Burma. Scattered experiments like these on Indian problems one could find being conducted in almost all the principal laboratories of Europe. *This shows that*

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construction engineers in India have acquired a faith in these experiments. Not only private contractors but Government departments in India are getting into the habit of seeking information from model experiments before they venture on to the actual constructional works. This very welcome advance has been noticeable for the last few years in the Punjab, Bombay and Sind, where researches on models are being carried on more or less systematically. The Punjab leads the way in this as here we find researches in fundamental problems apart from problems of immediate practical importance only are also being tackled. In this respect Bengal lags awfully behind, Bengal that requires laboratory experiments much more than any other province, Bengal that has got a vast network of rivers and canals that are more like natural waterways than artificial channels, Bengal that is visited almost every second year by devastating floods and epidemics.

Dr. Bose writes that a river training laboratory for Bengal can be started with a capital expenditure of two to three lakhs of rupees and a recurring expense of about fifty to seventy-five thousand rupees. That was Dr. Saha's estimate also. Cannot the Bengal Government establish such a laboratory?

"*Indigenous Peace, Liberty and Justice*"

Before sending his big handiwork, the Indian Constitution (and consternation) Bill, up to the House of Lords after making it as retrograde for India and profitable to Great Britain as he and his colleagues could, Sir Samuel Hoare uttered the following self-congratulatory words in the course of a speech in the House of Commons:

> "The Federation is a great conception, and we shall have shown to the world that we succeeded in a time of crisis in establishing in Asia a great territory of indigenous peace, liberty and justice."

What is *indigenous* peace, liberty and justice? Are there two species or varieties of peace, liberty and justice, indigenous and exotic? If so, Indians may console themselves with the thought that they have got such varieties of peace, liberty and justice as could grow in India, though these may be inferior to exotic varieties.

Peace in the sense of absence of war there is in India. But is that enough? Peace is valued because of the progress in enlightenment and the prosperity which are associated with it. But where is enlightenment and where prosperity? Not to speak of enlightenment, even "Literacy is rare outside urban areas, and even in these the number of literates bears but a small proportion to the total population," according to the Report of the Joint Committee on Indian Constitutional Reform, Vol. I. Part I, page 2. According to the Indian Census of 1921, the illiterates were 92.9 per cent of the population; according to the Census of 1931, they were 92 per cent. But even this slight progress of .9 per cent in ten years is illusory: for, whereas in 1921 the total number of illiterates was 29,34,31,580, in 1931 it was 32,16,28,003. For the state of greater literacy in India even so late as the early decades of the 19th century, the reader may consult Major B. D. Basu's *History of Education in India under the Rule of the East India Company*, second edition.

As regards prosperity, the Montagu-Chelmsford Report, signed by the then Secretary of State and the then Governor-General, states that "the immense masses of the people are poor, ignorant, and helpless far beyond the standard of Europe" (Section 132). The Joint Select Committee's Report also states that in India "the average standard of living is low and can scarcely be compared with that of the more backward countries of Europe." (Vol. I, Part I, page 2).

So, if India has got peace, it has been a sort of "peace at any price," speaking figuratively. But literally, at what price?

This miscalled 'indigenous' variety of peace is maintained by the army in India at a disastrous cost. Mr. George Lansbury writes in *Labour's Way with the Commonwealth*, p. 72:

> "In the Report of the Simon Commission, Sir Walter Layton points out that defence accounts for no less than 62½ per cent of the expenditure of the Government of India. This, he points out, is 'a higher proportion than in any other country in the world.'* It is slightly less now, but still appallingly high, and it should be noted that the military expenditure does not include expenditure on strategic railways, etc. The result, as Sir Walter Layton points out, is that 'other kinds of expenditure are low . . . . Many forms of Government service are very little developed.'*

How high, comparatively speaking, India's military expenditure is, will appear from the following note in *World Events* of America:

> Originating in the Japanese Finance Department and reprinted by the *Manchester* (England) *Guardian*, perhaps the world's most dependable newspaper, the percentages of funds going into armaments out of various national budgets, stand as follows:

* Cmd. 2569 of 1930, p. 216, para. 248.

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	1931-32	1932-33	1933-34	1934-35
Japan	34.65	36.71	42.50	46.62
France	22.85	23.35	21.67	21.57
Italy	27.20	26.29	22.76	21.29
U. S. A.	19.54	18.68	18.66	18.14
Britain	11.72	11.03	13.01	13.57
German	6.44	8.22	11.32	13.85

All these countries have to maintain, not their dependence, but their independence, and all except Germany have to defend and expand their empires.

The opposite of peace is war. For what reasons do those dislike war who dislike it? Because it leads to the death and disablement of numerous men, because it leads to destruction of property and plunder and makes and keeps nations poor in various ways, because it is a synonym for insecurity of life and property, and because it is the cause of much oppression of women. It is admitted that there has been no war in India for a long time. But for that reason, is India's death-roll from all causes higher than the death-rolls of countries in which there have been wars? Is there less disablement of body and mind? Let comparative statistics, period by period, be compiled.

In rural Bengal, where there are dacoities every month and week, is there complete security of life and property?

As regards poverty, is there less poverty in India which enjoys peace than in countries in which there have been wars in recent times?

As regards safety of the honour of women, particularly in rural parts, what evidence do the proceedings of the criminal courts and the police reports, incomplete records of crimes against women as they necessarily are, furnish?

One word more in conclusion about the establishment of peace.

Advocates of world peace among statesmen and among idealists who are not politicians have observed repeatedly that for the establishment of permanent peace among nations the reduction and limitation of armaments or even absolute disarmament is not sufficient—people will fight with primitive and crude weapons and with their teeth and fists and nails and feet if they want to; what is essentially necessary is the disarmament of the heart. That is to say, idealists want that the causes of jealousy, envy and hatred among nations should be progressively eliminated and friendly feelings and relations established among nation. Among the nationals of a country also, in order to prevent faction fights, communal clashes and riots and the like among them, the causes of jealousy, envy and hatred should be progressively eliminated and disarmament of the heart progressively effected thereby. But instead of aiming at and producing such a result, the India Bill, based on the Communal Decision to a great extent, will inevitably tend to foment jealousy, envy and hatred between Indian India and British India, and among provinces, linguistic areas, religious communities, castes, classes and sexes. That will not certainly make for peace. Many British politicians have spoken of securing India's goodwill as the best safe-guard for British commerce (and British predominance also !). But the India Bill has effectively destroyed all chances of Indo-British amicable feelings. Hence, it is an absurdity for any advocate of the India Bill to say that it has established peace.

After the establishment of *indigenous* peace comes the establishment of *indigenous* liberty. We have admitted that there is peace in the sense of absence of war. But we are afraid we cannot admit that Sir Samuel Hoare and his colleagues or their predecessors in office have established liberty in India. Or, leaving aside the past and the present, it cannot be admitted that when the Government of India Bill becomes the law of the land, it will establish *indigenous* liberty. But we fully admit that, though the *indigenes*, the natives of the soil, will not be made free citizens by it, it will confer liberty, freedom, autonomy on various exotics. The *indigenes*, the natives, will not enjoy freedom of movement, freedom of speech, freedom of the Press and freedom of association owing to the ordinary restrictive penal laws and the restrictive regulations, ordinances and ordinance-like laws. They will have no control over the Services, defence, foreign affairs, exchange, currency, finance, etc., and there will be no fiscal independence. They will not be free to promote their industries, commerce and shipping by adopting such measures as free countries have adopted and may adopt for the purpose.

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As regards liberty for the exotics, the new constitution gives greater liberty and powers to the future (British) Governor-General to do as he thinks fit than are enjoyed by the British Sovereign himself and by the Governor-Generals up to the present time. The Governor-General will have the power to promulgate ordinances at his discretion and make laws also at his discretion, to veto laws passed by the legislature and to suspend at his discretion part of the constitution, or the whole of it. He will enjoy various direct and indirect powers to promote British interests. Needless to say that, as head of the Government of India, he will have direct or indirect control over all those departments over which, as enumerated above, the *indigenes*, the children of the soil, will not have any control. The Governors of the Provinces will have autonomy in the Provinces, only to a smaller extent than the Governor-General in all-India affairs. The Service men will also be freer than even now. As regards non-official Britishers and other Europeans making money in India, they will be as free as in their native lands and in addition will enjoy advantages in this country which the children of the soil ought to enjoy everywhere in their countries but which the children of the Indian soil will not enjoy in India.

The establishment of justice has now to be considered.

The India Bill is based on injustice and is an embodiment of injustice. It denies freedom to India and closes all the constitutional avenues to freedom. It provides no means and methods whereby Indians themselves can achieve self-rule without having to fall on their knees and supplicating the British Parliament every time for even every petty "boon". It treats the people of India as not only not a nation but even as not having made any progress towards nationhood, and therefore gives practically permanent recognition to as many separate interests as the officials could think of and creates divisions where they did not and do not exist. It proceeds on the assumption that no group cares or should care for the interests of any other group and that no person belonging to a particular community, class, etc., should represent any other community, class, etc. It has done great harm to minorities in general by tending to alienate the majority from them and by telling the majority, as it were, that they were not responsible for the welfare of the minorities—for have not the latter got their own exclusive representatives to look after their interests and, above all, is not the Governor and are not the great British people present to prevent the majority from crushing them ?

It is not possible to point out in detail all the other unjust provisions of the Bill. We shall briefly enumerate a few.

1. It is unjust to British India by giving it less representatives than it is entitled to on the basis of population, not to speak of education, public spirit, etc.

2. It does injustice to the people of the Indian States by totally ignoring them.

3. It is very unjust to the Hindus, as it gives them less representation than they are entitled to on the basis of population—not to speak of their education, public spirit, business enterprise, etc.—and reduces them, the majority, to the position of a minority.

4. It gives the nominated representatives of the rulers of the Indian States power over British India affairs without giving British India representatives any power over the internal affairs of the States.

5. It vivisects the Hindu community and divides it into the two groups of the "caste" Hindus and the "depressed" caste Hindus. There are "untouchables" "depressed" classes among Christians, Muhammadans and Sikhs also, but the Bill has a tender spot in its "heart" only for the Hindu community, and therefore vivisects it alone.

6. The European sojourners of India are not permanent inhabitants of the country and yet they have been given the vote, though Indians resident in the British Dominions and Colonies have not generally got the franchise.

7. Assuming that the Europeans are entitled to representation, they have been given far larger representation than they are entitled to on the population or any other basis.

8. Though the Muhammadans are not quite one-fourth of the population of British India, yet they have been given one-third of the total British India seats in the Federal Legislature.

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9. The most populous province and the more populous provinces of British India have been given a smaller number of representatives in the Federal Legislature in order to give excessive representation to some less populous provinces.

10. The Muhammadan minorities in the U. P., Madras, Bihar, Bombay, C. P. & Berar, and Orissa have been given 'weightage' in the Councils, but the Hindu minorities in Bengal and the Panjab have not been shown the same consideration. On the contrary, the Hindus in Bengal have been given a much smaller number of representatives than they would be entitled to on the basis of population. The Hindu minorities in Sind and N.-W. F. Province, it is true, have been given some 'weightage,' but the populations concerned being very small, this is no compensation for the great injustice done to Hindus everywhere else.

11. In the Provinces where Christians have been given separate representation, it is disproportionately large.

"The Self-sacrifice of Many British Public Men"

On the 4th of June last Sir Samuel Hoare, referring to the Simon Commission, spoke as follows in the House of Commons :

> "Since then there had been no halt and no remission in our labours. Twenty-five thousand pages of report, 4,000 pages of Hansard, 600 speeches by Mr. Butler and myself, 15,50,000 words publicly spoken, written and reported bear witness to the toil and trouble behind today's debate.
>
> "I hope our Indian friends will note the devotion of the Imperial Parliament to Indian affairs—particularly the self-sacrifice of many British public men of all parties who, following the example of Sir John Simon and his colleagues seven and a half years ago, sacrificed private avocations, convenience and time in this Herculean task of building a constitution for India."

Though we are not among the Indian friends of Sir Samuel Hoare, we *have* noted the devotion of the Imperial Parliament to Indian affairs and also the self-sacrifice of many British public men.

We propose a few amendments, though they are sure to be rejected by Sir Samuel Hoare and the British Parliament.

After "labours" *add*, "for the promotion of British interests."

After "toil and trouble" *add*, ",for the stabilization of British political and economic supremacy in India,".

After "Indian affairs" *add*, "in the interest of Great Britain."

After "self-sacrifice" *add*, "for their own country."

After "a constitution for India" *add*, "in which every imaginable British interest has been safe-guarded by every means which British ingenuity could device."

It is to be noted that, though Sir Samuel Hoare uses the expression "Imperial Parliament" to denote the British Parliament, no part of the British Empire outside the United Kingdom is represented in it.

Deshbandhu Chittaranjan Das Memorial

Deshbandhu Chittaranjan Das will live in the memory of his countrymen and in history by what he sacrificed and what he did for the motherland. Yet a memorial was needed to remind passers-by of what he was and who he was. Therefore, it is a matter for satisfaction that the Committee which undertook to erect a memorial on the spot where his mortal remains were cremated, with Mr. Santosh Kumar Basu, ex-Mayor of Calcutta, as its secretary, has succeeded in accomplishing this self-imposed patriotic task. On the 16th of June last the memorial was consecrated at a meeting presided over by Sir Nil Ratan Sircar. Suitable speeches were delivered and offerings of flowers made. Many messages were received from far and near. Rabindranath Tagore sent the following :

> স্বদেশের যে ধূলিরে শেষ স্পর্শ দিয়ে গেলে তুমি
> বক্ষের অঞ্চল পাতে সেথায় তোমার জন্মভূমি।
> দেশের বন্দনা বাজে শব্দহীন পাষাণের গীতে—
> এসো দেহহীন স্মৃতি মৃত্যুহীন প্রেমের বেদীতে ॥
>
> ১৬ জুন ১৯৩৫ রবীন্দ্রনাথ ঠাকুর

> Thy motherland spreads the veil from her breast
> on this dust
> where thy body left its last touch.
> Thy country's invocation is chanted in these silent stones
> for thy bodiless presence to take its seat here
> on the altar of deathless love.
>
> 16-6-'35.
>
> RABINDRANATH TAGORE.

Surendranath Kar, the Architect

This memorial has been constructed according to the design of Sj. Surendranath Kar, vice-principal of the Kala-bhavan (Art

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School) at Santiniketan. The Montessori School at Rajghat, Benares, built according to the plans of the same architect, is a thing of beauty, which we saw with joy during our last visit to Benares. It is a pleasure to note that his genius as an architect is receiving recognition from many quarters. His services have been requisitioned for designing the Theosophical Society's Annie Besant Memorial School at Madras, the Rishi Valley School, and the museum of the All-India Industries Association at Wardha. Mahatma Gandhi requested him to draw the plans for the last-named proposed building. It may be added that he is the architect of all the notable edifices at Santiniketan.

Bonfire of Obscene Books at New York

New York.

A fire burned gaily in the furnaces of Police Headquarters here, but the fuel was not of the usual sort. The flames were fed by more than 25,000 books, pictures, and plates, valued at approximately $500,000 considered obscene by courts and police officers.

The burning of the material constituted the climax to a seven-months' drive made by police of this city against the traffic in obscene literature in the course of which time Police Commissioner Valentine urged a boycott by the public of such literature. Many persons were convicted of selling such proscribed matter, and a large amount of confiscated material collected in the offices of the property clerk at Police Headquarters.

In recent years and months there has been a dangerously large output of obscene and otherwise objectionable literature in Bengal. If they could be collected and burnt, it would be a great service rendered to the cause of social purity and morality.

Mr. Bhulabhai Desai and the Indian States' People

Poona, June 23.

A meeting of the working committee of the States People's Conference, Mr. Amritlal Thakkar presiding, adopted a resolution today, condemning the speech delivered by Mr. Bhulabhai Desai, on June 10, before the Bar Association of Mysore, in which he is alleged to have stated that States Subjects should not look for assistance to British Indians and that the Congress should pursue a policy of non-interference towards States affairs; as also to the advice stated to have been tendered by Mr. Desai to the Princes to the effect that the words "States subjects" should altogether be deleted from the India Bill. This attitude, it was added, was contrary to the Congress policy and detrimental to the interests of States subjects.—Associated Press.

It is not possible for us to say authoritatively or definitely what is the Congress policy with regard to the Indian States and their subjects. But as the people of the States are Indians and particularly as the States are being included in Federated India, no Indian and no organized body of Indians should be indifferent to the welfare of the people of the States. Whatever the British Government may think and do, the people of a country and of every part of a country count most of all and first. For, there are many States which are without emperors, kings or princes; but is there any inhabited region of the earth which counts as a State or part of a State which has not its people?

Every dependent people, every people in trouble, look for assistance even from strangers and foreigners. Do not we Indians appreciate even the verbal sympathy of the Americans, the Chinese,—not to speak of more substantial proofs of friendliness? History records some instances of *foreign* peoples helping other peoples struggling to be free. The people of the Indian States and the people of British India are one people. Should we not feel for and help one another? As for the advice or suggestion that the Princes should try to get the words "States subjects" deleted from the India Bill, it cannot but be condemned by reasonable men. The British Parliament may do anything to please the Princes so that they may walk into the British parlour. But whether the people of the States be mentioned in any important or unimportant document or not, they will remain a reality. And it would be the part of both wisdom and gratitude on the part of the Princes to recognize their existence and confer on them all the rights of citizenship.

The Gujarat Congress Socialist Conference also, held last month at Ahmedabad, has passed a resolution "condemning the apathetic attitude of the Congress regarding the Indian States."

Dr. Stanley Jones on an "Alternative to Communism"

Dr. Stanley Jones is not a communist—he is a Christian preacher. He writes in *Christ and Communism*:

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Through the rifts in the clouds of controversy we see the fact of a new order emerging, different and challenging to the whole basis of present-day civilization.

In spite of the clouds we can see that they (the Russians) are making amazing progress; for instance, their literacy has gone up from thirty-five per cent in 1913 to eighty-five per cent today, instead of 3,500,000 pupils in 1912, there are now over 25,000,000 pupils and students; the circulation of daily papers is twelve times what it was in the Czarist days. They have risen from the eighth nation in total industrial production in 1927 to second today. Only the United States now surpasses them in total industrial production. And they have accomplished this in five years.

The total output of Soviet products, excluding the agricultural, is 334 times what it was in 1914. They are in the process of creating in Moscow what will be the tallest and perhaps the most imposing building in the world, the parliamentary building and memorial to Lenin—symbol of the fact that they expect to surpass all the material and cultural achievements of the rest of the world.

I am persuaded that the Russian experiment is going to help—and I was about to say to *force*—Christianity to rediscover the meaning of the kingdom of God upon earth. If it does it will mean such a mighty revival of the Christian spirit that it will transform the earth. Someone has said that: "Russia may yet prove itself the matrix of such a rebirth of the Christian spirit as may give a new leadership to the civilized world."

For, mind you, Christianity will fit better into a co-operative order than into a competitive one. It is not at home in an order where the weakest go to the wall and the devil takes the hindmost. In such a society Christianity is gasping for breath. It is not its native air. But its genius would flower in a co-operative order, for there love and good will and sharing, which are of the very essence of Christianity, would be at home.

We, who are neither Christians nor Communists, do not oppose the most idealistic interpretation possible being given to ancient faiths, if that helps humanity to march forward. But whether historians will accept such interpretations is another matter. But we agree that, if anything is criticized, opposed and sought to be destroyed, something *practically* better must be offered instead.

Islam and Muhammadanism

A similar comment would occur to many on reading Mr. Wahed Husain's article on Islam in the present issue of this Review. He appears to draw a distinction between Islam and Muhammadanism. If the distinction be correctly drawn, it is to be hoped that Mr. Wahed Husain's community will make an earnest effort to live up to the ideals of Islam.

"Congress and Indian States' Subjects"

We readily publish the following letter from Babu Rajendra Prasad, President of the Indian National Congress, which reached us from Karachi on the 27th of June last:

> My attention has been drawn to a note under the heading "Congress and Indian States' Subjects," published in Modern Review for May, 1935 at page 626. It gives a wrong impression of what took place at the meeting of the All-India Congress Committee at Jubbalpur. Mr. Gadgil moved a resolution on the subject. Lal Awadhesh Pratap Singh speaking on the resolution charged the Congress with bad faith towards the States' subjects alleging that the States' subjects had made sacrifices during the Civil Disobedience movement at the instance of the Congress which had gone back on its assurances to them. This view was contested by other speakers. Sardar Vallabbhai Patel and Pandit Govind Vallabh Pant also spoke repudiating the charges made by Lal Awadhesh Pratap Singh. Mr. K. M. Munshi moved an amendment to the original resolution and Mr. Gadgil in accepting the amendment repudiated the insinuations of Lal Awadhesh Pratap Singh and thereafter all opposition having been withdrawn, the amended resolution was accepted by the House unanimously without any voting.
>
> I hope you will see how the paragraph in question does injustice not only to some of the persons named therein but also to the House as a whole and will be good enough to correct it.

The note in the May number of *The Modern Review* which Babu Rajendra Prasad contradicts was compiled from a press message in the dailies. It was a statement of facts as published in them, without any comment of ours. We are glad Babu Rajendra Prasad has corrected it.

Some Gujarat Congress Socialist Conference Resolutions

A resolution passed at last month's Ahmedabad session of the Gujarat Congress Socialist Conference urged "all anti-imperialist forces in the country to make concerted attempts with a view to make the working of new constitution impossible."

> AHMEDABAD, June 24.
>
> A heated discussion took place yesterday at the Gujarat Socialist Conference over a resolution stating that the programme of the Village Industries Association would not solve the problem of farmers. The opponents to the resolution urged that there should be no opposition to Mr. Gandhi, who had won the greatest confidence of farmers. The resolution was carried by a majority.

But one would prefer to know what constructive efforts or plans, better than

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Mahatma Gandhi's programme, the Gujarat Congress Socialists can show.

The Servants of India Society

The record of the political, social, educational and economic work done by the Servants of India Society during its last thirty years' existence is one which the members of the Society can look back upon without disappointment and without feeling discouraged and depressed. True, Dominion status, which is the political goal of the Society (but not ours), has not come, nor does it promise to come within any measurable distance of time. But the Society has all along made earnest efforts in the "constitutional" way to reach the goal. The advocates of methods which officials consider unconstitutional have not also been able to reach their goal. Both constitutionalists and "unconstitutionalists" can at present only criticize official acts, measures, proposals, Bills, etc. The Liberals, to which political party the Society belongs, do this work of criticism as thoroughly as Congressmen—perhaps sometimes they do it better and with more information. So far at any rate as the most important Bill at present before the public is concerned, we mean the India Bill, no newspaper that we have seen has criticized it more thoroughly, persistently and after more serious study than *The Servant of India*, the organ of the Society. We were inclined to give it the first place in this matter, but as we do not see all Indian papers and as it is better to be guilty of understatement than of overstatment, we have said what we have said.

But whatever may be said of the political activities and achievements of the Society, in the fields of social, economic and educational endeavour it can show results on which it can be congratulated.

"End of Constitutionalism"

This is the heading of a leading article in *The Servant of India* of June 20, 1935. Our readers need not be reminded that it is an organ of the Liberals—the "Moderates," as it is the fashion for their political opponents to call them. It observes in the course of this article :

> "Indians must realize therefore that this is a transitional scheme of reforms, but a final one. All the defects that it will now contain will be petrified and will remain in perpetuity. All the autocracy that we now wink at and that is now in a somewhat fluid condition will freeze and will be wholly irremovable—except at the will of the autocrats themselves. There is no chance of improvement being brought about by constitutional action alone—even in the distant future. This is the plain truth of the matter, and many patriotic Indians feel that the constitution, instead of being the dawn of a new era, is the first crack of doom. It is certainly the doom of constitutionalism. . . .
>
> "It is a pious hope that India will be able to realize her destiny through this constitution. The only hope lies in the possibility that the very safeguards contained in it will hasten its destruction."

Our contemporary seems to us to be undue optimistic when it says that "autocracy may be removable at the will of the "autocrats themselves." The autocrats are the Governor-General and the Governors. But they did not draft the Bill, nor are they passing it. Of course, some of them may have been behind the scenes. But what they have not made they cannot undo.

The Quetta Earthquake

The earthquake at Quetta is an appalling disaster unparalleled in Indian history. We feel for the dead and wounded and disabled and all the survivors who are sorrow-stricken for their near and dear ones, the widows and the orphans and all others who have become helpless or are in distress. Everything possible ought to be done for the relief of their distress. We have full faith in Babu Rajendra Prasad's capacity to administer relief of all kinds which may be necessary. He should be provided with all the resources in men and money which he requires. Other leading relief-workers and organizations which have undertaken to help the sufferers should receive similar assistance.

The Government of India and other Governments are entitled to credit for what they have done and have been doing for the reconstruction of Quetta and the villages in its vicinity, and for the salvage of life and property. But it was a mistake to prevent even the most trustworthy *bona fide* non-official relief-workers with the greatest earthquake relief experience from entering Quetta. The Government, it is true, possesses great resources in men and money, but these

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cannot be and have not been all available for work in Quetta. Had they been available the Viceroy would not have felt it necessary to ask for contributions to the Viceroy's Fund. We are sure more could have been done in every direction, if selected non-official workers had been allowed to enter Quetta and do relief work there. The reasons assigned in the Government communique for preventing the admission of non-official workers are only plausible but cannot stand scrutiny. As Quetta has been practically evacuated and most of the survivors have gone or been sent away from it, it is unnecessary to examine these official reasons now. But this must be said that the Government, which has again and again laid stress on non-official co-operation, has on this occasion lost a great opportunity of having the same without even asking for it.

The Statesman, which professes on many occasions to speak for the official and non-official European community, has recently criticized the Congress leaders for delay in offering help, etc. It is unnecessary to answer its criticism. It knows what splendid work non-official agencies did in Bihar after the earthquake there. Is it glad that the Congress will not have the credit of doing any such thing in Quetta? Has the green-eyed monster been at work anywhere?

Lord Zetland's "Understanding"

In moving the second reading of the India Bill in the House of Lords Lord Zetland, the new Secretary of State for India, said that he had accepted his new office on the understanding that he would not try to modify the Communal Decision, which he had previously characterized as cruel and harsh on Bengal. This has led *The Indian Social Reformer* to observe:

> How far such an understanding is compatible with British standards of political morality, we do not wish to discuss. We would only remark that it is something of a shock to see a British nobleman of high character, much respected for his intellectual calibre, agreeing to compromise with his conscience on a point affecting the contentment and well-being of millions of people whose affairs he administered some years ago. His lordship said that he would try to persuade the Bengal communities to come to an understanding. It is good of him, but what of the equally bad, if not worse, parts of the Award relating to other provinces?

Lord Zetland on Bowing to the Will of the Majority

In the same speech, moving the second reading of the Bill, he said that, though he had vigorously criticized one aspect of the Communal Decision and had proposed a different (and a more just) distribution of seats in Bengal at a meeting of the Joint Select Committee, he had not been able to convince the majority of the Committee. Hence, he must bow to the will of the majority! So, it is the majority of the Joint Select Committee or of the British M. P.s, who know next to nothing about Bengal and India and who will not suffer even a pin-prick from the Communal Decision—it is their will to which Lord Zetland must bow! He is not to pay any attention to the just complaints of those who are to be the sufferers. He is not to bow to the will of the vast majority of politically-minded Indians.

And why? Though he does not say so in so many words, he seems to attach great importance to a recent speech of Sir Mirza Ismail, Dewan of Mysore, in the course of which the latter said that, though the Bill was unsatisfactory, he was in favour of accepting and working it. From this his lordship concludes that a change had come over Indian opinion since the Bill passed the House of Commons! Even if Sir Mirza had considered the Bill satisfactory, which he did not, he does not possess any representative capacity, nor did he claim to speak on behalf of either the people of Indian India or of British India. Drowning men, it is said, catch at a straw. But Lord Zetland was not in the position of a drowning man. He is a high officer of the British Government and can afford to ignore real Indian public opinion. Why then did he say what was incorrect, drawing a conclusion from data from which it could not be drawn?

Lord Zetland's Unjustifiable Criticism of the Labour Party

In the same speech to which we have already referred twice Lord Zetland said that

> "he did not understand the basis of the charge that the Bill did not contain the means for the realization of Dominion status. The Labour Party's proposal submitted to the Select Committee was similar to that contained in the Bill, although it went a good deal further."

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Now, the question here is, not whether the Labour Party's proposal contained the means for the realization of Dominion status, but whether the British Government's Bill before Parliament contains such means. Every one knows that it does not. If it did, the sponsors of the Bill would not have fought shy of even mentioning the words "Dominion status" anywhere in the Bill. So, even assuming that the Labour Party's proposal did not contain the means for the realization of Dominion status, that would not prove that the British Government's Bill did contain such means, as clearly it does not. But as a matter of fact the Labour Party did want legislation providing such means. The draft report, submitted by Major Attlee, Labour member of the Joint Select Committee, to that Committee, contains the following passage in paragraph 3 :

> "After having heard and considered the whole of the evidence and discussions on this Joint Select Committee, we have come to the conclusion that the principle on which the new Constitution for India should be founded is the right of the Indian peoples to full self-government and self-determination, and should have as its aim the establishing of India at the earliest possible moment as an equal partner with the other members of the British Commonwealth of Nations. We hold that the new Constitution should contain within itself provisions for its own development and that such safeguards as are necessary should be in the interests of India and that the Reserved Powers should not be such as to prejudice the advance of India, through the new Constitution, to full responsibility for her own government. We are convinced that this policy is the only one that is consistent with the pledges that have been given to India, and that nothing short of that will ensure the continuance of India as a willing and contented partner in the British Commonwealth of Nations."

This passage in Major Attlee's draft is followed by a consideration of the problem before the Joint Select Committee and a statement of "the goal of British policy in India," *viz.*, "That goal is nothing less than Dominion Status" and then in paragraph 6 by a recapitulation of all "the most material" pledges given to India by the British Sovereign, Premier and Parliament. Paragraph 10 contains the passage printed below.

> "We, therefore, consider that this country is bound to implement this pledge of honour, and to that end we desire that the new Constitution should state beyond all cavil that it is the intention of this country to grant full Dominion Status to India within a measurable period of years, and that the Constitution itself should contain possibilities of expansion and development which may, without further Act of Parliament, realize this objective."

So, *pace* Lord Zetland, the Labour Party's proposal was not similar to the official Bill, but was dissimilar and wanted to provide means for the attainment of Dominion status.

Unlawful Possession of Arms by Europeans and Indians

The Chief Presidency Magistrate of Calcutta recently disposed of a case in which a European was charged with smuggling two revolvers into India, keeping them in his possession and selling one of them to another European. The punishment inflicted on the offender was a fine of Rs. 300, in default 4 months' simple imprisonment. If the offender had been an Indian, he would have been, almost certainly, punished with 3 or 4 years' rigorous imprisonment. This is not a mere conjecture. During the last few years such sentences have actually been passed on Indians for similar offences. European and Indian offenders should be dealt with in the same way. There is no proof that unlicensed arms smuggled, possessed or sold by Indians alone are used for committing dacoities and acts of terrorism and those by Europeans are used for maintaining "law and order" and stimulating loyalty to His Majesty King George V.

A Caste-breakers' Directory

The "Jat-Pat-Torak Mandal" of Lahore is an organization for the breaking down of the barriers of caste and promoting intercaste dining and intercaste marriage. It wants to publish a Directory containing the names and addresses of actual and would-be caste-breakers.

> Printed forms for the aforesaid purpose may be had gratis from the Secretary, Jat Pat Torak Mandal, Lahore.

The Calcutta Geographical Society

> The Calcutta Geographical Society, inaugurated in July, 1933, by a small band of workers, has been founded with the object of supplying the need of a central organization for the increase and spread of geographical culture in Bengal.
>
> In the second year of its inauguration it has before it a heavy programme of useful work, e.g. organizing of geographical lectures and exhibitions, publication of a journal, encouragement of geographical research and travel and the convening of a geographical conference.

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Members' annual subscription is Rs. 3, admission fee is Re. 1. Forms of applications may be obtained from the Honorary Secretary, Calcutta Geographical Society, Geology Department, Presidency College, Calcutta.

We hope the Society will try to encourage the study of commercial geography and publish a handbook of commercial geography in Bengali (as it has its office in the chief city of Bengal). It should also encourage and help its members to travel in unknown and unfamiliar regions and teach them how to collect scientific data and materials of various kinds. When shall we have a magazine like the *National Geographic Magazine* of America ?

Power Given to Dominions by Westminster Statute

The following important item of news has appeared in the daily press :

The Judicial Committee of the Privy Council has delivered a judgment, the effects of which will be far-reaching in the evolution of the British Empire. The Lord Chancellor, delivering the unanimous judgment of the Council, declared that, after the passing of the Statute of Westminster, the Irish Free State Legislature could legally abrogate the Treaty. The effect of this judgment was to declare that the Irish Free State Legislature was as sovereign as the British Parliament in determining their relations to Britain or other countries by legislation. The question arose upon an appeal from the decision of the Supreme Court of the Free State. It was taken along with a similar appeal from Canada. The Committee first took up the point whether the Parliament of the Irish Free State had power to pass a law—which it had done—abolishing the right of appeal from all courts in Southern Ireland to the King in Council, and whether the Canadian Parliament had power to pass a law abolishing rights of appeal in criminal matters.

Lord Sankey said, before the passing of the Statute of Westminster it was not competent for the Irish Free State Parliament to pass an Act abrogating the Treaty, because the Colonial Laws Validity Act forbade a Dominion Legislature to pass a law repugnant to an Imperial Act. The effect of the Statute of Westminster was to remove the fetter which lay upon the Irish Free State Legislature by reason of the Colonial Laws Validity Act. That Legislature could now pass Acts repugnant to an Imperial Act and in the case under consideration they had availed themselves of that power.

It is because of the bestowal of this power on the Dominions by the Westminster Statute that the British Parliament has practically repudiated the British pledges relating to Dominion status for India.

Fresh Restrictions on Chittagong Hindu Youth

Chittagong, June 26.

The District Magistrate has promulgated the following orders for the purpose of preventing communication with absconders, under the Bengal Suppression of Terrorist Outrages Rules:

All holders of identity cards issued under the Rules shall not leave the district of Chittagong for any destination in Burma without the written permission of the District Magistrate.

All Hindu youths between the ages of 15 and 25, entering Chittagong district from Burma, shall report their arrival as follows:

In the case of youths arriving by sea at the Chittagong Port, to the Superintendent of Police in person at his office within 12 hours of landing from any vessel.

In the case of youths arriving overland via Cox's Bazar, to the Sub-Inspector of Police, Cox's Bazar, in person within 24 hours of entering the Cox's Bazar Sub-division.

In the case of youths proceeding from Burma to Chittagong district via Calcutta, to the Superintendent of Police in writing within 24 hours of entering the district and in person within 12 hours of entering Chittagong town.

The identity card holders are Hindu 'bhadralok' youths aged between 12 and 25 years.—(A. P.)

Possession of Proscribed Publications

There have been some cases of persons being punished more or less severely for the offence of possessing proscribed publications. Some of the judgments of lower courts in such cases have been reversed by higher courts on appeal.

In the interests of those who do not want to keep proscribed publications which find their way into their houses without their asking for them or which have been proscribed after they acquired them by purchase, a complete and up-to-date official list of such publications should be available to the public and periodical supplements to this list should be published.

We feel it to be our duty to convey a word of warning to our young men and women and boys and girls. We have been reliably informed that agents provocateurs gain the confidence of unsuspecting patriotically-minded youth and supply them with proscribed literature. The latter should take particular care not to accept such things from anybody or keep them in their possession. Otherwise they run the risk of being prosecuted and punished.

Quetta Earthquake and Alleged Objectionable Journalistic Criticism

The Free Press Journal and the *Bombay Standard* of Bombay and a Lahore paper and also the *Daily Tej* and the *Quomi Gazette* of Delhi have been penalized for publishing

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alleged incriminating criticism of Government orders and doings relating to Quetta after the earthquake.

Defaming India Through Films

Through the efforts of Mr. Subhas Chandra Bose, Dr. Ankelsaria and others the Press and public of India have come to know how some foreign film manufacturers defame India through films and lower our country in the eyes of foreigners. These scoundrels cunningly omit the objectionable portions of the films when they are exhibited in India but show them in foreign countries. Since their low tricks have been detected, all films produced by these wicked manufacturers should be banned by Indian Cinema houses and Indian Cinema-goers.

Enquiry into Operation of Repressive Laws in Bengal

The Government refused permission to the Committee appointed by the Congress party of the Legislative Assembly to inquire into the operation of repressive laws in Bengal, to publish its report on the alleged ground that it would be one-sided. Evidently therefore to make it both-sided Mr. Mohanlal Saxena, M.L.A., requested the Chief Secretary to the Government of Bengal to co-operate with the Committee. That high officer is reported to have written to Mr. Saxena expressing his inability to offer any co-operation to the Committee. Quite natural. Official reports alone are always axiomatically both-sided, and it is sheer presumption on the part of a non-official committee to try to make its report two-sided like official ones. Besides, Mr. Saxena ought to have known that it is for officials to commandeer non-official co-operation, it is not for non-officials to pray for official co-operation.

Paper Tariff

Protection should be given to only those kinds of paper which are manufactured in India. The protection now given only tends to increase the profits of the existing mills in India. It has not led to increased development of the paper industry in the country. The strongest objection to it is that it serves as a tax on newspapers and books. For, books also in this country, particularly text-books prescribed for schools, have to be moderately priced and should therefore be printed on the cheaper varieties of paper. But as those varieties of cheap paper which can be used for book printing come from foreign countries and have to pay a high duty, they become costly. Hence the protection now given acts as a tax on the dissemination of knowledge.

Communal Harmony in Great Britain

London, June 10.

Noisy protests against the conferment of the freedom of the city on Mr. J. A. Lyons, Prime Minister of Australia, on the ground that he was a Roman Catholic, were made at the ceremony in Ussher Hall, Edinburgh.

Large crowds gathered outside the hall and greeted all entering with cries of "no popery." The proceedings were interrupted inside by male and female members of the Protestant Action Society. The noise was so great that the Lord Provost, Sir William Thomson, sat down and the organist played amid shouts of "we are a loyal people," "down with the Papists." The police twice ejected a number of demonstrators.

The Lord Provost apologized for the unseemly conduct of a few citizens who did not represent the solid opinion of the right people of Edinburgh.

The other recipients of the freedom were Lord Tweedsmuir (John Buchan), Governor-General-elect of Canada, who was given a particularly hearty reception and the Maharaja of Patiala who was absent through illness.—(Reuter.)

Abolition of Slavery in Abyssinia

The news of the abolition of slavery in Abyssinia will give satisfaction to all lovers of humanity and advocates of fundamental human rights.

Addis Ababa.

Abyssinia, the last great country in the world to retain slavery, has now decided to abolish it.

The Emperor, before leaving for Hasar, signed a decree which equalises land taxation and frees all serfs from compulsory labour.

The decree has been published officially, and is the most important legislation ever enacted in modern Ethiopia.

Ras Tafari had previously promised the League of Nations at Geneva that he would abolish slavery. He returned to Addis Ababa—but retained the slaves in his palace.

Sarala Devi Chowdhurani on the Duties of Muslims

Panditani Sarala Devi Chowdhurani presided over a meeting of Muslim women at Sakhawat Memorial Girls' School held on the 14th June last under the auspices of the Jamat-ul-Banat in celebration of the birthday anniversary of the prophet of the Muslims. She said in the course of her speech :

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"If I were a cultured Muslim in India I would consider as my noblest duty to form a Sisterhood of women to save Islamic culture from deterioration in India by denouncing forcible conversion and wiping out the blot of abduction and rape of women of alien faith by so-called Muslims from the face of Islam."

Continuing, the speaker said :

"With the falling down of barriers of rivalry and with the disclosing of the true inner shape of their respective faiths by the exponents of both religions, the intolerance that separated the Muslims from the Hindu is bound to die a natural death. I, a Hindu, born and bred up in its highest lore and traditions, after a study of a learned Muslim's interpretation of the cultural side of Islam, am ready to cry from the house tops—"if this is Islam then every thinking Muslim among you is a Hindu."

Proceeding, she said :

"May the cultured women of the present day Muslim world revive the grandeur of Islam by resuscitating the discarded portions of the Sharia once more by seeking knowledge and education from far and near, by studying God's creation at large and by sympathy and tolerance. Let them follow in the footsteps of those Ulemas—the truly learned in the faith—who in the glorious days of Islam when the injunctions of the Quran were not dead letters, in accordance with those very injunctions kept down the fanatic element, discouraged forcible conversion or persecution for religious opinion and kept the spirit of Islam alive in a thousand ways.

"If I were a Muslim I would rescue Islam from the narrow and hide-bound state it has been allowed to fall into and not admit the shadow of any self-seeking man between my mind and God. I would treasure in my heart the teachings of the Quran that Allah has no favourite other than those, whoever and wherever they may be, who keep his laws. As a true Muslim I would reiterate that ecclesiasticism is an enemy to human progress and therefore opposed to true religion, of which the aim is shown in the Quran to be the progress and liberation of humanity. By accepting the fact of Allah's Universal sovereignty and the complementary fact of Universal Brotherhood of men I would exercise tolerance towards those of a different faith whom it has been the will of Allah to lead to the same goal by different routes. Not only as a true Muslim, if I were one, but as a true Hindu also, which I am, I would subscribe to all the thoughts quoted above from the Quran."

Triumphal Progress of Indian Hockey Team in Australia and New Zealand

By their superb playing in numerous matches in Australia aud New Zealand in which they won the game the Indian hockey team has once again proved that in hockey the Indians are supreme.

Prolongation of Life of Bengal Legislative Council

The Bengal Legislative Council had long ago lost what little representative character it had at the time of its election. It has been given a further lease of life for one year more—perhaps to prove to what greater extent it can be unrepresentative of Bengal. If it be not granted another extension, it will enjoy a life of seven years in all. Those M. L. C.s who draw fat travelling and halting allowances are lucky. But far luckier are the Ministers.

Non-Muhammadans in State-employ Under Akbar

We are indebted to Mr. N. D. Nadkarni of Karwar, Bombay Presidency, for the following extracts from Sir W. W. Hunter's "Indian Mussalmans," 1872, pp. 152-3 :

> "For this decay [of the Musalmans under British rule] we [Britishers] are not entirely to blame. The Musalmans can no longer, with due regard to the rights of the Hindus, enjoy their former monopoly of Government employ. This ancient source of wealth is dried up, and the Muhammadans must take their chance under a Government which knows no distinction of colour [!] or creed. As haughty and careless conquerors of India, they managed the subordinate administration by the Hindus, but they kept all the higher appointments in their own hands. For example, even after the enlightened reforms of Akbar, the distribution of the great offices of State stood thus:—Among the twelve highest appointments, with the title* of Commander of more than Five Thousand Horse, not one was a Hindu.† In the succeeding grades, with the title of Commander of from Five Thousand to Five Hundred Horse, out of 252 officers, only 31 were Hindus under Akbar. In the second next reign, out of 609 Commanders of these grades, only 110 were Hindus; and even among the lowest grades of the higher appointments, out of 163 Commanders of from Five Hundred to Two Hundred Horse, only 26 were Hindus.
>
> "It would be unreasonable for the Muhammadans to expect any such monopoly of offices under the English Government."

Further on (pp. 159-161) the same author observes :

> "The Muhammadan aristocracy, in short, were conquerors, and claimed as such the monopoly of Government. Occasionally a Hindu‡ financier, and

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* *Mansab.* See a very interesting but all too brief Pamphlet by Prof. Blochman, 'The Hindu Rajas under the Mughul Government.' Calcutta, 1871.

† Under the reign of Shahjahan. It should be remembered that these Military Titles were held by the officers of the Civil Administration.

‡ "Whenever they did, great was the discontent among the Musalmans. In the two best known cases, that of Raja Todar Mall, the Financier, and Raja Man Singh, the General, formal deputations of remonstrance were sent to Court. In the case of Man Singh, some of the Muhammadan Generals refused to serve under him in the Expedition against Rana Pratab. I have already given the statistics of the Hindus who rose to conspicuous offices under the least bigoted of the Musalman monarchs."

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more seldom a Hindu general, came to the surface, but the conspicuousness of such instances is the best proof of their rarity."

Inauguration of American Library Association

The American Library Association of India was inaugurated at a meeting of American-returned Indians held at the residence of Mr. and Mrs. Hari G. Govil, at 54, Chowringhee, Calcutta, on Saturday, June 8 last.

Mr. Govil said:—

"Our immediate object is to open Reading rooms and Social centres starting with one in Calcutta. It is hoped that similar centres will be established in other important cities of India by our America-returned countrymen."

Prof. Benoy Kumar Sarkar of Calcutta University in a very illuminating address referred to the American influence already operating in India in various phases of our life—educational, economic and cultural and the Indian influences moulding American life from the very beginning and particularly since the visit of Swami Vivekanand.

Muslim and Hindu Representation in Bengal

The Mussalman writes :

Hindu Bengal seems to be more communally-minded than the Hindus of any other province and even the Bengal Provincial Congress Committee, which should be a national body, appears to be of the same character. As the reader is aware, it is the deliberate decision of the Indian National Congress neither to accept nor to reject the Communal Award. But the Executive Committee of the Bengal Provincial Congress Committee is reported to have flouted the opinion of the parent body by passing a resolution rejecting the Award, *evidently because under the Award the Mussalmans will have a larger proportion of seats in the Bengal Council than what they have at present, though that proportion is much below their numerical strength.* This the communalist Hindus cannot tolerate. Unfortunately, the Executive Committee of the Bengal Congress Committee seems to be manned by such Hindus. But still the Mussalmans are communalists and the Hindus are all nationalists!

Not being Congressmen we cannot definitely say why the Bengal Provincial Congress Committee has rejected the Communal Decision. But it would have been better, if, instead of merely indulging in the guess expressed in the words we have italicized above, *The Mussalman* had brought forward some evidence in support of its opinion.

We will only state a fact here. Before the Allahabad Unity Conference met in that city, there was a meeting of Hindus at Birla Park in Calcutta under the presidency of Pandit Madan Mohan Malaviya in which it was agreed that the Hindus would be in favour of both Muhammadans and Hindus (and others entitled to "general" seats) having representation proportionate to their numerical strength on the understanding that both the communities would make a joint endeavour to reduce the number of the highly excessive number of seats allotted in Bengal to the Europeans. But there was no response from the Muhammadan community to the need for such a joint endeavour.

If the Mussalmans in Bengal have got a smaller number of seats than they are entitled to on the basis of population, the Hindus also wherever they are in a majority, have got less seats than they are entitled to on a population basis—with this difference that the Hindus in Hindu-majority provinces have got a smaller number of seats than they can claim on the basis of population, because they have been deprived of some seats to give weightage to the Muhammadan minority communities there, whereas in the Muhammadan-majority province of Bengal, the Muhammadans have got less seats than they can get on the basis of their numerical strength, not because the Hindu minority community has got any weightage at the expense of the Muhammadans, but because an excessive number of seats has been given to the Europeans at the expense of both Hindus and Muhammadans—more at the expense of the Hindus than at the expense of the Muhammadans.

Hence the Hindus of Bengal have a two-fold grievance : (1) They as a minority community do not get any weightage (this they have not asked for) ; (2) they do not get even the number of seats which they are entitled to on the population basis (this number they do want).

It is not necessary for us to pronounce an opinion on the technical charge that the Bengal Provincial Congress Committee has flouted the opinion of the "parent body," as the Committee can take care of itself if it chooses.

We do not know whether the Bengal Hindus appear to others than the Muhammadans to be more communally-minded than

". . . . . On Todar Mall's appointment as Chancellor of the Empire, the Musalman princes sent a deputation to remonstrate. 'Who manages your properties and grants of land?' replied the Emperor. 'Our Hindu agents,' they answered. 'Very good,' said Akbar; 'allow me also to appoint a Hindu to manage my estates'."

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the Hindus of other provinces. But it is a fact that the Communal Decision combined with the Poona Pact has operated more harshly on the Bengal Hindus than those of any other province, and probably therefore the Bengal Hindus have protested more strongly (though not at all sufficiently strongly) against the Communal Decision than the Hindus of other provinces.

Elective System to be Abolished in Fiji

Allahabad, June 1.

The Indian Association at Fiji has wired the A. I. C. C. Office that the Fiji Legislature has adopted a motion advocating immediate change to representation by nomination abolishing the existing franchise enjoyed by the Indians. The Association has approached the Colonial Office for protection. The Acting Governor of Fiji is awaiting the instructions for extending the life of the Council which is due to expire. Fiji Indians are perturbed at this new danger and appeal to India to intervene and safeguard the community. Three Europeans supported the motion, three Europeans opposed it and the Fijians were neutral.—*United Press.*

The Indians of Fiji have submitted a memorandum to the Governor strongly opposing the proposal. This Memorandum says in part:

"Our experience and knowledge of the type of Indians nominated by the Government to fill the position in different local bodies and in the legislative council of this colony in the past, give a strong reason to believe that the people nominated by the Government will be on the whole the people who will be acquiescent to legislative and executive measures irrespective of whether they will be in the interest or against the interest of the community."

We are opposed to the system of nomination in Fiji as elsewhere.

The Bombay Matriculation Syllabus

In an Associated Press message relating to the new matriculation syllabus of the Bombay University, mathematics, we find, will be one of the subjects of examination. And this subject will include Algebra and Geometry only. Why is not Arithmetic included? Is it because the Bombay Matriculation candidates acquire a complete knowledge of Arithmatic some years before they reach the matriculation class?

We also note that candidates will have to pass the examination in "one of the Modern Indian Languages, namely, Marathi, Gujarati, Kannada, Sindhi, Urdu and Hindi, with texts." Bengali is not included. It may be that that is because Bengali is not the mother-tongue or the vernacular of any area included in the Bombay Presidency. But that, we believe, is the case with Urdu and Hindi, too. No doubt, Urdu and Hindi are used by many persons in the Bombay Presidency as their vernacular. But so is Bengali. It should be superfluous to point out that the place of Bengali literature among the vernacular literatures of India is not inferior to that of any other. The Calcutta University examines candidates in many modern Indian languages which are not among the vernaculars of Bengal and Assam.

Educational Films in the Bombay Presidency

We learn from *The Guardian* of Madras that a deputation of the Motion Picture Society of India saw Dewan Bahadur S. T. Kambli, Minister for Education with the Government of Bombay, in connection with the question of the introduction of educational pictures in the Bombay Presidency. The following suggestions were placed before the Minister:

That greater use of the motion picture be made by Government in teaching through the existing Visual Education Department of Government;

that Government should give a monetary grant for the production of educational pictures suitable for school-going children and adults;

that a rebate be granted to cinema theatres from the entertainment tax collections to the extent of educational pictures shown;

that the Motion Picture Society of India should be given representation on the Board of Film Censors; and

that no fees be charged by the Board of Film Censors for examining educational pictures.

Finally the society placed their services at the disposal of Government in the matter of training teachers in handling the apparatus, etc. The president of the society also explained the activities of the society to the Minister.

Other provinces should follow the example of Bombay.

Clean Films for China

The Chinese National Film Society for Education which was started in 1932 by prominent Chinese scientists and artists, is at present fully equipped for its constructive work of Chinese social uplift. It considers the censoring of foreign films as its prime work and aims in eventually helping to reconstruct Chinese national life through the medium of the cinema.

In an open letter addressed to the film producers and which was published in the International Review of Educational Pictures, the Society protested strongly against the screening of films which deal with adultery and theft: "This type of film is harmful to the Chinese. It represents life under false and

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immoral aspects, which are largely responsible for the crime so rampant in our country."

The Society has strongly urged such films be banned from the country as they are injurious to youth. The question is one that has been seriously taken up. There is little doubt of the success of this movement as the Society is also incorporated on the Film Board of Censors. It is reassuring and encouraging to those responsible for the Clean Film Movement that they are not alone in the great work to which they have set their hand.—*Herald* quoted by *The Guardian*.

India, too, requires only clean films.

Port Trusts in India

The Committee of the Indian Merchants' Chamber of Bombay have, in a letter to the Commerce Department of the Government of India, expressed the opinion that the chairman and the majority of the members of the boards of port trusts should be Indians. This is undoubtedly a correct view.

Mr. L. R. Tairsee of Bombay had wanted to introduce a Bill in the Bombay Council for the purpose of securing the appointment of an Indian chairman. But the Governor-General has disallowed the Bill. We are not surprised. Of course, an Indian chairman is not of much use, if the majority of members are not Indians. But still it would be some gain to have an Indian as chairman.

Hindu-Buddhist Solidarity in Burma

The fifth session of the Burma Provincial Hindu Sabha, held at Rangoon last month under the presidentship of U. Thein Maung, M.L.A., a Burmese Buddhist, marks a distinct stage in the progress of Hindu-Buddhist solidarity in Burma. Among other resolutions it passed one forming a committee to take steps to legalize conjugal unions between Burman Buddhist women and Hindus and to protect the interests of children born of such unions, and to draft a bill for that purpose to be moved in the legislature. By another resolution a committee was formed particularly to promote better feelings in religious matters between the Buddhists and the Hindus. The President, in his concluding remarks, said: "By this Conference the Hindu community is wedded to the Burmans."

Tea propaganda Harmful

We are wholly against the direct and indirect propaganda which is being vigorously carried on to make the masses adopt tea as a daily beverage. The masses are sunk in dire poverty. If they have a pice to spare, they should spend it on a little more rice or bread or *dal* or vegetables and fruits or milk, but not on tea, which is not a food and which, to put it negatively, does not promote health.

Nationalist Muslims Favour Retention of Clause 299

Mr. Md. Azhar, Secretary, "Anti-Separate-Electorate League," has issued a statement to the Press which begins:

"The Nationalist Muslims of Bengal strongly protest against the recent move of some reactionary Muslims who in spite of the constant demand of the Muslim masses for joint electorate are now pressing for the retention of separate-electorate clause in the forthcoming India Bill, which will blight for ever the chances of India's attaining Purna Swaraj. We emphatically declare that, with the exception of a few aristocratic and capitalist Muslims, the entire Shia Muslims and the majority of the Sunni Muslims are in favour of joint electorate, and they unanimously support clause 299 of the India Bill 1935, by which separate electorate for minorities can at any time after the passing of the Act be abolished by an order-in-council either pursuant to resolutions passed by a majority in the Council of any Provincial Legislature or after consultation with them."

Civil Disobedience No Disqualification For Lawyers

BOMBAY, June 28.

The Advocate-General's petition on behalf of the Bombay Government to the Privy Council against the order of the Bombay High Court declining to take action against three Bombay lawyers has been dismissed.

It will be recalled that the Bombay Government filed a petition to the High Court to debar these lawyers from practising on the ground that they took part in the last Civil Disobedience movement which the High Court rejected.—*United Press*.

Kenya Marketing Bill

The Kenya Marketing Bill is being introduced on the pretext of promoting the interests of the African natives, whose interests have been effectively secured by robbing them of their lands, by their exploitation by the white settlers and by the many serious disabilities imposed on them. Why not restore their lands first and put an end to their exploitation and disabilities before indulging in the cant of furthering native interests? In spite of the safeguards, the Bill will make it easy to give the monopoly of purchasing native produce to European firms and injure Indian traders in other ways without doing any good to the native Africans.

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THE MODERN REVIEW

(A Monthly Review and Miscellany)

EDITED BY

RAMANANDA CHATTERJEE

VOL. LVII. NUMBERS 1 TO 6
JANUARY TO JUNE
1935

THE MODERN REVIEW OFFICE
120-2, UPPER CIRCULAR ROAD,
CALCUTTA

Annual Subscription in India Rs. 8-8; Foreign Rs. 11-8.

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ADDENDUM AND CORRIGENDUM

The Modern Review for May, 1935 :

P. 615, col. 2, l. 7, after the words "challenged the", add the words, "right of the".

The Modern Review for June, 1935 :

P. 718, col. 2, l. 12, after the words "Dominion Status", add the words, "except as a step towards full freedom and independence".

P. 743, col, 2, l. 4 from the bottom, *for* "Barcelona. Spain", *read* "Madrid, Spain".

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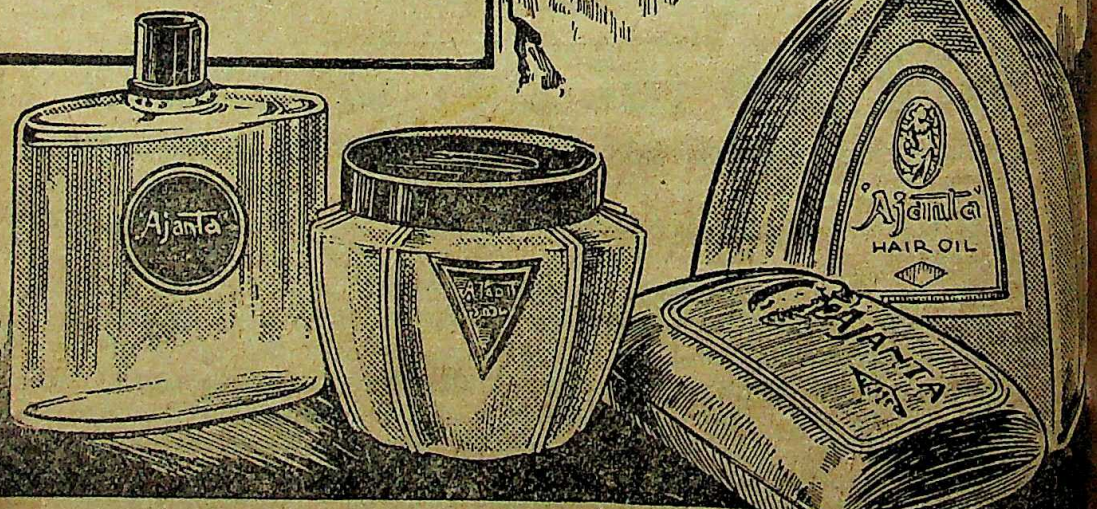

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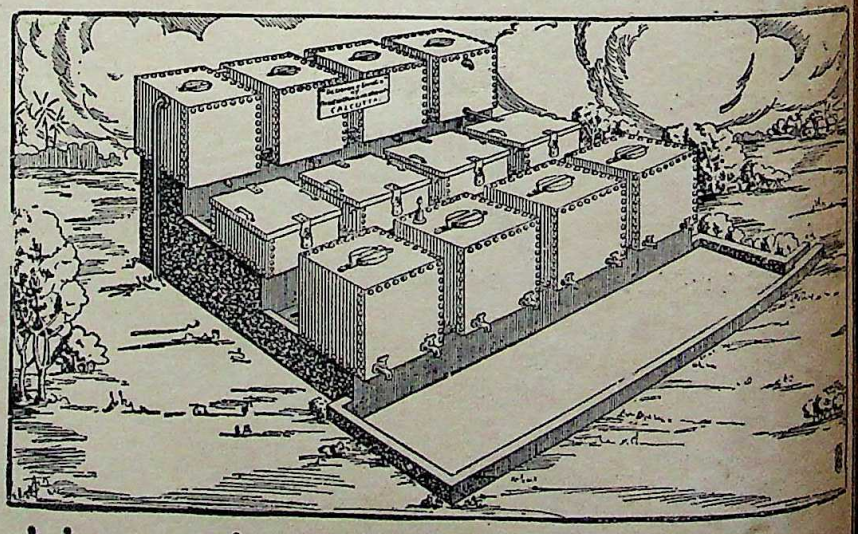

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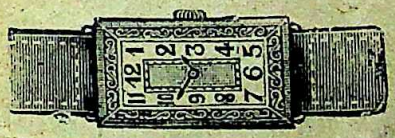

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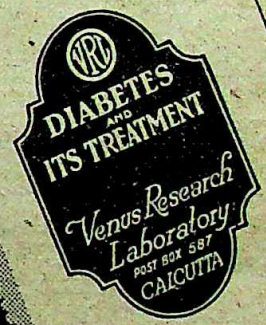

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DID YOU EVER TAKE AN *INTERNAL* BATH?

By M. PHILIP STEPHENSON

This may seem a strange question. You bathe daily for external cleanliness. How bad you feel if you do not take your daily bath for a few days! Every day poisonous wastes accumulate in the body and must be expelled to keep it healthy. Only a small quantity of body's waste is eliminated through the skin pores which get clogged up if not washed daily.

But if you want to magnify your energy, sharpen your brain to razor edge, put a glorious sparkle in your eye, and to pull yourself up to a health level where you can glory in vitality you should not overlook the most vital factor of internal cleanliness.

WHAT IS AN INTERNAL BATH?

Some understand an internal bath to be an enema. Others take it to be some new fangled laxative. Both are wrong. A real, genuine, true internal bath is no more like an enema than a kite is like an airplane. The only similarity is the employment of water in each case.

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Here is why: the intestinal tract is the waste canal of the body. Due to our soft foods, lack of vigorous exercise and highly artificial civilization, a large percentage of persons suffer from intestinal stasis (delay). The passage of waste is entirely too slow. Result: Germs and poison breed in this waste and enter the blood through the blood vessels in the intestinal walls.

These poisons are extremely insidious and are an important contributing cause to the headaches, skin blemishes, fatigue, mental sluggishness, susceptibility to colds and countless other ills, also in the cause of premature old age, rheumatism, high blood pressure, and many serious maladies. Thus it is imperative that your system be free of these poisons, and internal bathing is an effective means. In fifteen minutes it flushes the intestinal tract of impurities—quick hygienic action. And each treatment tends to strengthen the intestinal muscles so the passage of waste is hastened.

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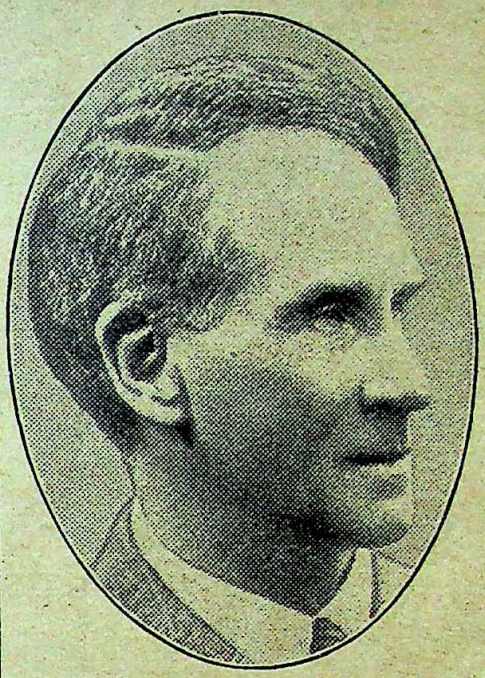

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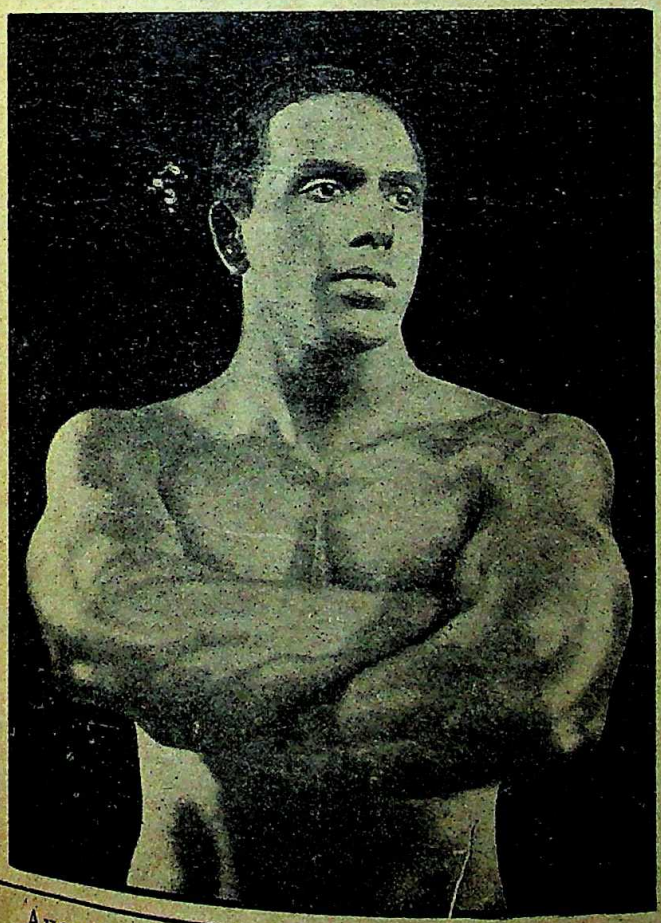

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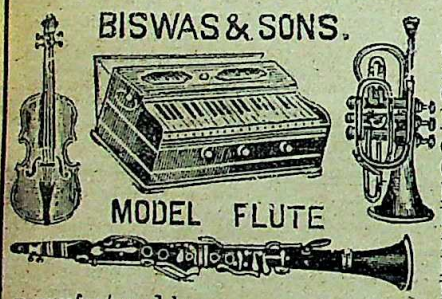

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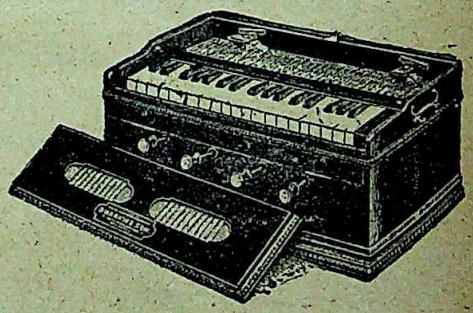

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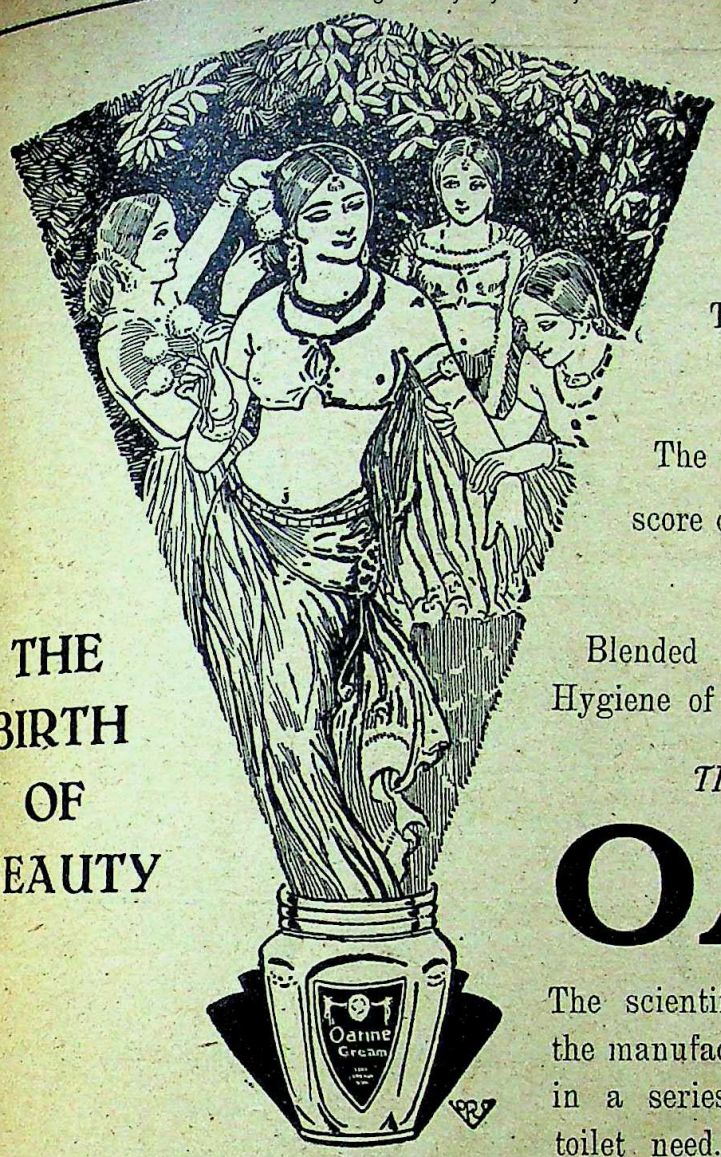

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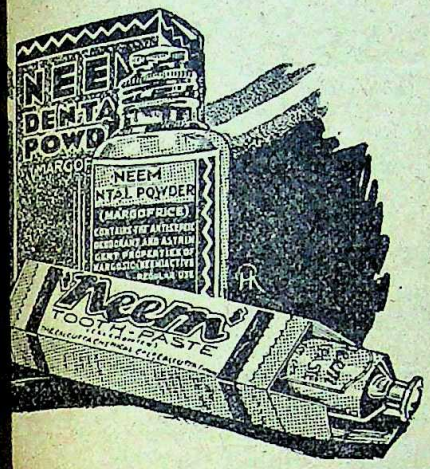

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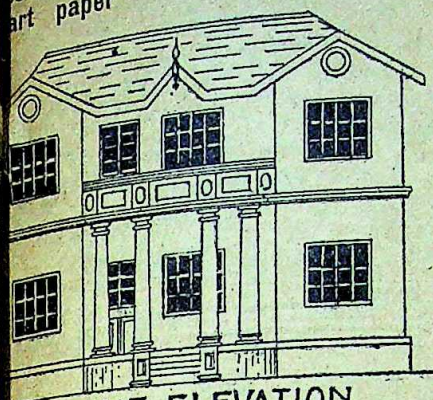

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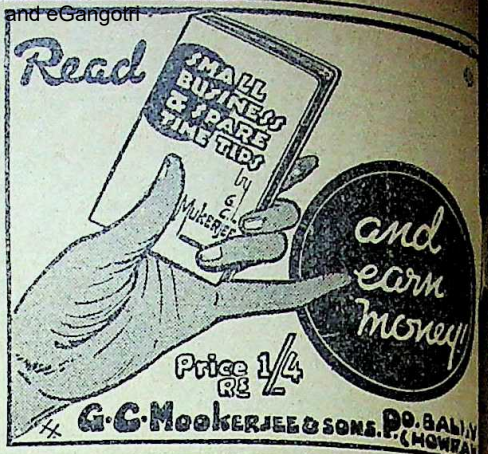

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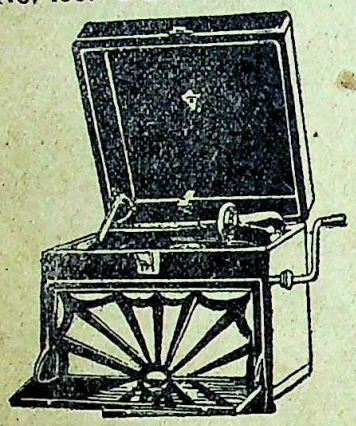

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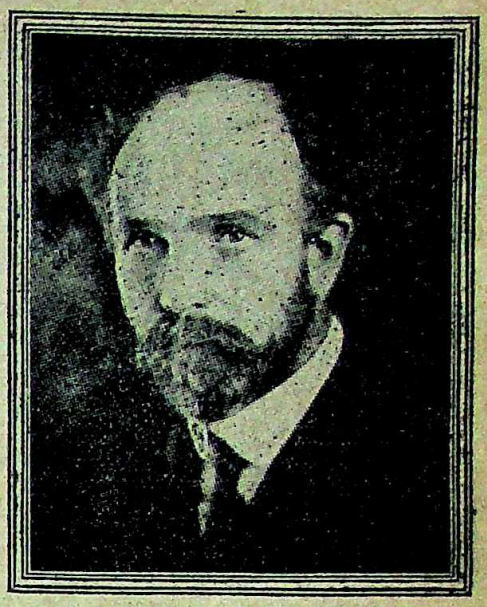

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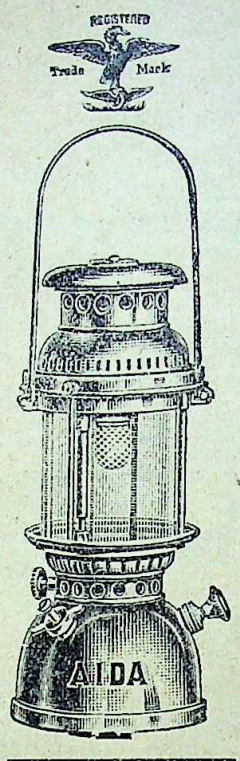

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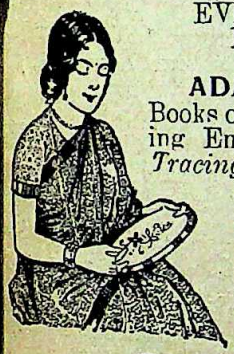

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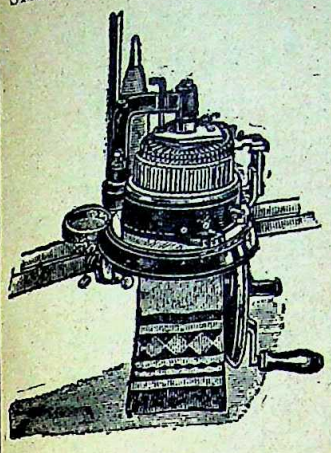

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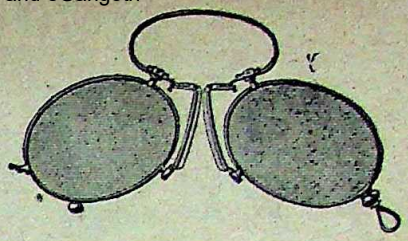

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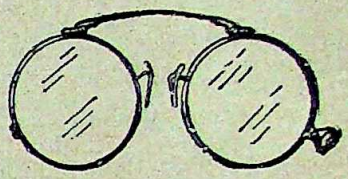

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THE MODERN REVIEW

AUGUST 1935

VOL. LVIII., No. 2 WHOLE No. 344

THE CAR-FESTIVAL

BY RABINDRANATH TAGORE

The Car-festival is nigh.
The King and the Queen leave the palace to attend it.
Horses come out of stables, and elephants.
Peacock-cars move in lines, and in lines march lancers and guards.
Servants troop behind.

There's only one lone man who does not stir—
The man who gathers twigs for the palace broom-sticks.
The steward takes pity and asks him,
"Come, if you would join us."
The man replies humbly, "It won't be possible, Sir."

The King learns that all are coming save that poor wretch.
"Pick him up, too"—he graciously orders his minister.
His hut is on the highway.
"Come along to see the idol", says the minister as his elephant reaches the hut.

With folded hands the man submits—
"A long trip and arduous, my lord.
Have I the strength to creep up to the portal of the God?"
"Fear not," assures the minister, "You will follow the King."
Said the man: "Goodness gracious! Is the King's way my way?"
Says the minister, "Is it your evil fate to miss the festival?"
"Certainly not, my lord," is the humble reply.
"The Lord himself comes in his car to my door."
The minister laughs and says: "I do not see the track of his wheels here."

The poor man said: "His car leaves no mark behind."
"Tell me why," asks the minister.
"For his car is the flower car of paradise," said the miserable creature.
"Can you show it to me?" asks the minister.
The man points to a couple of sun-flowers blooming on either side of his door.

(Translated from Bengali by Hrisikesh Bhattacharya.)

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INDIAN SOLUTION OF THE PRESENT-DAY LIFE PROBLEMS

By GANGA PRASAD SHARMA

WHEN man having discovered his innate greatness took the first step on the thorny path of progress—that was the birthday of civilization. They were the pioneers of civilization—these great pilgrims who in search of immortality made that first move, transcending the world of death. These self-elected homeless ones had no standby except their unconquerable quest for the great Unknown, the ever illusive Unfamiliar. The pathway that was made by their footsteps became the everlasting road for humanity—their song the invocation-Hymn for mankind.

This path to greatness is eternally beset with obstacles ; nevertheless for the wakened soul its lure is inescapable. So humanity from age to age has trod this thorny path to greatness, bearing fire-flood in its bosom and singing Avas to its tormenting torture. History is proud to bear testimony to this devastating fire, which is the life-breath of poetry and art, and is the subject of analysis of Science and Philosophy. The fearless momentum of these mobile pioneers was in no way arrested by the death-din of the seething sea of the world. They moved on—their heart full of the Joy of motion—these unconquerable pilgrims undaunted by the hampers of the so-called Real and throwing away with both hands, as they progressed, all outward possessions. At long last, one day having attained their goal, they discovered their joy and their plenty in the midst of tribulation and became blessed and glorified. This divine delight of Majesty barred their return to this petty world of littleness, having carried them beyond the careful calculations of profit and loss of petty commercialism. For such a being is no longer a labourite or a merchant, a ruler or a ruled and is above and beyond the path of possession, having become a true *Sharman*, a real Brahmana, self-less and desireless. Now his delight is in giving, not grasping. By the touch of this Superman's feet the dust of our earth becomes sanctified and heaven descends here below. The flowers of the devotion-offerings of all men in all ages and climes are gathered at his feet and their high heads are bowed down in mute wonderment. This achievement is the goal of civilization and the bed-rock-stone of humanity. Such an exalted one lives from moment to moment crushing obstacles and conquering self. Apparent loss and humiliation on this path are the possessions and ornaments of civilized humanity. He who will not tread this path of pain is little-minded—he is an un-Aryan. Civilization has no claim on him. For, man is essentially the worshipper of that ineffable light of the Greatest of the Great, which shines for ever in the snow-white mountain top, in the greenary of the forest beyond the desert paths of life.

The growth and decay of civilization is not the gain or loss of external possessions but of internal wealth. That civilization is more advanced which has more accentuated the greatness and responsibility of human life and it may be said without fear of challenge that in the absence of such accentuation, civilization loses its glory.

Human life is full and whole, only when there is harmony between the internal and the external. It is indispensable however that for the expansion of life the external should be controlled by the internal. By over-emphasis on the external, modern civilization discloses in every way the poverty of man and it is impossible at the present day to ignore this patent poverty ; the more we try to hide it from ourselves its self-revelation becomes the more patent. The delirium that is manifest in human nature by the combination of domination and wealth has atrophied the beneficent activities of the human heart and is making the manifestation everywhere of bestiality possible. The light of true humanity is daily becoming dimmer in

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the dust of the external. One may almost hear the faint wail of the human soul crushed under the weight of matter, but alas ! the ear that can discern the sound and the heart that could feel for it are seldom to be met with. By reason of the constriction of idealism, due to pressure of material things there is visible in every department of life shameful poverty and destitution. That way leads to the downfall of humanity. This is the maddening path of dalliance. Walking on this path the civilized nations of the past one by one went down into the dark pit of decadence. In this age of the golden calf, greatness of man having become dependent on wealth, its acquisition and accumulation absorb all the powers of man, involving the waste of manhood so that the external may be conquered. To augment the might of the almighty dollar, man has reduced his own dignity to the vanishing point. 'Nothing is unfair in war' has become the guiding principle in the battle of life in this twentieth century. This false principle, while it has enriched man externally, has made him equally poor, if not poorer in matters of the mind. The lamp which Providence with His own hand had lighted in the jewel chamber of the heart of man is about to go out for lack of oil. Throughout the world a destructive *Abhichar*-sacrifice is going on for inglorious success. 'Hanker after external aggrandisement and reck not whether or not manhood suffers extinction thereby'—this is today the motto of the worshippers of success.

Over justice, morality, religion, humanity—over all these, in present-day civilization sits as conqueror grim necessity. Want—Want—that is the one note sounded everywhere—in religion, in the State, in Society and in the family. This necessity is blind and is regardless of everything else ; for, from its point of view, such regard would be utter futility. From the centre of this civilization from where this destructive utilitarianism has been preached, from that Christian Europe its religious Teacher feeling himself overwhelmed by the pressure of externals prayed one day in moving tones "Lord save me from my wants".

The Saviour of those who in exchange of true manhood are daily becoming bloated like the adipose-tissued by expropriation of the whole world by force or fraud or guile—their Saviour enjoined on his followers, 'Sell all you have and follow me'. Present-day civilization does not want character but efficiency. A great western thinker has said in sorrow of this negative efficiency and greed, "For efficiency we have neglected character, for the almighty dollar we are destroying men". All the higher things by accepting which human civilization has progressed from its very dawn, are today slighted and rejected by the haughty insolence of this evil efficiency. All the principles which had been discovered by careful analysis of the Philosophy of life are rejected in the name of progress as unworthy superstitions. But if we will look impartially at the different departments of this vocal and mobile civilization we can easily detect that the ebb has already overtaken its rushing tide and that its momentum has slowed down and a lassitude has set in by the process of reaction. The brilliant illumination which seemed to adorn it at the start is already fading away and the death-dance of dark despair is being played around it and the wheels of the victorious car of material civilization which guided by greed and drawn by desire and hate as a team of horses was hurtling along on the face of the earth, crushing humanity by its blind and noisy fury, are about to be submerged under the accumulated weight of the curses of oppressed humanity. The true technique and the sacred goal of life have both been shamefully topsyturvied and the sweetness and harmony of existence are overpowered by the shameless greed of enjoyment. Truly, humanity today is maddened and distracted by mutual competition and conflict and the poisonous seeds of death are entering into it through the loopholes of this madness and division.

The possesseive instinct is rapidly leading the so-called civilized man from logic to force and from civilization to barbarity. Truly the difference between the civilized man of today and the savage of the forest lies generally in his disguise and unessential externals and as things are tending even this small difference also will soon disappear. Like brute beasts fighting for putrifying carcasses in charnel houses, men are fighting each other on the face of the earth

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for the means of enjoyment. And like jackals and dogs intent on the mastication of dry bones drenched with their own blood, men are engaged in a similar pastime of bone-mastication. The body has become the grave of the soul and the spirit is covered over with the refuse of matter. The internal is twisted by the weight of the external and human conscience is overpowered into everlasting swoon by the cudgellings of bestiality and the larger interests are neglected for the sake of petty ones—in a word the human soul is in a death-swoon,—in a hate-tossed sea of flesh. To hide shameful internal poverty the thoughtless rich of today have accumulated a huge procession of possessions. But our civilization though externally agile, is suffering from extreme internal paralysis. The great Poet of the East has cried shame on this lifeless magnificence—"Where life is wanting, trappings are but signs of shame". If you look at humanity from the bare point of view of manhood, setting aside these useless extravagances you cannot but regard it as insolvent. The great lover of mankind Maxim Gorky, a server of undivided humanity who in the midst of universal hate and excitement could write with unwavering hand "Love is the mother of life—not hate"—this Maxim Gorky after his prolonged experience of present-day humanity has drawn this sorrowful picture of humanity :

> "All hearts are smitten in the conflict of interests, all are consumed with a blind greed, eaten up with envy, sticken, wounded and dripping filth, falsehood and cowardice. All people are sick, they are afraid to live, they wander about as in a mist. Everyone feels only his own toothache."

The tendency of modern civilization is for everyone to leave every other behind. As a mountain peak becomes narrower the higher it mounts, so the progress of civilization is every day making it narrower. The ideal of the civilizations of the past was expansion. That is why they included everybody and were characterized by immense love and humility. They mainly rested on their social systems and when society became corrupt their decline was inevitable. Modern civilization is based on the State and its decline is bound up with State-corruption. The Brahman caste of India having deprived the immense Sudra populations of their rights as men, were dragged down by the downfall of those they oppressed. This has been assigned by historians as the true cause of India's downfall. Is it likely that the classes, quite restricted in number, who are now occupying the upper rungs of the social ladder and who with the help of State-power have converted the masses all the world over into degraded bond-slaves, will be able to resist the downward pressure of those they have degraded ? If it be true that history repeats itself then their decline and fall is inevitable. The great Greek and Roman Empires were dissolved in the past in the sea of desire and lust. Forgetful of this dissolution of life in wine and women, their successors in the West and those influenced by their example in other parts of the world have forgotten their soul in the unbriddled indulgence in pleasure and pelf.

The modern civilized man having extended his individuality only to the bounds nationalism is caught up in that whirling. No genius has yet appeared in the West who can by his trumpet call expand their narrower nationalism into worldwide internationalism so that nationalism is there regarded as the final truth and within the limits of the coveted glory of this nationalism, all Europe is indulging their folly to the full extent. Humanity today is about to commit suicide in the name of this nationalism. John Ruskin speaking of this suicide to protect individual national existence has said the following :

> "The first reason for all wars and necessity of national defences is that the majority of persons high and low in all European Countries are thieves."

And Tolstoy also has mentioned this nationalism as one of the main causes for human misery at the present day :

> "I have several times expressed the thought in our day that the feeling of patriotism is an unnatural, irrational and harmful feeling and cause of the great part of the ills from which mankind is suffering."

At the Locarno Conference, the representative of Poland rightly suggested that the love of country must be augmented by the love of humanity. But this has not happened, because it is probably the ordained destiny of Europe that Europe should commit deplorable suicide surrounded by the barriers

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of petty interests. That is why after the great war all the efforts of the League of Nations for bringing about a reconciliation between conflicting self-interests and balance of power have proved futile—for lack of the international outlook and regard for petty self-interest and low motives. The piling up of armaments in excess of what preceded the great German War which has kept the whole world in a state of fearful tension is emblematic of world-dissolution. Before the end of the war discerning statesmen could see the full growth of the growing lust of blood and the great philosopher Bergson anticipating reaction could prophesy with equanimity that after the great war the world would be swept by religious feeling. But, what is seen in effect, is that after a little recoupment following the huge blood-letting of that war, the terrible blood-lust is manifesting itself in Europe's demented moral nature, and the thinking portion of civilized humanity seeing in imagination the extent and ruthlessness of the coming conflict are nervous with apprehension. But their words of caution uttered in many moods are unable to stem the rising tide of this destructive blood-lust. The main ground for despair and apprehension is that the reaction which has set in all the world over against the insatiable desire for enjoyment of the civilization of the West, is confirming destructive isolation elsewhere. Even if this reaction should attain success that would not justify any hope of a change of heart. The natural upward flow of the life current having been dammed is trying to find outlet with a moaning voice like sea waves obstructed by the coast. So the poet of life suffering from this obstruction by stone walls has said, "What prison walls surround me on all sides!" The prince of poets—Rabindranath, suffering by the weight of externals, has said :

"Give me back the forest, Oh : new civilization : and take away the city with its iron and brick and wood and stone. Oh cruel devourer : give back that forest retreat with its holy shadows and quiet days, the ablutions at dusk, that cowherding, those quiet Sama hymns, those handfuls of new gathered grain, those bark-garments, the sensings of great truths in deep self-meditation. I do not want security of enjoyment of regal luxury, immured in your stone cage, I want freedom, I want to spread out my wings, to recover back my inborn powers and having cast away my bonds to respond in my heart to the great heart-beats of the world."

The poison that has arisen from the over-churning of desire—who except Sons of God can save the world by voluntarily swallowing that poison? Who will cool this parched earth by letting in a flood of greenness? Where are those achievers of unity who will discover the great oneness underlying all the phenomenal manifoldness, over-stepping the thousand and one barriers put up by man—barriers of wealth, intellect, character and power, forgetful of the universality of life? Those who had initiated the blind worship of the shameless cult of eroticism and its false shibboleths, those who organized this worldly materialism have departed. So will depart their ardent followers of today, leaving as a legacy, innumerable unsolved problems. But any who would try to solve those problems by depriving the present-day innocent youths of their future peace and bliss will only encounter disillusion.

Right and duty are convertible terms. One is meaningless without the other. When it devolves upon the youth of today to undertake the solution of these intricate problems of the present, it is their right to remedy the undesirable conditions they involve. The time has come today for the youth of the world to grapple with these problems in a calm and collected way.

The poverty of man today is due to the severance of his union-chord with greatness. The petty has become the all-important, due to the consuming egotism of man and thereby has been lost the importance of the important. In all ages, youth has by its efforts untangled the skein of all kinds of tangles of the world. By the trumpet call of youth the awry life-current of humanity has turned back into the right channel. It was the sound of Srikrishna's flute—the prototype of eternal Youth, that persuaded men to leave the worldly life and betake to the life of the spirit. Is it too much to expect that the youth of today will be able to draw away by the bewitchment of their song the mad lust for external things into the path of the true and the good. The Western nations, with great avidity have cultivated their brain and their muscles to the exclusion of the heart. Today, when the

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prime need is above all for cordial sympathy, they shew their helplessness. The proud intellectualism of the West is seeking today a way—to live in its bewilderment by the shore of the innumerable intricate problems of the world. Youth alone possesses that sympathy and strength which are indispensable now. The trysting place of universal humanity is in that cave of intuition (the seat of the Divine intelligence) beyond the limits of the intellect, and when the human soul is able to contract the Oversoul on the higher reaches of being, then alone the curse of littleness is lifted. If humanity is to live, the world must rise above intellect into the higher plane of intuition. At the present day the seat of God in the life of humanity is wrapt in deep gloom. Life is indeed a dismal intolerable curse because its centre is not transfused by the presence of the blissful Source of Life.

Human life today is full of grasping but has little of giving. Life must be regarded as a sacrifice and be offered on the altar of God, the Receiver of all sacrifices. Because our civilization has not offered to God, therefore its affairs are disarranged and full of difficulties like the Sacrifice of Daksha spoken of in ancient tradition. We want today sacrifice—*Korbani*, not for the individual self nor for the family, the society or the State but the sacrifice of self for the sake of the Lord, for Khoda, the Greatest of the Great. This Korbani is for the killing of bestiality and the release of humanity, that is, the giving up of the good for the greatest good (*summum bonum*). The one problem of today arises from our turning away from God and its solution consists in the re-establisment of the severed connection of the life of humanity with the Source of all life, with God, the Good. This is the call of Youth and its greatness will be tested by the discharge of that duty. The poet of humanity Rabindranath having annointed Youth with the mark of kingship has invited it to overpass the bounds of of materiality and to reveal in the region of idealism.

"Go on, go on, only go on with might and main. Do not turn back. Go on renouncing with both hands and throwing away whatever you have. Do not accumulate. There is no sorrow, no death; do not fear. In the glory of motion freely disburden your self. By the touch of your feet the dust of the earth will forget its dirtiness and moment by moment death will be transformed to life, ever surging. If feeling tired you, stand still even for a moment, the universe will shiver bewildered amid the mountainous accumulation of materiality."

Our youth-friends of the West have formulated their solution of the universal malady from the social point of view and have earnestly appealed to the Youth of the East to formulate their solution from the view-point of the spirit. All have come to the door of India. They who are truly Indian in mind and heart please respond. We have to inject the dose of nectre into the mind of the world to wake it from its swoon. The dying world in its misery is a supplicant for that nectre of bliss, stored away in the decaying bosom of the oldest civilization. It is up to us to rouse that immutable stainless Bliss amid the writhings of the unregulated motion of the world. Oh: child of immortality! rejuvinated by your life this moribund world will conquer its approaching death. Oh: *Sharman*, destroyer of evil, it is your ancient ideal to live so that others may live. Humanity is fast approaching the bank of death by its long immersion in the enjoyment of external things. Oh! Elder-born! Come down from on high into this dance of death with your resistless flood like the descent of the Ganges of life from the peaks of the Himalayas. The world has need amidst its lifeless cruelty of that life which was one day resplendent in the forest retreats and the palaces of ancient India. You are still great internally in spite of your dire external poverty. You know that the plenitude of man does not consist in external trappings but in inward plenty. Your civilization taught you to feel yourself inwardly, taking advantage of your outward emptiness. "Oh India: what wealth your teaching has imparted has little use outwardly". Know thyself—let this supreme word of self-recognition sound in thy throat amid the boistrous shoutings that have arisen by lack of self-collectedness. Moved by your own greatness say unto all humanity with folded hands "Brothers: turn back, self-indulgence is the indelible stain of humanity. This cultivation of death is wholly alien to your nature. Your bloatedness today is a great disease and your success is the root of infamy".

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The Remedy offered by Indian Youth for the cure of the present world-malady is "Abandon self, flee to God strengthened by God, return to thyself". For, according to Indian tradition the solution of the world-problem lies only with the Divine world-Power. Only the Divine kick can give a new twist to the destructive motion of the world; from Him alone can flow that higher peace and world-order amid the disaster and disorder of the present day. Indian Philosophy teaches that evil is a part of nature and the energy of God is directed to the purging of our nature and raising us to a higher stage. If you eliminate God, no peace and solidarity of man is ever possible. By meditation on Him we shall arouse our latent power, by knowledge of God our kinship will spread and love by transcending self and overstepping the narrow bounds of time, space and person will become universal. Once we are able to accept the Universal Father in Whom all beings are rooted and Who is the one stay of the Universe —then the white lotus of brotherhood will bloom in the mud of division. By its sweetness will be healed all the anxieties and destructions of human life. Without inward purification what hope is there of exalted action? We must harness the ebullient *Rajashik* life-energy of today with the *Satwik* wealth of inner harmony. Thereby neither will be obliterated but by mutual interaction and purification a new great force will be born. Man must say today with open voice: We do not want either temple or mosque or church or monastary, neither Veda nor Koran nor Bible nor Pitakas, neither Mollah nor Padri nor Priest nor Bikkhu. We do not want any of these but we want to be transfused by Him who is our Ancient Father, our resort, our refuge, our friend, by whose life we live, in whom we have our being. Let this holy chant arise from the throats of the Youths of today, "We must keep our minds open and free for God's truth from whatever source it may come." The times demand a world-wide agitation for the growth of full humanity in dependence on the world-spirit,—whose dictate will be "Be a man first and everything afterwards", whose chiefest injunction will be, "What shall a man profit if he gains the whole world and loses his own soul," in which there will be a synthesis of culture and nature and a recognition of this world and the world beyond, where study will fructify in practice and realization will find fruition in practice. About four thousand years ago this kind of civilization was established in the land of India, whose sovereign teaching was that "Dharma, Artha and Kama,—none is to be set aside. Who sticks to one to the neglect of the others is to be pitied". In Europe we hear its echo in the lines,—

> "The type of the wise who soar but never roam,
> True to the kindred points of Heaven and Home."

The reconciliation of these two sides of life is the universal law. The violation of this law is the only sin and the wages of sin is death. Indians by unduly accentuating the spiritual side, due to self-pride, are today the pariahs of the world and Europe is heading towards disaster by concentrating on all-inclusive matter. Is this great civilization to court decay and destruction without putting forth its will-to-live by a supreme *volte de face*?*

* Translated by Sj. Hirendra Nath Dutta, Vedantaratna, M. A., B. L., P. R. S.

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WHAT IS INDIAN ARCHITECTURE

By Prof. P. K. ACHARYA, I.E.S., M.A.(Calcutta), Ph.D. (Leyden), D.Litt. (London)

IN the wake of political evolution the march of economic and social matters is natural and irresistible. Thus a movement to improve the present state of our housing and town-planning, if not our clothing and food also, should be welcome both to thinkers and practical men alike. Political freedom just for its own sake could have no meaning. But no real improvement can be based upon either national hatred or racial antagonism. It must proceed from an impartial study of history and a true perspective. The dictum, "the best international is he who is profoundly national" (appearing in a circular letter from the chief organizer of a new school of Indian architecture), should be altered into 'the best national is he who is profoundly international'. For, otherwise, no real improvement can ever be effected. If our aim is nothing more than to try to revive what we had in the hoary past, irrespective of the changes the world has undergone in the meantime, we must be prepared for self-deception both in practice and in principle. In order to be 'profoundly national' it would be impracticable, if not ungenerous and ungrateful, to start with an idea of discarding everything foreign, particularly British or English. It will also be a wrong policy to start with an exaggerated notion and prejudiced interpretation of historical facts. The above circular letter contains the following survey which needs a dispassionate analysis and examination in order to realize the importance of India's past architecture and the possibilities of a future one:

"Architecture, the mother of all Arts, has been most assiduously cultivated in India through the centuries. The beginnings are found in the excavations of sites going back to a period contemporaneous with ancient Chaldea and Egypt; the ruins at Mohen-jo-Daro and Harappa take back the Indian Architectural tradition to 3000 B. C.

"An artistic tradition in Hindu India carried from generation to generation as a caste-craft and going back to over 2000 years, and responsible for many wonderfully magnificent structures, presents a record of which any civilization can be proud. The Turks and Persians conquered Northern India from after 1000 A. D., and they brought some new ideas with the Muhammadan religion they professed. But they themselves became Indianised, and the great Islamic culture and art they brought merged into the Indian one, only to cause it to seek out a new path of development which culminated into the great Tej Mahal at Agra—a gem of Mugul architecture.

"Indian domestic and religious architecture continued in a most flourishing condition up till the advent of the English and the invasion of Ind life by modern notions from Europe. In Bri India the native arts and crafts dwindled, ow to the craze for the new things of the We and architecture also similarly suffered. India looked, was going to become a province of Eur in matters of architecture and art".

In what sense architecture can be 'the mot of all arts'? What sort of architecture 'most assiduously cultivated in India through centuries' from 3000 B.C.? Which 'wonderfu magnificent structures' were carried from gene tion to generation as a caste-craft and going b to over 2000 years? How were the Turkish, Persian and the Mugul architectures 'merged i the Indian one'? Where has the 'advent of English' destroyed the 'Indian domestic and re gious architecture' instead of the English archit ture also being merged into the Indian one? A lastly why the 'craze for the new things of west' 'was going' to convert 'British India' i 'a province of Europe in matters of architect and art'? These are some of the most import questions which, raised though in an advert ment, should be clearly understood by interested in the subject before an intelli interest can be taken in the revival or introd tion of an exclusively Indian architecture.

The denotation and connotation of the t architecture must be brought home in order adjudge the relative position of architecture fine or refined arts numbering some 518 accord to Yasodhara, a commentator of Vatsayan *Kamasastra*. Before that the essential and ex difference between architecture on the one h and civil engineering or mere art of building the other hand should be made clear. The s structure, say, a railway station or a newsp office may be built both architecturally as as as an object of mere engineering. If the m object of the railway buildings and the n paper office were to supply necessary accomm tion in the most convenient manner and if extra expenditure of money and thought made for the sake of an artistic look symbolic expression these buildings could no designated as objects of real architecture, In or foreign. The artistic design and symb significance are not confined to the external alone. The palace of the Maharaja of Tripura State recently erected at Ballygu Calcutta, may have reserved, like the Buckingh palace in London, more of the archite beauty and the effect of an artistic design

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the interior only. The essence of architecture proper, however, lies in 'the fine art of designing and constructing ornamental buildings' both externally and internally. The mere engineering buildings are not necessarily devoid of all ornaments and do not always look like godowns. However plain a builder may be he is instinctively artistic in nature, and whatever is built for him must have some sort of art in it. But the real difference lies in the fact that in architectural buildings like the Christian churches and Hindu temples, the primary object is to exhibit an artistic design and a symbolic idea throughout, while in office buildings, railway station structures and godowns the engineering skill lies in providing required accommodation and facilities at the minimum cost. The question of utility is neither entirely ignored in temples, churches and mosques, nor the beautifying measure, proportion, roof, ceiling, door, window, balcony, verandah, arch, porch, pillars and their mouldings are deliberately turned out of the prison houses and barracks.

Architecture thus comprehended denotes all objects that are constructed according to a design and with an artistic finish. The guide book, like that of the Roman architect Vitruvius, upon which all western architecture is based, and the standard silpasastra, like the *Manasara*, which has regulated all the known structures of India, have included for discussion even sculpture also. Both these authorities deal almost equally with all details of the village-scheme, town-planning, fortified cities and all the cognate subjects, such as the lay out of roads, gardens, market-places, commercial ports and harbours; erection of bridges, gate-ways, triumphal arches, enclosures, embankments, dams, railings, landing places, and flights of steps for hills and rivers, digging of wells, tanks, trenches, drains, sewers, moats and similar objects. Buildings proper include religious, residential, military and commercial structures and comprise temples, dwelling houses, palaces, edifices and mansions, various halls and pavilions, secretariats, prison-houses, hospitals for men, stables for animals and nests for birds. Courts, compounds, blocks of larger edifices, as well as the auxiliary members and their component mouldings are necessarily discussed. Doors, windows, verandahs and balconies, floors, roofs, domes, ceilings, pillars, arches and porches, which mostly constitute the distinguishing features of various styles in architecture are elaborated in great detail. Articles of furniture are similarly treated and include bedsteads, couches, tables, chairs, wardrobes, baskets, cages, nests, mills, lamps and lamp-posts. Thrones and crowns for deities and kings form a distinct branch. Personal ornaments and garments include various chains, ear-rings, armlets, anklets, foot-rings, waist-bands, jackets, head-gears and foot-wears.

Thus architecture is, no doubt, at the root of some allied fine arts. But it can hardly be called the mother of poetry, or cookery, for instance. In fact out of the five hundred and eighteen fine arts referred to above hardly a dozen or score can at all be connected with architecture even as sister, not to speak of mother.

Before the next point is taken into consideration the term 'Indian architecture' needs an elucidation. Geographically structures of whatever origin and style built anywhere, and at any time in India may bear the designation. Like modern scientific inventions, such as, telegraphy, radio, gramophone etc., architectural ornaments and styles of pillars, arches, domes etc. migrate all over the civilized world. Thus structures with some distiuguishing features of various European, Byzantine, Persian and Mugul styles may be visible in India. They are not, however, usually designated as works of Indian architecture, which is generally understood in the restricted sense of Hindu architecture only.

If taken in this sense the buildings and plans of towns opened out at Mohen-jo-Daro in Sindh and Harappa in the Panjab, which may go back to 3000 B. C. or even earlier, cannot yet be classified under Hindu architecture until at least the scripts, the language and the contents of the inscriptions have been deciphered, and the plans and designs have been recognized.

The next source of information for the antiquity of Indian or Hindu architecture is entirely literary and is confied to the casual and scanty references found in the Vedic literature regarding the villages, towns, forts and cities, hundred enclosures or fortifications figuratively expressed as the means for protection afforded by the gods, as well as stone-houses, carved stones and brick edifices. In the Rigveda (Wilson ii. 313 ; iv, 179) mention is made of a sovereign 'who sits down in his substantial and elegant hall built with a thousand pillars,' and of residential houses with such pillars and said to be 'vast, comprehensive and thousand-doored,' Mitra and Varuna are represented (Rigveda, ii, 41, 5 ; v. 62,6 ; Atharva-veda, iii, 12 ; ix, 3) as occupying a 'great palace with a thousand pillars and a thousand gates.' Again Atri is stated (R. V. i. 112,7) to have been 'thrown into a machine room with a hundred doors, where he was roasted,' and Vasishtha desired (Wilson's iv, 200) to have a three-storeyed building.

Although Muir criticizes (Sanskrit Text, V, 455) these references 'as exaggerated description of a royal residence such as the poet had seen' they may be taken to support the contention of 'wonderfully magnificent structures going back to over 2000 years B. C.' And it can also be admitted that architecture like carpentry, weaving and such other practical arts was 'carried from generation to generation as a caste-craft,' when so many other professions used to be associated with one's birth. But such a flourishing condi-

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tion of an art as disclosed by mere casual literary reference without any architectural details does not necessarily imply its merging capacity, which is really ensured by a settled, strong and 'profoundly' international government. The stale controversy between Fergusson and Rajendralala Mitra at first, and between Spooner and many modern scholars at last has already been set at rest by the later archaeological finds and discovery of architectural texts and no useful purpose will be served by re-examining the arguments so convincingly interpreted to explode the theory that whatever truly scientific and artistic architectural objects have been found in India must have been borrowed from abroad, though that source was unknown and unknowable. Hindu architecture does not seem to possess that capacity to merge in its fold whatever was introduced into India by the Persian in 500 B. C. and by the Turkish, Muguls and Pathans from 1000 A. D.

So far as the Persian architecture in Persia is concerned it is necessary to observe that not a single monument of recognizable condition was ever seen by even the earliest historians, although some objects have been cleverly restored from scanty materials but fertile imagination. It has been shewn in detail elsewhere (the writer's 'Indo-Persian Architecture', pp. 373, 374, 375, 22, 23, 30, 31, 179, *The Calcutta Review*, 1930) quoting from Herodotus (1. 121) that the Persian had "neither images, nor temples, nor altars." There is in India nothing like the Persian tombs divided into three portions of almost equal size. The middle and longer compartment, in conjunction with the other two forms what is called the Greek cross. It is carved architecturally into four engaged columns and a lofty double recessed doorway, surmounted by an Egyptian gorge and a row of dentels, so as to reproduce a palace façade. The upper portion of this door-way is solid rock, but the lower section is cut away to provide an entrance to the vault excavated in the mass behind. Upon a stage the king is seen on a pedestal . . Between the king and the alter floats the image of Ahura-Mazda, borne on huge wings behind which a solar disc is roughly suggested. The Indian Stupas, Chaityas and Dagabas are entirely different monuments in appearance, measurement and architectural details. The *ateshgah*, having no affinity to a Hindu, Buddhist and Jain temple is 'the sole monumental type and representative of religious architecture in Persia'. This consists of "three altars with very salient horns which rise upon a block of masonry; between the pillars at the angle, two parallel flights approach laterally the landing place that let to the platform." The remains of the plans of villages, cities, and forts are also scanty. 'When Alexander invaded the country of Persia there were no walled cities'. 'Fortification works consisted of a deep broad ditch full of water communicating with the shaur and a double rampart. Behind the second rampart ran a path . . . The enceinte was not furnished with bastions . . . Towers were distributed at the crenelated summits of the fortress". This would look like the scheme adopted at Babylonia and Assyria, rather than in India. Of the civil architecture in Persia fragmentary information of certain unstoreyed halls and palaces only are available. They are divided into three types, the open-roofed, the walled throne-room, and inhabited palace. They were in capital cities, Ecbatana, Susa, Persepolis and in lesser centres where the Kings stopped a few days to escape from the extreme cold and heat. The restored Persian palaces and the Halls open, walled, pillared or unstoreyed have no substantial resemblance with the Indian buildings of the same types which have been referred to in the Vedic literature long before the Persian period. The contemporary Indian buildings of the Persian period comprise the cities described in the Ramayana, the numerous halls referred to in the Mahabharata, and the Vihara (monastery), Ardhayoga (Bungalow type of old Bengal buildings), Prasada (storeyed palaces), Harmya (storeyed mansions comprising several rows or blocks) and Guha (cave-houses) which have been described in the Buddhist Vinaya text (Mahavagga, 1,30,4; Chullavagga, vi,1,2). These buildings do not look like the Persian structures referred to above. And the latter Indian works of architecture comprising villages, towns, forts, civil, military, and religious buildings, various articles of furniture and personal ornaments, including royal and divine crowns etc. described in details in our architectural texts like the standard work *Manasara* and referred to above do not bear any resemblance to the scanty materials and the reconstructed monuments of Persia. Thus there appears to be no similarity between Persia and India in works of architecture proper. There is, however a sort of a similarity between a certain type of capitals of columns, bearing only unicorn and bull in Persia, and a large variety of animals in India including lion, elephant and man.

If the Indian architecture had much merging capacity, the Muhammadan mosque would have borne the Hindu Sikhara and the Tajmahal would have looked like a Dagoba. 'Culture and art they brought' could have been merged into the Indian one only to cause it to seek out a new path of development', if there were any noticeable modification of the Turkish and Mugal architecture in India for the better than it was in the lands of its origin.

The layout of existing villages and towns and the orientation and the arrangement of dwelling houses therein would supply ample proof to hold the view that there was a deliberate policy for the Muslim invaders and conquerors of India to impose their own methods and principles of architecture in India. Thus in the layout of villages and towns and in the orientation

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of still existing houses the scientific principles of Hindu architecture, though suitable for the soil and climate, are missing. "A casual inspection of houses in cities of Bengal, Madras, Bombay, the Panjab, the United Provinces, and Bihar and Orissa may serve as convincing illustrations. Not only certain quarters of Lahore, Delhi, Meerut, Lucknow, Benares, Patna, and Calcutta are named after the Pathans and the Muguls, but there are actually houses with the characteristic features of Arabian deserts and colder regions wherefrom the Muguls emerged". These works of foreign architecture, unsuitable for the Indian climate and soil, have been rendered possible largely for political reasons. This is mostly due to the natural desire of the conquerors to firmly establish their domination and culture by removing the custom, habit, and tradition of the conquered as far as possible, and partly on account of the ignorance of the scientific methods of Indian architecture or a dislike to apply them in preference to their own. Thus in Muslimized structures in India are seen in abundance the Saracenic domes and arches introduced by the Muhammadans of Syria and Palestine, known as the Arab-Berber races of Northern Africa who conquered Spain and Sicily and invaded France. In fact this style has materially affected the Hindu style in the layout of villages, towns, forts, as well as in civil buildings, instead of its being merged into the Hindu one. Byzantine architecture introduced by the Turks or Byzantium or Constantinople and prevalent in the Eastern empire down to 1453 appears to have almost migrated to India materially dispossessing the Hindu style. It is 'marked by the round arch springing from columns or piers, the dome supported upon pendentines, capitals elaborately sculptured, mosaic or other incrustations, etc.' which are largely visible in Hindu buildings of the Muslim period in India. These features are visible not only in domestic structures of the Hindus, but they have also penetrated into some of the Hindu, Buddhist, and Jain temples of the period, belonging to western, northern and eastern India where the architectural traditions of the Hindus were entirely forgotten.

Thus the advent of the English in the eighteenth century could not destroy 'the Indian domestic and religious architecture' even if they wanted to, because the domestic Hindu architecture of that time had already become largely Muslimized. And so far as the Indian religious architecture or the Hindu, Buddhist and Jain temples and other monuments of Muslim origin also are concerned no trace thereof would have been found by this time if the British conquerors instead of neglecting not to speak of destroying had not made an active effort to preserve them. The Preservation of ancient monument Act of 1904 initiaited not by an Indian but by an Englishman, Lord Curzon, may be cited as an undisputed evidence. This fact will contrast well with the similarly undisputed marks of deliberate destruction of Hindu monuments in several places in western, northern, eastern and central India. Many of the readers may have seen the condition of Somanath temple in Guzerat, the back portion of the original temple of Visvanath at Benares (the front portion whereof has been merged into a mosque), the chisel mark of destruction to remove the nose, nipple and other pointed portions of sculptures at Ajanta, Ellora, and a hundred other places. The readers of history and Hindu culture and the Sanskrit, Pali, and Prakrit texts are well aware that there would have been no trace of even the MSS. of the Vedas, the Buddhist and the Jain scriptures and canonical works, if at the instance of British government the early English, French, and German savants did not toil not only to preserve and publish them, but also to encourage and induce us to appreciate them. It was left for Sir Aurel Stein to discover and join together the full MSS. of the Kashmir history *Raja-tarangini*, from the three co-sharers of a Pundit in Kashmir, who had cut breadthwise the book of those MSS. written lengthwise on palm leaves into three equal portions along with other ancestral property. It was Bohtlingk and Roth who compiled the St. Petersburg dictionary, out of which Sir Monier William's and Apte's Sanskrit-English dictionaries have been summarized that have made the study of Sanskrit possible for most of the Indians themselves. The compiler of the Pali dictionary was Childers, an Englishman. The writers of the histories of Indian literature are all Europeans. A retired British army officer, General Sir A. Cunningham, organized the Archaeological researches in India, which alone rendered it possible to make excavations at many places like Harappa and Mohen-jo-daro; the treasures whereof have supplied materials to the ungenerous critic to refer to the antiquity of Hindu architecture. It was again the English who have established research centres like the Asiatic Society in India and abroad, the modern schools, colleges and Universities, and have introduced the system of sending abroad Indian students for special training in cultural, scientific and technical subjects including engineering and architecture.

The object here is not to recount the blessings following from the 'advent of the English' or to make a contrast between different conquerors of India in their destructive and constructive efforts or in matter of modification, preservation and reconstruction. The critic will be justified to accuse the English people or the British government in India that they have not done all that they could do for us. But it will be untrue and incorrect to say that the 'advent of the English' has destroyed 'the Indian domestic and religious architecture.'

Who is responsible for the 'craze for new

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things from the west' which 'was going to convert British India into a province of Europe in matters of architecture and art,' if the statement is at all correct in some modified form ? 'Craze' is certainly a subjective quality, and the desire to imitate the conquerors, whether Muslim, English or French, is a historical fact and a usual weakness of all the conquered and subjugated peoples of the world. The British government in India have no more compelled us, than the earlier conquerors, to take to their mode of living. If certain quarters of some big cities in British India have been turned into a 'province of Europe in matter of architecture' and if certain so-called highly placed Indian families have developed a preference for European art, our own 'craze' for blind imitation is solely responsible for that.

The following complaint contained in the same advertisement is substantially true, though incomplete. "There is no institution in modern India where Indian youths can get proper training, either theoretical or practical, in the complex subject of Indian architecture. The very descendants of traditional architects and craftsmen, not to speak of the civil engineers trained in modern engineering institutions, owing to their deplorable ignorance of the history and spirit of Indian architecture due to lack of proper education, have failed to develop their indigenous architecture and have introduced ugly and hybrid styles, unfaithful to Indian traditions."

The aesthetic sense of individuals differs though in architecture there is a general standard of beauty. According to the standard treatises of Europe and of India the architectural beauty is largely dependent upon proportionate measurement of dimensions, disposition of component members and types of verandahs, balconies, doors, windows, arches, porches, parapets and domes. The aspect of the site and orientation of the buildings together with the layout of surrounding courtyards, lawns and gardens add to the beauty and utility alike.

The incompleteness of the complaint lies in the omission of the authority and authenticity of the source of information on these essential features of Indian architecture. It is again due to the British government in India and the highly placed English officials ungenerously and falsely accused of having destroyed Indian architecture, who have made available the archæological materials and the original texts on architecture, the most authenticated sources of information on all architectural and allied subjects for critical study and reconstruction of our forgotten architecture and cognate arts. The establishment of the archaeological department itself is an innovation in India. The Bill introduced in the Assembly with a clear majority of Indian members by an English Home Member, Sir Bassil Blackett to establish a permanent fund to carry on the work of the archaeological department could not be passed owing to the opposition of our own representatives. Under such adverse circumstances the distinguished Director General of Archaeology, Sir John Marshall, again an Englishman, a real scholar and lover of Indian culture, was the first and foremost to realize that no reconstruction of real Indian architecture is possible from the scanty archaeological remains and that it could be done only with the assistance to be derived from the literary sources and numerous architectural texts if they could be scientifically edited, translated and illustrated. The architectural tradition, as truly said, has been lost. The professional craftsmen have all but disappeared. The terms of the Silpasastras frequently referred to in the scriptures, Puranas, Agamas and all other branches of literature also had become unintelligible, obscure and obsolete. Thus some Indian student possessing sufficient knowledge of our classics and several modern vernaculars, conversant with the principles of philology, and thoroughly educated in Indian history, culture and archaeology had to be found out after much searching for special training and experience abroad to tackle these valuable treasures, left so far unrecognized, neglected and unutilized. The result has been the publication, by the Government of the United Provinces of Agra and Oudh with the substantial assistance rendered by the Secretary of State for India and the Government of India through the Oxford University Press, of five volumes covering some 3000 quarto pages and dealing with the whole subject thoroughly and in a scientific manner. They comprise not only the standard text, the *Manasara*, its translation into English and illustrations of Architectural and sculptural objects described therein but also an Encyclopædic Dictionary of Hindu Architecture in order to enable the students, builders, engineers and architects to study the original texts and the archaeological records gathered together according to their own light, and finally an Introductory volume dealing with an historial survey of all architectural evidences of the past which will enable all unprejudiced people to form a true perspective and to remove ignorance and false notions from the mind of the professionals and misleaders.

A careful study of these volumes is indispensable in order to understand fully the methods and principles, rules and regulations, as well as the essential features of real Indian architecture. For without a full and accurate knowledge the adaptability of Hindu architecture to modern conditions and requirements will either be lost sight of, or an ugly hybrid mixture will be inevitable.

A rigorous purity of style need not be strictly adhered to for practical or aesthetic reasons. Such a conservative spirit may only gratify a profoundly national bigot. It cannot enhance the real importance of the great national art

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Even to preserve the artistic design and the symbolic significance it will not be a practical proposition to lose sight of the adaptability of Hindu architecture for modern requirements. For neither the aspect of the existing towns and villages which have been haphazardly laid out owing to political reasons, nor the external orientation and internal disposition of dwelling houses erected unscientifically owing to social and economic conditions can be rebuilt unless a catastrophe like the recent earthquake recurs more frequently. Both the commonsense and the ancient authorities, however, emphasize the aspect of sites and the orientation of buildings as the most essential factors in architecture. Provided the scientific calculation of strength and harmony, and proportion of the component and auxiliary members on which both stability and beauty depend be maintained, there can be no harm if there be a modification by addition, omission or alteration of the pillars and pilasters, doors and windows, arches and porches, balconies and verandahs, steps and staircases, parapets and crowning domes in order to suit different tastes and purses. Mouldings and ornamental sculptures are objects of individual tastes and can be altered if the modification does not lead to incongruity.

It is this incongruity that has disfigured the residential buildings in the Lake area in Calcutta decorated with ornaments and sculptures borrowed from Ajanta and Ellora caves. It is objectionable on this ground more than anything else to build residential houses with the figure of Ganesha on the gateway or an elephant on the landing, and a hospital-building with a hawk on the front parapet or a school building with a monkey on the top, which are intended to pass as productions of Hindu architecture in order to gratify the heart's craving of the enthusiastic builders for an Indian style. Self-deception is preferable to deliberate cheating, even if the latter is practised owing to ignorance. Some builders are natural architects and they prefer their own design based entirely on the inspiration of an uneducated mind. Engineers and architects are not to blame for such architecture, which is very common in India. There can be no objection if a layman builder though untrained having studied or seen the objects of architecture in different countries makes a choice or combination of styles in his own building in a place where there is no municipal board to sanction the plan. But it will be unfortunate if some innocent business magnate of Calcutta finds on completion of his house that he was misled to believe by his advisers that his proposed residence will prove to be a fine piece of original architecture though it may not follow any one method or principle and though it may consist of a porch from one country, a dome from another, office-room and library from a third one, kitchen and dinning-room from another country and gardens and outhouses from a fifth place. Still more objectionable even on moral ground would be to cheat an enthusiastic builder that the Hindu style is nothing more or less than the monkey brand, or to give a misdirection to a profoundly nationalistic municipal corporation that the cause of the national architecture could be advanced only by discarding all that may look like English in the city-plan, in laying out roads and in sanctioning permission to the independent private builders within their jurisdiction.

Insufficient and inaccurate knowledge and an unjustifiable prejudice against everything English appear to be at the root of the following quotation from the 'Prospectus of the first all-India exhibition of Indian Architecture', held in the Senate House of the University of Calcutta. "By Modern Indian Architecture is meant the development of old Indian styles of architecture" which is elucidated by expressly excluding all structures built after the British pattern by saying, "that existed in India before the termination of the Mugul rule, but adopted to suit modern Indian requirements, *viz.*, sanitation, economy, utility, etc."

It is needless to repeat what has been shown above that nothing much of real Hindu village, town, or dwelling house remained intact before the termination of the Mugul rule. All that remain comprise a few temples of later dates in the South where the Muslim domination did not spread far and wide. Even in the South the civil architecture has been modified to suit the needs of villagers who became largely converted to Christianity more through non-British agencies of other European conquerors. Thus before the termination of the Mugul rule what remained of civil architecture was exclusively of Muhammadan origin. If, therefore, in order to modernize Indian architecture the British patterns are to be excluded, the profoundly nationalistic government of the self-governing India of future will have to demolish and rebuild not only the Viceregal palace at New Delhi and all the Council halls, secretariat buildings and offices in central and provincial towns, but also the bridges, railways, schools, colleges, universities, art galleries, museums, hospitals, maternity homes, down to the prison-houses and lunatic asylums. Will the reform, if at all possible from the scanty materials of such structures that can be reconstructed from the Persian, Turkish, Pathan and Mugul patterns alone, the knowledge of the Hindu source being absent, satisfy our sanitary, economic and utilitarian requirements ?"

The architectural exhibition at Milan in Italy is held annually in a park of some six miles circuit. Actual houses with all articles of furniture have been built therein giving an accurate idea of everything, including the cost at the present rate, thereby minimizing the possibility of any deception. There are houses

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of all sizes, small, medium, and large. In spacious halls the photographic representations of the dwelling houses of all countries except India have been exhibited and explained. The Senate House of Calcutta University consists of a hall where convocation is held. Therein no actual structures could really be exhibited. What was announced to be shewn were however, "the designs depicting civil architecture with town or village planning, comprising modern Indian architectural structures and edifices, as well as photographs illustrative of Indian architectural environments." No actual structures and edifices could be built within the Senate Hall: they were merely to be imagined by the visitors. But the well-wishers of Indian architecture would unreservedly wish all success even to such an exhibition.

Such exhibition and platform-oratory are after all transitory events. They may not do much harm even if the visitors get a misconception of the real Indian Architecture. But the organizers of a new school may do immense harm to the cause by propagating an inaccurate and insufficient knowledge of the subject through the students, if the teachers themselves are not properly equipped and absolutely clear in their mind and conscience. It is, therefore, suggested with all earnestness and emphasis that such a good cause should advance with a clear knowledge of the subject and without any prejudice on any ground. The teachers of such an institution must be thoroughly educated in the methods and principles of Hindu Architecture. All interested in the revival of an Indian architecture must learn to distinguish its essential features from the unessential ones. And they must know what can be absorbed for our own advantage from not only the Muslim and the British styles but also from all the known and scientific methods that the civilized peoples of the world have evolved after long experience and repeated experiments. For, otherwise, India cannot expect to be modernized in architecture.

THE LATE JANE ADDAMS

By PASUPULETI GOPALA KRISHNAYYA, M. A., M. Sc., Ph. D.

If I could think of a female counterpart of Mahatma Gandhi in modern times, I cannot recall anybody else except Jane Addams, whose death occurred recently in Chicago. Founder of the first and most famous settlement house in the United States, the Hull House and its director for forty-six years, her name indeed is a symbol for intelligent humanitarianism. Few women in her time were honoured as she was; few persons could have borne those honours so gracefully.

On the wider stage of the nation and the world, Miss Addams was zealous for world peace and the rights of women, but no matter how far her influence was felt or from what distant government came her praise, she preferred always to remain Jane Addams, of Hull House, Chicago. Into the dingy old building she put her life and her first thought was to serve the neighbourhood which she called her own. Hull House was a Chicago institution. Its purpose, as set forth in its charter in 1889, when Miss Addams was not quite thirty old, was:

"To provide a center for a higher civic and social life; to institute and maintain educational and philanthropic enterprises and improve conditions in the industrial districts of Chicago."

One day, after the World War, Woodrow Wilson, tired and perplexed, asked Miss Addams to visit him in the White House. He was trying to arrange the peace as he believed it should be, and on all sides he felt he was misunderstood.

"Miss Addams" he said, "tell me, I beg of you, how I can get across to the common people, whom you know so well, the purpose of my Fourteen Points?"

"Mr. President", was the reply, "the common people are not interested in purposes. The way to convince them of anything is by action. It's too late now."

Miss Addams was born at Cedarville, Ill., on September 6, 1860, the daughter of John H. Addams and Sarah Weber Addams.

As a child, an ugly little girl, Jane Addams was abjectly devoted to her father, a member of the Illinois Legislature before the Civil War, a friend of Lincoln, who always addressed him as "My dear Double

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D'd Addams," and the proprietor of a flour mill and a lumber mill in their home village of Cedarville.

Miss Addams went to Rockford Seminary in the late '70s and was one of a group of five girls who took life and themselves very seriously. They vowed to read all of "The Decline and Fall of the Roman Empire" one summer. They procured some opium and ate it to sharpen their perceptions, after the prescription of De Quincey. When they confided their experiment to a teacher, they were given an emetic and told the report for prayers after supper, "whether they were able to or not."

One of her triumphs at Rockford was winning permission for an orator from the school to enter the state college prize contest. To her dismay, her mates chose her, and she sat on the platform, the only woman candidate and the first Woman to compete in Illinois with men students in any form of intellectual endeavour. Miss Addams finished fifth, exactly in the middle, but she was consoled, in later years, by the knowledge that one of the higher places had been won by William Jennings Bryan, then at Illinois College, "with an almost prophetic anticipation of the cross of gold and moral earnestness which we had been assured would be the unique possession of the feminine orator."

She was graduated in 1881, the year when Rockford became a college. For her graduation essay, she chose to write about Cassandra, "always in the right and always disbelieved and rejected" In it she wrote :

"The actual justice must come by trained intelligence, by broadened sympathies towards the individual man or woman who crosses our path ; one item added to another is the only method by which to build up a conception lofty enough to be of use in the world."

Her father died about this time, and from his estate Miss Addams gave $1,000 to her college for scientific books. She was undecided what to do. She was a cultured young lady, with leanings towards experimental sciences which were regarded as unlady-like. She went to medical school in Philadelphia, but after a year her spinal trouble was aggravated and she lay bound to a bed for six months. When she was up she went to Europe.

One day she went out for a bus ride in London's East End. It was Saturday night, and, in the midst of squalor such as she had not known existed, hawkers were auctioning off decayed vegetables to hungry throngs. She saw a man buy a cabbage for a penny ; she saw the vermin alive on it and she saw the man sit on the curb and devour it. Under the gas light hundreds of hands reached out for more ; she saw those hands all her life, she said.

Suddenly she recalled De Quincey's "Vision of Sudden Death" where he wrote of two people running in front of a coach on which he was riding. He found that his tongue could not shout a warning until he remembered the exact lines in "The Iliad" which described the shout of Achilles.

That was Miss Addams' conversion. She was disgusted suddenly with the middle-class culture which she had fed herself. She had taken her learning too quickly, she felt, and had lost a response to human appeal. "I had been lumbering my mind with literature that only clouded the really vital situation spread before my eyes."

With Miss Starr she went back to Chicago. There never had been a settlement house in the United States. She had seen, at Toynbee Hall, in London, what a settlement house could be. The "subjective necessity" for settlement work she analysed as follows :

"First, the desire to interpret democracy in social terms ; second, the impulse beating at the very source of our lives, urging us to aid in the race toward progress, and third, the Christian movement toward humanitarianism."

In Chicago she was surprised to find sympathetic ears. Newspaper men, a college professor and former mayor helped her to find a neighborhood for her project. Hull House, a fine old mansion which had been the summer residence of Charles J. Hull when it stood on the edge of Chicago, was used only as a factory store-room. On one side was a saloon and on the other an undertaking establishment. The neighburhood, rapidly growing up into factories, with all hope of decent living conditions lost, was populated by a dozen nationalities. Miss Helen Culver, who owned the house, gave Miss Addams a free leasehold to the house and later to the land on which the

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twelve buildings which now constitute the Hull House unit were constructed in later years.

Miss Addams had a little money, income from her investments. The three or four young women who came to work with her expected no remuneration. They began by cleaning the old house, furnishing it simply, keeping fires in the open hearths and throwing the door open. It was Miss Addams' pride that Hull House "never smelled like a settlement house."

They announced simply that all were welcome. At first working women wandered in to leave their children during the day. Older children, curiously investigating the wide halls, found amusement, companionship, sympathy, food and clothing. Gradually Miss Addams won the confidence of the people. Her hardest task was to break down the lines drawn between the races and even between classes in the same race. She found a small boy who would not sit next to another "because he eat his spaghetti like this"—with his fingers —"and I eat like this"—with a fork. That told the story of a whole class system. The immigrants, too, were suspicious of the hospitality. They had learned that nothing could be had for nothing. Even when Hull House was accepted and beloved, its generosity was a wonder to them.

As Hull House developed, it began to function as a bathroom, parlour, garden, day nursery, school gymnasium, legal aid bureau, little theatre and community meeting place. As the new buildings were erected, mostly by popular subscription, more resident workers moved in, principally college graduates, self-supporting and glad to contribute their time. Among them were Mr. and Mrs. Gerard Swope, who were married in Hull House: J. Mackenzie King, Prime Minister of Canada, and Francis Hackett. From Hull House Julia Lathrop went to head the Children's Bureau in Washington and Grace Abbott went to succeed her.

In the new buildings were housed a number of other Chicago social agencies, whose heads realized the functional importance of Hull House and the advantage of allying themselves with it. In recent years the unit, a city block square, has included the Mary Crane Nursery, the pre-school branch of the Illinois Institute for Juvenile Research, an infant welfare station, a branch of the Chicago Public Library, the offices of the Juvenile Protective Association and the Immigrants' Protective League. The Visiting Nurses' Association also has an office there. The Boys' Club alone occupies a five-story building.

There is a public cafeteria and a private dining-room for the residents, about sixty-five in number, mostly university graduates, men and women, who occupy dormitories and the Hull House apartments. They live together as a co-operative club. The Jane Club, a co-operative club for working girls, was established in 1891 and has been self-governing ever since. The Hull House Labour Museum, the Hull House Players, organized by the late Laura Dainty Pelham; the Hull House Art School, the Hull House Kiln, an outgrowth of the pottery classes, and the music school are other phases of the centre's work.

Hull House became as much a part of Chicago as the Loop. Some of its expenses were paid by rents, fees, sales and a small endowment, but popular subscriptions were given generously. Miss Addams became a civic figure. She knew the slum districts and the slum dwellers as no one else knew them, and her advice was sought by the police, the Mayor, the hospitals and other social service workers.

She did not want to be famous or important; it was thurst upon her. When she found children of four pasting labels on boxes in dark cellars, or pulling out basting threads, she found she had to pass labour legislation, and she had to fight politics. But she got the legislation passed. The public movements which have begun in Hull House include the agitation for a juvenile court, the building of public baths, parks and vacation schools; the promotion of industrial education, medical inspection in schools, any number of campaigns for improved wages and working conditions, and the suppression of the "white slave" and narcotic traffic in Chicago.

At Miss Addams' instigation, the Federal Department of Labour investigated the Chicago slums and formulated the model tenement code adopted by the City Council. Miss Addams undertook personally to clean the

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streets of the 19th ward, around Hull House. The title under her name in "Who's Who" of which she was most proud, was "Inspector of streets and alleyways in the neighborhood of Hull House."

When she tried to pass labour laws, she found powerful manufacturers against her; when she tried to remove dead animals from the street, she got in the black books of the city political machine, because garbage removal was a pet racket. When she protested against the treatment of an anarchist newspaper, she was denounced as an anarchist. When she suggested an article in defence of Maxim Gorky, who was accused of not being married to his wife, she was accused of immorality. When she was for peace during the World War, she was trailed by detectives.

Her defiant stand against so many powers won the friendship of radicals, and she was besieged by offers to ally herself with this group or that. She let anybody, radical or religionist, meet in Hull House, but she never identified herself with a party or a programme. They were cofining, she felt; day-to-day experience was the only guide she knew.

Still she was unsatisfied. She went to Russia to see Tolstoy. She found him working in the fields, eating the peasant's black bread and cabbage soup, while the countess and her children ate fine fare in their castle. He pulled out one of her puffed sleeves. "That would make a dress for some girl," he remarked. He asked her what she lived on, and she told him she had a few mortgages. "So. You are an absentee landlord," remarked the count.

Mise Addams returned, humbled.

In her battle against "the stupid atrocities of contemporary life," Miss Addams found herself venturing beyond Chicago and Hull House. She was vice-president of the National Woman Suffrage Association and a leader in the fight for votes for women. More important, because it was dearer to her heart, was her fight for world peace.

She found the Women's International League for Peace and Freedom and called an international congress at The Hague in 1915, with a hope of ending the World War. She did not join Henry Ford's Peace Ship, because she thought it impractical to talk of "getting them out of the trenches by Christmas," but she gave the argosy her blessing. She continued the work of the League until her death presiding at congresses at Zurich in 1919, Vienna in 1921, The Hague in 1922, Washington in 1924, Dublin in 1926 and Prague in 1929.

The League maintains permanent quarters at Geneva, with organized sections in twenty-five countries and a world-wide membership animated by the belief that new methods in international relations can be found to remove old animosities and end war.

In her enterprises, Miss Addams was uncompromising but generous. She lacked any angry prejudice—"a passion for conciliation is the most outstanding fact in her temperament," a writer said. She gave her opponents all the leeway they wanted—during the war military drills were held in Hull House grounds—but she never concealed her disapproval of their purpose. Sometimes the trustees of Hull House were embarrassed by her hostility to rich and powerful interests, but Miss Addams always said she never would be bullied by a workman or dictated to by a capitalist.

Her only excursion into national politics was to support Theodore Roosevelt on the Bull Moose ticket in 1912. She distrusted politics and disliked it.

In late years, the nations have gone to much trouble to honour Miss Addams. The people of Chicago voted her "the most useful citizen of the city." In 1931 Bryn Mawr College gave her the M. Carey Thomas medal, awarded to "an American woman in recognition of eminent achievement."

President Hoover wrote, "I am glad that the prize is to be awarded to Miss Addams, for Miss Addams' distinguished achievements and her eminence in American life deserve every possible recognition, in addition to that which she already possesses in nation-wide admiration and affection." Her old friend, Ramsay MacDonald, cabled from 10 Downing Street, that "Miss Addams is one of the best-beloved women in the world, and her name and her work will be known for many generations after she is gone." Mr. and Mrs. MacDonald visited Hull House for a week on their wedding trip.

A jury chosen by "Good Housekeeping,"

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composed of Newton D. Baker, Dr. Henry van Dyke, Booth Tarkington, Otto H. Kahn and Bruce Barton, voted her to be one of the nations' twelve greatest women. *The Pictorial Review* gave her its annual $5,000 achievement award in 1931. Miss Addams gave the money to Hull House.

She was ill in 1923, in Japan, while on a tour of the world, and again in 1931, when she lay in Johns Hopkins Hospital in Baltimore, her life in danger, she was told that she had shared the Nobel peace prize with Dr. Nicholas Murray Butler.

"I am naturally very much gratified," she said, "and consider it a great honor. If it is true that I am to share in the award, I think it is due chiefly to my presidency of the Women's International League for Peace and Freedom, and I will devote the money ($20,000, a half share) to the work of the League."

Miss Addams had received the honorary degree of Doctor of Laws from the University of Wisconsin Smith College, Tufts, Northwestern, the University of Chicago, and the degree of Master of Arts from Yale. She was the author of *Democracy and Social Ethics, Newer Ideals of Peace, The Spirit of Youth and the City Streets, Twenty Years at Hull House, A New Conscience and an Ancient Evil, The Long Road of Woman's Memory, Peace and Bread in Time of War* and *The Second Twenty Years at Hull House.*

In the years of prohibition, gangsters and the depression, Miss Addams was never downhearted. She believed in prohibiti because she thought it had bettered the li of her people around Hull House, but disapproved of the enforcement methods a proposed that the agents be disarmed and so place be provided for workers to pass th time besides at bars. As an economic palliati she suggested unemployment insurance a old-age pensions, two ideas which had been her head for years, even in prosperous time

She declined ever to prophesy the worl future or to lay down rules for its progre She had learned from life that there was other way to learn, that there was no use planning. All the world could do, she sa was to keep its eyes open and be ready f whatever exprience might bring. The ne step in settlement work, she guessed, was in psychiatry. "After we have relieved me hunger, perhaps we shall set ourselves the ta of finding out why they have failed to adju themselves."

Another great American woman, who woul be just as famous if she were not the wife o the President of the United States, Mr Franklin D. Roosevelt, said, on hearing Jane Addams death,—"I am dreadfully sorr America has lost a great source of inspiration

I can only end by saying that Mr Roosevelt could have, with perfect justificati substituted "the world" for "America", sin Jane Addams' is one of those rare personag to whom the whole world bows in reveren and love.

CHILD WELFARE AND THE CINEMA

ANYONE interested in child welfare is bound to consider the influence of the cinema on the physical, mental, psychological and moral development of growing children.

THE PHYSICAL ASPECT

The presence of children in picture theatres necessitates the fulfilment of the following desiderata: proper ventilation, adequate distance between the children and the screen to prevent eye-strain, and sufficient diffused lighting in the hall to ensure that the pictures thrown on the screen shall not dazzle. But even the most perfect equipment of the theatre itself cannot prevent certain nervous reactions which may be inimical to health; late hours cause fatigue, often followed by loss of appetite, on the morrow; over-excitement leads to disturbed sleep; disrega of normal bedtime may produce insomnia.

In the case of special performances for childr there is also the danger of infection; this danger particularly great when large numbers of childr are gathered together.

Then there is the question of safety; the Chi Welfare Committee has on several occasions discuss the desirability of insisting on the use of non-inflam able films, *particularly* in the case of performan specially organized for children.

It may also be desirable to consider how th panics which often occur amongst children may be be nipped in the bud. All countries should—taki the national temparament into account—decide h many adults are required to maintain discipline

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00 children in case it may be necessary to clear the all rapidly, and how such clearance should be ffected.

THE MENTAL ASPECT

The Child Welfare Committee is not called upon o consider the purely educational aspects of cinematography regarded as an aid to instruction. It will therefore refer only to a few general points.

From the standpoint of the mental development of children the educational cinema is a double-edged weapon. The value of the illustration or repetition by cinematography of some previous lesson is fully recognized by all who remember the dryness of theoritical teaching and the dulness of the blackboard. Nevertheless, an imprudent use of the cinema may lead to superficiality of knowledge, lack of concentration and even fatigue with consequent inattention. Teaching by films is in fact a method which teachers must learn to handle.

The intellectual development of children is affected by all entertainments they attend. Films which have no educational aims react on the mental structure gradually, just as drops of water finally wear away a hole in the rock; the slightest deviations from logic, the least distortions of the truth, hardly perceptible exaggerations in the strict sequence of events, may by repetition cause irreparable harm. They may also undermine the child's artistic and literary feeling and culture. It is a fact that the children and young people of today often prefer the comic effects of animated drawings to all other shows; they prefer to see film based on a classic rather than to read that classic for themselves; they prefer the mimicry and particular gestures of the film artist to the talent of a great actor or musician. It may, of course, be said that in every age the form of entertainment is that fitted to the mentality of the people. But man is only a continuation of the child, so that the question arises—have the tastes of the child been directed into the proper channels?

On the other hand, films may be of great value in disseminating elementary knowledge in rural districts which have never been able to enjoy the entertainments now ousted by the cinema in the towns. But if country children, whose intelligence and feelings may be moulded all the more readily in that they are practically virgin soil, are to be educated by these methods, every care must be taken to see that the pictures which will be impressed on their minds are not such as will warp their judgment or basic concepts. The danger is heightened by the fact that these children live in surroundings which are less able to provide the necessary antidotes.

THE MORAL AND PSYCHOLOGICAL ASPECT

The moral and psychological influence of the cinema on children and young people is immense for various reasons, among them the following: (a) the absolutely "passive" condition of the spectator, who merely sits and watches, (b) the simplification of ideas owing to the elimination of all the constructive or deductive mental effort entailed by the drama or by reading, (c) the violence of the impression produced by objective scenes presented to the spectator without any call whatsoever on his imagination; (d) the rapid succession of events and the complete absence of intervals between them, during which excitement has time to die down and reason regains its hold; (e) the pleasure children experience in seeing people give way to instincts which they have been taught to suppress, when the actors do things which the child's conscience or the law itself forbids him to do, or when he witnesses adventures of which he would love to be the hero but into which he has not the courage or hardihood to plunge.

In countless cinemas throughout the world the latent feelings of young children are being violated daily—the germs of the future ruination of souls are being bred. On the other hand, sometimes the seed of fine and noble thoughts are being sown in fertile soil. But it is all pure chance and to leave the development of a child's personality to chance is an offence against the human mind, the consequence of which may adversely affect the whole human society. But how can these defects be remedied? By some form of censorship? By special, performances for children and young people? By the production of special films? By restricting the attendance of children of cinemas? These are serious problems which call for very careful consideration.

CONCLUSIONS

The cinematograph exerts a far-reaching influence on the development of the child in all its aspects. It may jeopardize his health and even his life, it may warp his intellectual development and also disorganize the mechanism of his psychological, sentimental and moral reactions. Would the Child Welfare Committee be really carrying out its task if it attached only secondary importance to the examination of the numerous questions raised in the present note? And would adult men and women be carrying out the duty which natural morality enjoins upon them of watching over the young, if they were to abandon them, helpless and unprotected, to the cinema, which the Second International Congress on Child Welfare (Brussels, 1921) described even then as "demoralising"?

But measures of protection are not enough; we must not only see that the film like all other scientific inventions, does not harm, we must also ensure that it actually "serves"; that it becomes an instrument of harmonious development and health recreation, and a vehicle for the transmission of all such ideas as may guide the rising generations to an ideal of broad-minded understanding, agreement and concord.

Whose is the responsibility for enabling the men and women of tomorrow to reap the benefit of the marvellous technical advance which the cinema represents, while at the same time bending it to educational uses? It devolves upon all those who in any capacity whatever devote their thoughts and energies to the great work of the protection and education of childhood, and it is for that reason that the Child Welfare Committee of the League of Nations is anxious to co-operate ever more closely in the activities of the International Educational Cinematographic Institute.

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A NEW STEP IN AGRICULTURE

By K. C. DE, M. A. (Cantab)

DURING recent years on account of the unprecedented economic depression and abnormal fall in the price of agricultural commodities the tenants in many instances have had to part with their lands for arrears of rent in favour of the zamindars and other superior landlords. Before this depression the landlords, especially in the district of Mymensingh, had very little Khas lands, for having no interest in the productive side of agriculture they had tenanted almost all their land for rent.

Naturally the question arises as to how these lands are going to be disposed of. In some instances these lands are in actual possession of the zamindars and in others they are still in possession of the tenants though sold for rent. I presume that in many cases these lands will not pass back to their previous occupiers. There are two courses open, then, for their disposal : either they will be redistributed in near future or they will be kept as Khas lands for future distribution.

The time has come to think seriously about this matter. I believe that if the zamindars and the superior landowners begin to take an active interest in agriculture, the dispossessed tenants may still find some occupation as agricultural labourers. The former, moreover, having ampler resources will be in a position to bring about improvements in agricultural methods and production, so that while augmenting their own income they can increase the income of the agricultural labourers and serve as example to their other tenants.

From time immemorial it has here been taken for granted that agriculture does not require any intelligence ; for example, when we want to disparage anybody for want of intelligence and culture we call him a peasant. But those days are past. Agriculture now is quite a scientific pursuit ; the greater the intelligence and knowledge applied to it the bigger the return we derive from it. Writing about the industrial revolution in England (before 1815) Mr. G. Townsend Warner in his text-book, *The Ground-work of British History*, says :

> "The first of our industries perhaps to be affected by the scientific spirit was our oldest—that of agriculture.....The discovery was made that by the cultivation of roots, the recuperative advantages of bare fallow might be secured without the loss of a year's crop.....Tradition says that "Turnip" Townsend, George I's minister was the first to realise the importance of this discovery, and to develop on his Norfolk estates a four year rotation of crops, never taking two successive corn crops off the same land ; and this principle of rotation was generally adopted in the latter part of the eighteenth century in most parts of England." "Moreover, the scientific breeding of live-stock produced such changes that by 1800 the average weight of sheep was nearly three times and of cattle more than twice what it was at the beginning of the eighteenth century."

In the New World we find Luther Burbank discovering a new variety of potato and increasing the national income in America by several million dollars. He also produced a variety of thornless cactus which solved the problem of fodder in the desolate western part of the Continent.

> "The method of the Mendelians make it possible to graft on to a prolific wheat various other good qualities, such as early ripening or a texture that grinds well and yeilds attractive flour. Some years ago Professor Punnet, one of the leading genetics of Great Britain, said in a lecture:
>
> "Take wheat alone. Biffen's work has already added hundreds of thousands of pounds yearly to the wealth of the country. Howard in India has produced a new wheat which is now spreading over the Central Provinces and is expected shortly to increase the annual value of the crop in this area alone by £7,000,000."

Granting then that application of scientific knowledge can be of inestimable value for the productive side of agriculture, the question arises as to how this knowledge is to be gained and how it is to be applied. We have our institute at Pusa, to be transferred soon to Delhi, for the whole of India ; for the purpose of this division we have one at Manipur and Dacca. But there are no proper organizations in the different parts of the districts which can make it possible to apply the knowledge that

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gained in these centres ; and as a consequence this knowledge becomes more or less theoretical and to a certain extent out of touch with the day-to-day problems that might have cropped up provided such organizations existed. My thesis is to discuss the problem of creation of such organizations. I maintain that it is the best time now to think about this question. It may be that we may miss our opportunity for a long time to come if we do not avail of the favourable circumstances that present today.

Mr. Wynne Sayer, Secretary, Sugar Bureau, Pusa, and a member of the Sugar Committee of 1920, in his evidence before the Agricultural Commission states :

"From my acquaintance with the conditions obtaining in this part of Northern India I can say that the presence of a small progessive agricultural class is a great asset as it forms a very useful medium for demonstrating and introducing agricultural improvements. This is well shown by the readiness with which progressive planters in North Behar have taken up the superior varieties of Coimbatore canes recommended by the Sugar Bureau."

Our problem is to create this progressive agricultural class. Uptil now our agriculture has been left entirely to the cultivators with no proper and intelligent guidance. The intelligent class have taken entirely to the services and the professions, because there were no proper organizations except the central agricultural stations like Pusa, Manipur etc., which even are generally manned by Europeans, which could have given them scope for the application of their intelligence ; and our zamindars have been too much satisfied with a regular payment of rents and consequently almost all land had passed out of their hands. Our land tenure also was greatly responsible for this, for the ordinary tenure was very insecure ; and our tradition was also against agricultural pursuit.

Considering the agricultural side, our economic position cannot improve unless there is intensification of production. Let us see how we stand :

"Out of a total area of 78,000 sq. miles in Bengal, 45,000 sq. miles are under crop, distributed over 33,000 sq. miles under paddy, 3,000 sq. miles under jute, and 9,000 sq. miles under other minor crops. Of the remaining area of 33,000 sq. miles, water surfaces—(excluding canals) cover about 20,000 sq. miles and the rest consists of about 10,000 sq. miles of forest, some land under water, and the uncultivated tracts spread over the districts of Bankura, Birbhum, parts of Midnapore, Burdwan and the Barind land near the district of Dacca and in North Bengal."

It would thus appear that the portion of uncultivated land is a small fraction of the land now under cultivation ; so that increase in production by bringing such lands under cultivation is likely to be very small, more so because these lands must be below the margin of utility.

We can calculate the area of cultivation per agriculturist from the above, taking the agricultural population of Bengal to be 70 per cent of 5 crores. Mr. S. C. Mitter gives $2\frac{1}{4}$ acres as the figure per agriculturist. But from the Census Report of *1921* we find 3·12 acres to be the cultivable area per agriculturist. However, this does not give us an adequate idea of our agricultural position. To quote Mr. N. R. Sarkar, "there are also people other than actual cultivators who are completely dependent upon the income from the soil. Taking all this into account we find that the average area per agriculturist makes out at about only ·57 acres in Bengal." I do not know whether our agricultural condition is so bad as that. But whatever it be, it is clear that there is a tremendous pressure of population on the soil and that a vast majority of our agricultural population is in a state of chronic starvation.

Considering all these facts, to my mind, there are three courses left open to us for the economic betterment of our people : to eliminate by eugenic methods a big percentage of our population, to relieve the congestion by the establishment of big, small and cottage industries and to intensify agricultural production.

The first is not a possible course. Though science is advanced in this regard, steps in mass for such purpose is only possible in a highly autocratic state. My thesis is also not with regard to the development of industries.

My thesis is the creation of those organizations in our district and in our province which will make intensive agriculture possible. I have already said that much land has come into the possession of the zamindars and the superior landowners. The first problem will be to consolidate these lands into blocks of 25 or more acres. Under the Bengal Tenancy Act

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of 1928 the superior landlords get a fee of 5 per cent of the value of land or 1¼ times the rent whichever is higher in the case of mutual transfer [Sec. 26 D—Clause (e)]. Under Section 25 F and Clause (c) of the same Act, it is to be noted that no right of pre-emption exists on the part of the superior landowners in the case of such transfer, so that the highest fee payable to them being 1¼ times the rent it is fairly favourable even in the case of the agriculturists to effect mutual transfer. This payment of a fee together with the short-sighted devotion to one's own land, blindness to one's own interest and spite of other people's advantage is likely to frustrate all attempts at consolidation. But consolidation is the first thing required. Mr. M. L. Darling, I. C. S., officer on special duty to organize the rural credit side of the Reserve Bank, recently in an informal talk to the members of the Agricultural Association of Poona stressed the importance of consolidation as one of the measures urgently called for. Mr. Wynne Sayer whom we have already quoted states,

> "The development of the sugar industry in India has been considerably handicapped by the excessively small holdings of cultivators. It is not possible to obtain in one continuous block a sufficiently large area to meet the needs of a sugar factory."

I maintain that the zamindars and the superior landlords are better placed to help the policy of consolidation. The exchange of land with them by the cultivators will be exempt from the transfer fee, moreover they can effectively exert their influence to overcome the prejudices of the cultivators with regard to such transfer and to secure compact plots for themselves as well as those who are likely to form our progressive agricultural class.

The defects of scattered holdings will be palpable to everybody. Take the question of irrigation. We know that "except in irrigated tracts agriculture is a gamble in rain." Mr. S. C. Mitra in his book, *A Recovery Plan for Bengal,* suggests a method of irrigation by sinking bamboo tube-wells as is prevalent in Japan, which may supply water to 2 or 3 acres of land. But no cultivator will be willing to sink such wells if he knows that his neighbour is going to benefit at his expense. Moreover, by increasing the area of a holding better methods of irrigation may be possible. A compact holding of 25 acres or more will show better and immediate results not only from the point of view of irrigation but also of supervision and management, feasibility of following the direction of experts and easy availability of financial help.

Supposing then that these plots have been secured, what is the next step? If the zamindars become our pioneers in agricultural production, I presume that they will be nowhere without the help and guidance of the intelligent class in the management of these new organizations as in the realization of their rents. I have said before that agriculture has not attracted the middle class, because no proper organization exists, except in the Tea industry, where the employment of their intelligence is feasible. The Gosaba scheme is not likely to appeal to their psychology. We cannot expect them to interest themselves in actual cultivation, *i.e.,* with their own hands. They can supply the directive brain or the lower-paid supervisors of day-to-day agricultural operation. What I have in mind will be clear from the instances of Java. Though in Java agriculture is combined with industry as in the Tea industry of the Dooars and Assam, the agricultural produce being directly used in the industry, the same sort of organization is possible even though agriculture be divorced from industry. I do not maintain that these medium or large farms cannot encourage some sort of industry; it is quite possible that the problem of resusciating the village industries and giving employment to the cultivators during the idle months will be easier for solution under the ægis of such organizations, but that is not what I press forward now.

In Java the sugar plantations and factories are combined for two purposes

(1) There is the "Research Station Association of the Java Sugar Industry" which looks after the agricultural and manufacturing interests of the plantations.

(2) There is "The General Syndicate of Sugar Manufacturers" which looks after their political and economic interests.

The Research Station and the General Syndicate are financed by the factories and

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the plantations. There is a levy of so many guilders per acreage with a maximum contribution from each plantation, so that a very large plantation has to pay a smaller amount per acreage.

We may have such a Research Station by levying a contribution from each farm. I believe that if a policy of initiating large scale farming be followed we can see our agriculture lifted from the morass into which it has fallen. It will not only lead to intensification of production as in Java, where the production in the plantation is about double that of an ordinary cultivation, but it will help to solve to a certain extent the problem of unemployment of the middle class. Moreover these farms will serve as example in the countryside to the ordinary cultivators to follow better methods of production or by co-operative effort to consolidate their holdings or to start large scale farming themselves.

I have stressed the importance of the zamindars in the initiation of a new policy in the agricultural organization because they have the necessary resources at present and the influence. Even though they may seem to have lost the influence, they are now in a position to regain it. Moreover they are likely to take an active interest in securing sources of income other than rent if the recent trend of events are brought home to them. Already a bill has been passed imposing on them an educational cess for primary education; further legislative encroachments on their income are not only probable but sure to take place within a few years' time. For example, the Joint Porliament Committee Report states, "The White Paper proposes that the provinces should have exclusive power to impose taxes on agricultural income, which are not at present subject to income tax. We approve this proposal." I cannot but finish this essay with quotation from Mr. Wynne Sayer :

"The strength of English agriculture lies in the fact that every person of real importance in England from the King downwards is a farmer and is interested in farming and stock. I think I should begin at the top. If the Viceroy had a farm for high class cattle and exhibited them, grew decent crops and helped to show that he was directly interested it would give a great filip."

Appendix

A. Comparative production per acre in different countries :

Pounds of rice produced per acre.

	1909-13	1921-25	1926	1927
Japan	2,163	2,350	2,256	2,510
U. S. A.	922	1,076	1,121	1,130
Java	932	881	981	970
India	957	864	834	805
British India		1,336 (1921)		

*Table showing yield per acre in lb. of various crops in different countries (Average for 1919-20, 1920-21)**

Country	Wheat	Barley	Maize	Rice	Tea	Cotton	Linseed	Rapeseed
U. K.	1861	1550						
France	1185	1015	882	534			429	1274
Italy	900	775	1354	3500			463	
U. S. A.	775	1077	1684	1755		151	330	
Canada	748	1077	3046				321	
Australia	775	802	1425				347	
Japan	1318	1496	1487	3232	640	347	401	882
Egypt	1496	1425	2013	2610		294	1033	
British India	677	994	1163	1336	518	89	255	392

Country	Jute	Tobacco
U. K.		
France		1390
Italy		837
U. S. A.		784
Canada		980
Australia		1007
Japan	1719	1479
Egypt		
British India	1077	

"From the point of view of intensive cultivation India lags far behind other countries in the production of wheat or rice, cotton or linseed."

B. Income from 4 consolidated plots of 25 acres each on the basis of the *adhi-barga* system prevalent in the district at the present level of production, taking the *lowest* level. We assume that the lands yield two crops a year.

Yield of paddy per acre=16 mds.
" " jute " " =8 "

Total production of paddy per 100 acres (subtracting 10 per cent due to bad crops or the keeping of some land fallow) =1,440 mds.

Total production of jute from the same

* From *The Wealth of India* by Wadia and Joshi.

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(subtracting 10 per cent due to bad crops or the keeping of some land fallow) =720 mds.

Share of the owner=720 mds. paddy.
360 mds. jute.

Taking the price of paddy to be Rs. 1-4 per md. and that of jute to be Rs. 3 per md. the income of the owner is Rs. 1980.

Assuming that the owner pays Rs. 40 and Rs. 30 per month respectively for one supervisor and one assistant supervisor (it is better that they should have some agricultural training), and Rs. 200 per year for two jamadars, total cost of supervision will be Rs. 1040 per year.

The net income of the owner will be Rs. 940.

The income from the same land as rent at Rs. 5 per acre is Rs. 500.

Thus we see that the zaminder will have an excess income of Rs. 440 per year from 10 acres of land if he cultivates the land on the *adhi-barga* system, taking the lowest level of production and the lowest price of agricultural produce yet reached.

It will be a great incentive to the labourers to give their best labour if stipulation is made with them that they would get 2-3rds of the excess produce.

How improvements in production is possible when such farms are started I leave the reader to imagine and to consult authoritative books and brochures on the subject. One thing I would like to lay stress on is that it brings in the intelligent class in such a scheme.*

* Read at the meeting of the Economic Society, Mymensingh, on 1-12-34.

STUDENT ORGANIZATION OF GERMAN UNIVERSITIES

By AMULYA C. SEN, M. A.

DURING a meal in the spacious and crowded "Erfrischungsraum", *i.e.*, the Refreshment Hall, of the Berlin University one cannot but be impressed with the cheapness of the fare compared with other restaurants in the city; then there are other little things which draw one's attention, such as short announcements on the "Speisekarte", *i. e.*, the menu-card, to the effect that typewriting work or shoe-repairs for students can be done at cheap rates in rooms No. so-and-so of the University or that a coach is wanted for such-and-such subject etc; progressing through the meal as one comes to put the sugar-cubes into the coffee-cup, it is noticed that these cubes are wrapped in packing bearing the legend "Studentenwerk-Universität-Berlin". While leaving the Refreshment Hall and passing into the Reading Room (Lesesaal) one notices further that a brisk sale is going on in a stationery shop alongside the corridor. One naturally feels that behind all this there is some sort of an organization and enquiries elicit the information that this organization is the student's union of the University, called the "Studentenschaft".

No country in the world can boast of so many Universities as Germany and no city such a gigantic centre of learning as Berlin. By long tradition the University students of Germany have always been regarded as an important limb of the social organism. In other countries of the western world it is only the financially successful man whom the public esteems but in Germany a Professor is ranked with the high officials of the State. Elsewhere the student is a poor devil who has no status save that of being his father's offspring, but in Germany he is looked upon as a future man of science and of brains and as such, no matter what his parents may be, he is treated with respect. The term "Student" does not apply in Germany to school-goers or pupils of other educational institutions—these are mere "Schülers"—and a "Student" means a registered University undergraduate. After taking his degree a graduate here describes his profession officially, if he happens to have no other definite situation, as "Dr. phil." or "Dr. med." etc., and during his undergraduate days too, his official designation is "Stud. phil." or "Stud. med." etc. The status of a student entitles a man to many privileges in Germany and he enjoys an amount of freedom from external control that is impossible in other countries. In former times this freedom of the student-world made them self-sufficient

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some extent: they were not centrally organized on any big scale but had numerous small group-organizations, but when the time for organization came, there arose the "Studentenschaft"—big and complex like all German organizations, and it took me quite a number of after-lunch talks with some of its leading and active workers to comprehend fully its manifold activities.

The "Studentenschaft" came into being after the War in 1919 under the name of ASTA (Allgemeine Studenten-Ausschuss, *i. e.*, the General Corporation of Students). It was a private organization with a rather chequered career, having also had the misfortune of being declared illegal by the Social Democrat Government in 1923, yet it maintained its troubled existence until 1933 when it was taken over by and amalgamated with the NSDSTB (National-Sozialistischer Deutscher Studentenbund--*i.e.*, the Union of the National-Socialist German Students)—a revolutionary group started by Adolf Hitler in 1926.

The Studentenschafts of all German Universities are now under the control of the Kulturministerium, *i. e.*, the Ministry of Education, of the National-Socialist Government. In conformity with the "Führerprinzip" or the Principle of Leadership introduced by Hitler-Government, Herr Feikert has been appointed by the Government as Reich-Führer of this organization. This is a whole-time post, the moderate salary of which is paid from the funds of the Studentenschafts and this fund is derived from small compulsory membership-fees paid by every student at the time of his admission into the University. All other workers of the organization are part-time and honorary. At present the principal activities of the Studentenschaft fall under these divisions:

(*a*) Scientific Department

This department attempts to make the study of all intellectual subjects subserve the ideals of National-Socialism. They hold that intellectual occupation should be undertaken not only for the benefit of the individual or for the sake of abstract science but for the good of the whole nation, so that all scientific discoveries and studies may tend not towards the private gain of profiteers and capitalists but towards the enlightenment and material comfort of the population as a whole—not "science for science' or money's sake" but "science for the sake of the welfare of the people" is the motto of the present ruling party. This department tries to foster this spirit among students, school-teachers and university-lecturers by arranging lecture-courses, study-circles and educational camps, etc.

A girl student reading to a poor old woman

(*b*) Foreign Department

This department provides facilities for foreign students to study and travel in Germany and also helps promising German students in travel and study abroad with a view to establish cultural relations with other countries. It not only gives information of the nature of tourist-agencies but advises as to opportunities and modes of study, gives introductions to educational centres and also arranges for scholarships.

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(c) DEPARTMENT OF SOCIAL HELP

This arranges for cheap living and scholarships for deserving poor students, for reduction in travelling fares for all students, for free meals for deserving poor students and cheap meals for all students, for running co-operative stores, and for sick-insurance. Hostels are run where the deserving poor can live on half the usual rates ; a reduction of 50% is granted in the railways and on the traffic within the city by tram, bus or underground. By subscribing a compulsory but nominal premium every student becomes a member of the Sick Insurance Fund and obtains medical advice, medicines and hospital treatment of all necessary kinds practically free of charge. The "Studentenwerk' referred to above comes under this department.

Girl students making X'mas toys for poor children

(d) EXECUTIVE DEPARTMENT

It co-ordinates the activities of all the other departments and serves as the medium in all inter-departmental contacts.

(e) PUBLICITY DEPARTMENT

This carries on Press and other kinds of propaganda work among the students. It runs papers and journals, prints booklets and posters, holds lectures etc. for the spread of the ideals of National-Socialism among the younger generation.

(f) WOMEN'S DEPARTMENT

Although girl students participate in the activities of all other departments, yet this department arranges for the development and utilization of the special womanly gifts. The Winter-help campaign conducted by the National Socialist Party during the last two years was an occasion in connection with which the activities of this department came out conspicuously. This campaign was inaugurated in order to render help in clothing, heating and food to the poor during the dreary winter months, from funds raised by public subscription. Boys and girls out with collection boxes on the streets on Sundays is a regular event in Germany now. There was also a huge collection of old clothes which girl students mended and washed and pressed before these were brought to the doors of the needy ; they also made fine toys out of rags and other cheap and castaway material, for distribution as X'mas gifts among the children in the poorer quarters. Girl students also went into the houses of the poor and spent the long winter evenings with them, reading and talking, and thus bringing joyous and instructive recreation to their less fortunate fellow-beings.

I mentioned above cheap hostel accommodation for poor and deserving students—these are called "Kameradschaftshäuser", *i.e.* Comradeship-Houses, and by recent regulation not only the poor but *every* student has to live in these hostels for at least two semesters. The object is to train the student in living a simple and disciplined life, to bring him in close contact with students of other social grades, to supplement college-work by study-circles, and to foster in all possible ways community-spirit and social service. It is also a new rule now that one cannot pass from the High School to the University unless he or she has put in eight months' service in the "Arbeitsdienst" or Labour-Camp. This is also called "Landjahr" or "a year spent in the country". These camps are of extreme simplicity in all matters of living such as food, dress, furniture, etc., and are under very strict rules of discipline. The work is mainly manual and on the land, such as, road making, road-repairing, helping the peasant with his field and harvest, carpentry, smithy, canal-cutting etc. The whole idea is to make the younger generation feel and realize their intimate connection, even though they may be intellectual

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workers in cities in later life, with the and and rural population and the dignity of manual work.

Healthy socialism and community-spirit that new Germany is trying to instil into the minds of the young will be comprehended from the demands it makes on youth. The new spirit can very well be understood from an incident reported by the Berlin Press some time ago. A high official of the Reichbank owned house-property in Berlin which he let out to tenants, one of whom, being unemployed, defaulted and was in arrears of rent amounting to about 10 Marks. The landlord sued the tenant for arrears and obtained a decree for ejectment which he was about to execute in spite of the fact that the tenant's wife was in indifferent health with two young children, but the Government intervened and ordered that when a man of means in the position of the landlord had contemplated such drastic action against a man in the situation of the tenant for such a paltry amount, the landlord must clearly be understood to be a misfit in the new order of things and as a punishment for his lack of consideration for a fellow-being he should lose his post in the Reichbank and go to the "Concentration Camp" until such time as he developed a more socialistic frame of mind.*

A girl student collecting gifts

Indo-Germanisches Seminar,
Universität, Berlin.

* The photographs inserted were kindly supplied to me through the courtesy of the firm Atlantic Photo G. m. b. H., Berlin.

KUMBAKONAM, AN ANCIENT RELIGIOUS CENTRE IN SOUTH INDIA

KUMBAKONAM is an ancient town of high religious importance in the heart of the old Chola country. It lies on the south bank of the sacred Kaveri running on the north while the river Arasalar passes on the south of the city. It is an important station on the main Madras-Danushkodi main line of the South Indian Railway. Near this place stood a palace of the later Cholas, and the ruins of the ancient capital lie in the adjoining village going by the name *Solamaligai* (the palace of the Cholas). *Palayaru* near this village is also a centre, where a Chola palace existed during the days of King Rajendra I (1013-1045 A. D). Here lived the aunt of this King Kumdavaiyar. It is while staying in the palace here that King Rajendra I enquired into the accounts and the real administration of several temples in his dominion and entrusted the proper management to local committees composed of respectable men.

The town kumbakonam is said to have been formed immediately after a deluge, and on this account a separate shrine exists to Brahma, the creator, in this place. The grand *Mahamagha* festival takes place here once in twelve years, when the planet Jupiter passes over the constellation Leo. On this account the tank, in the heart of the town where this festival takes place, is named *Mahamagha* tank. The waters of the chief nine rivers of India are supposed to enter this tank on this holy occasion by undercurrent! Sculptural representation of these

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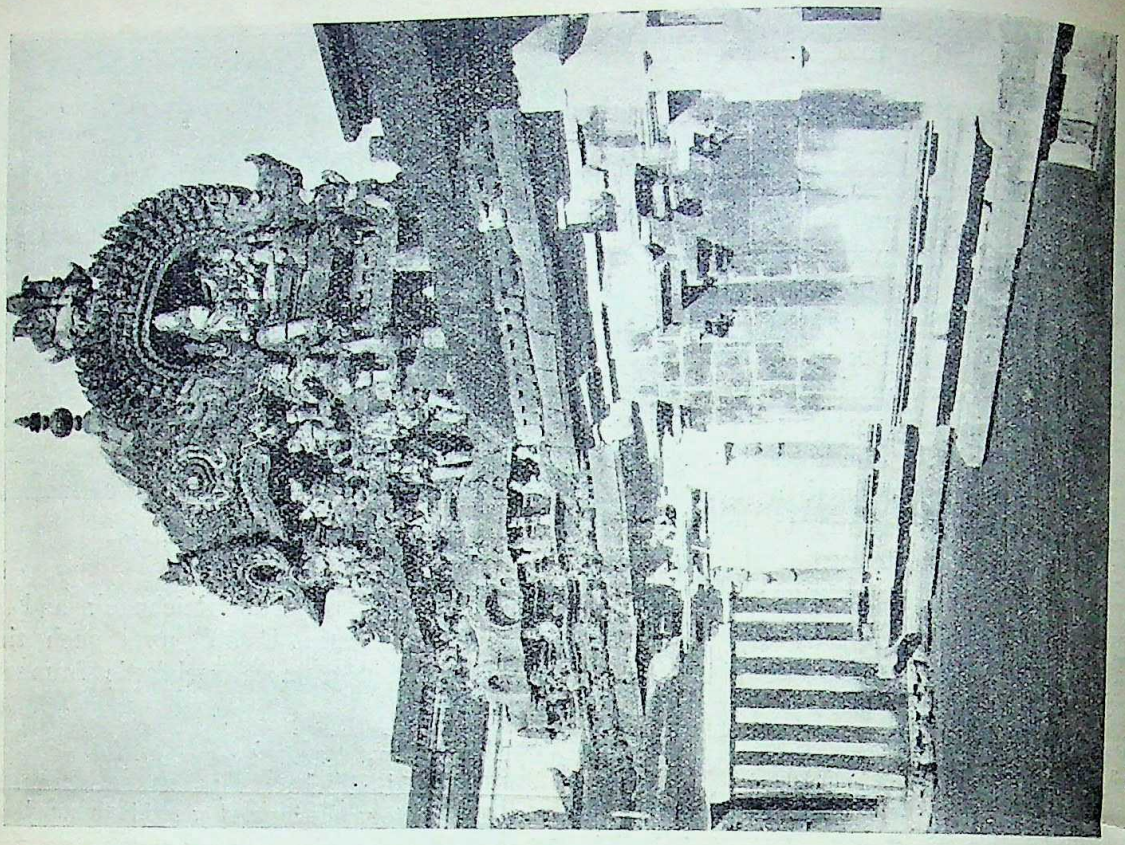
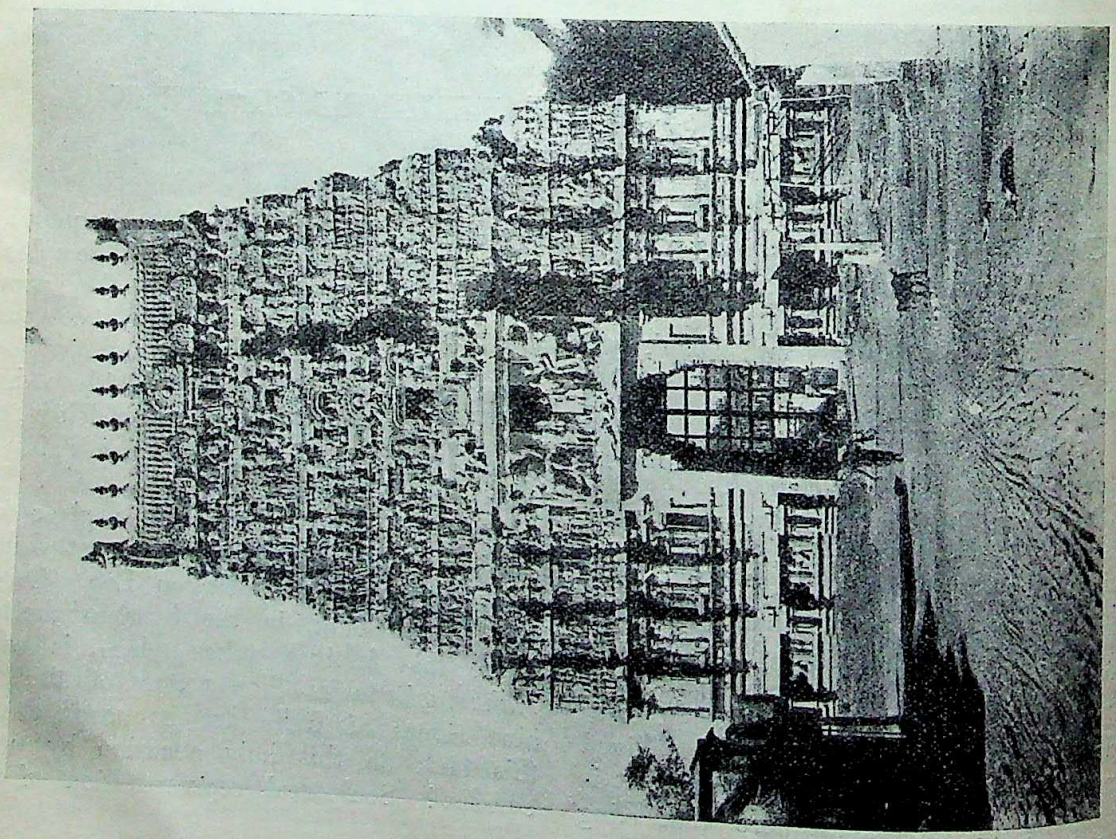


Vimana over the Sanctum, Nagesvara temple, Kumbakonam



First entrance Gopura of Nagesvara temple, Kumbakonam

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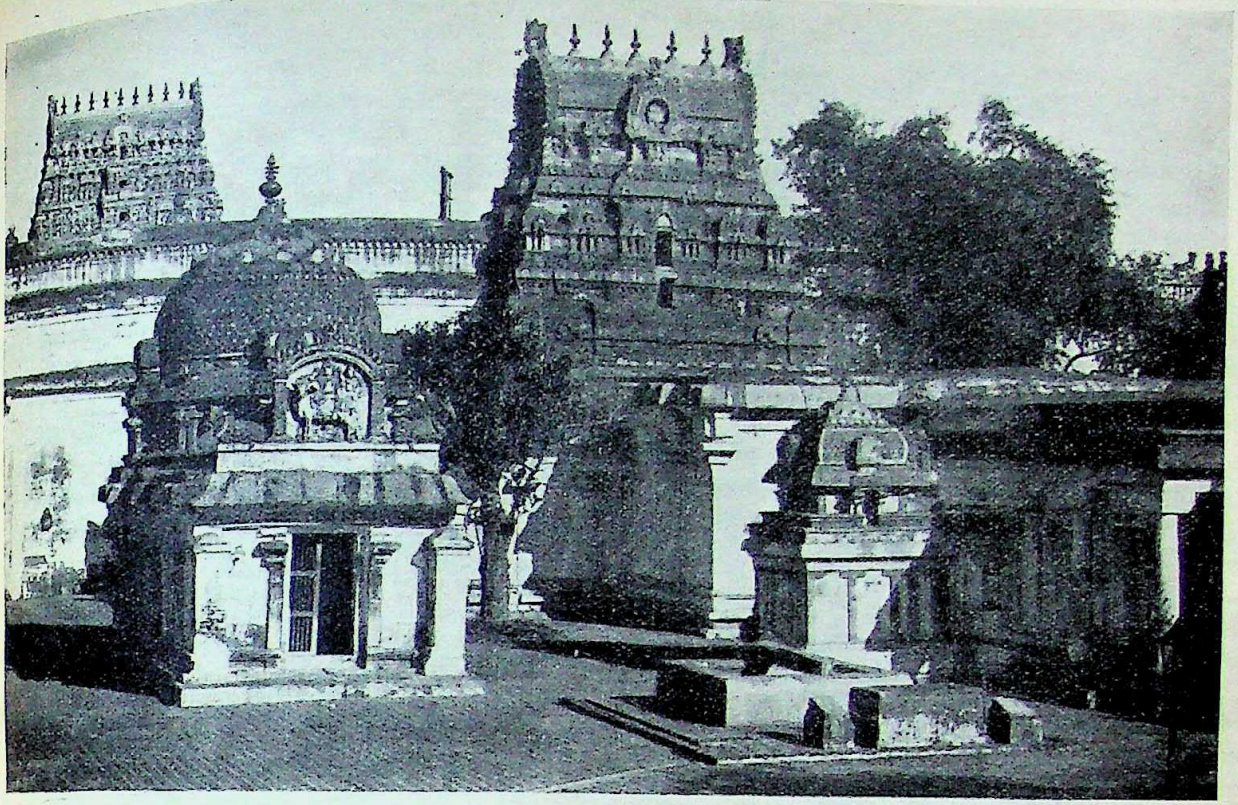
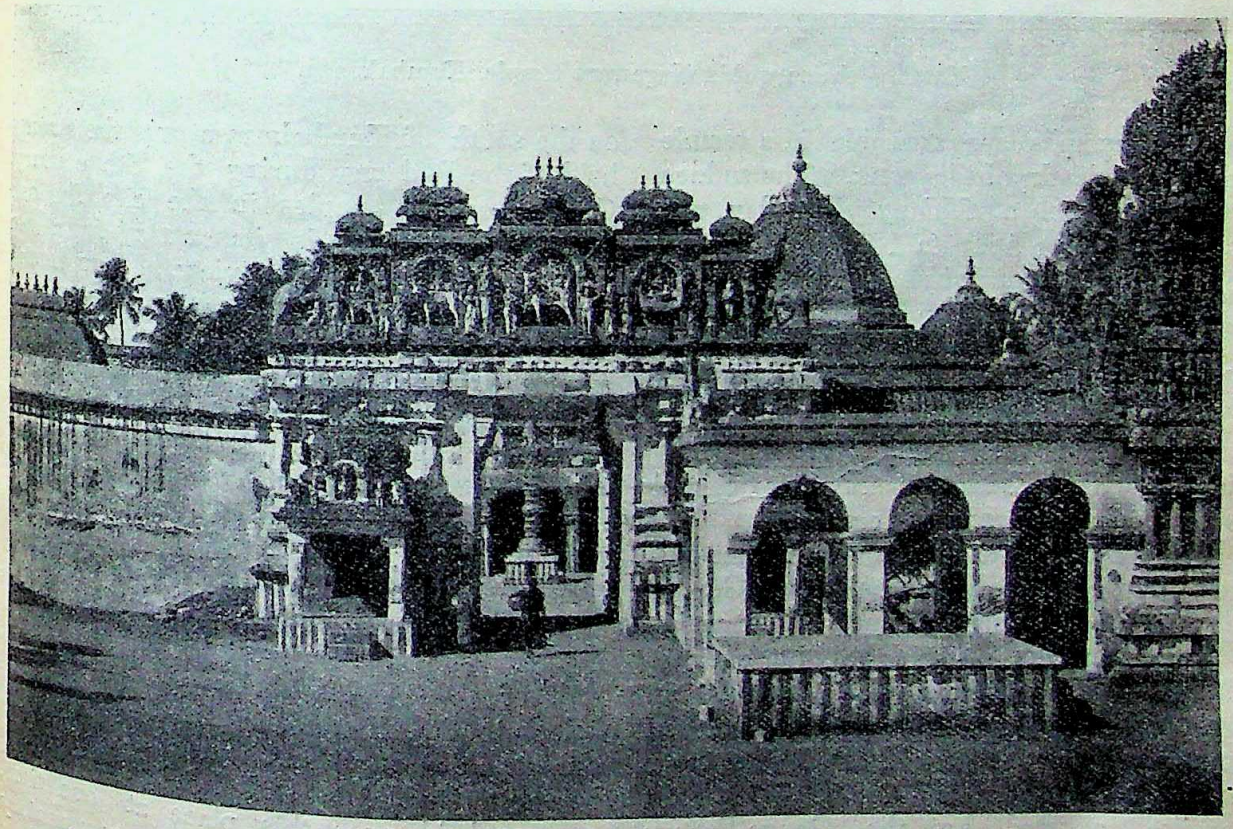


Shrines within the temple of Nagesvara, Kumbakonam



Second entrance of Nagesv[illegible]mple, Kumbakonam

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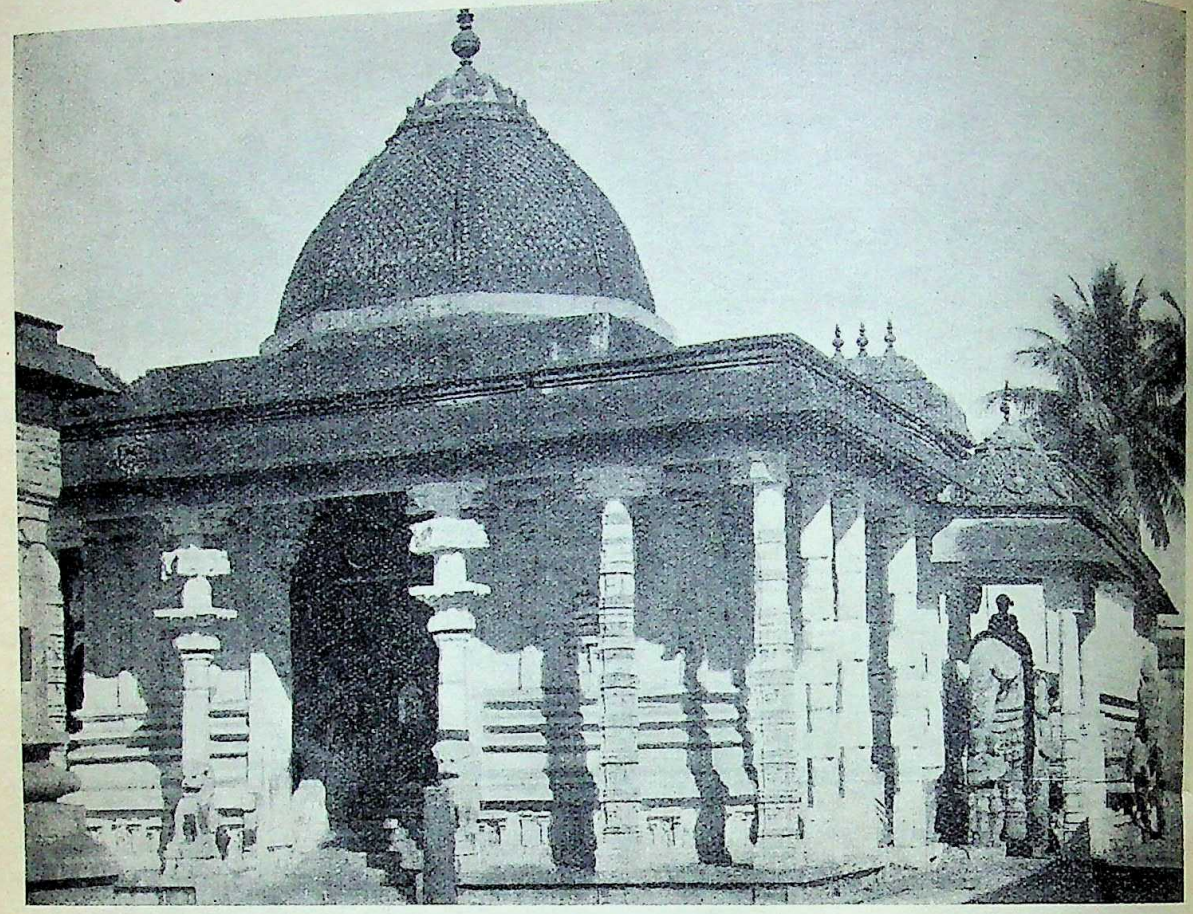

Nataraja shrine within Nagesvara temple, Kumbakonam

nine river-nymphs are available in a temple on the north bank of this tank. The sudden ebb of water on a *Mahamagha* day was witnessed by King Achyuta Nayak of Tanjore, who performed a *tulabhara*-ceremony, and gifted the wealth thereof to the putting up of the sixteen small shrines that now adorn the banks of this tank. The scenes relating to this gift are sculptured in the ceiling of a *mandapa* near the tank. The famous Vijianagara King Krishnadevaraya also visited this tank on a *Mahamagha* occasion.

Kumbakonam was the scene of an important battle between the Cholas and Ganga-Pallavas on the one side and the Pandyas on the other side during the 9th century. Mention of this fact is also made in an epigraph in one of the temples here. At Tiruppurambiyam near Kumbakonam was fought a battle between the Pallava King Aparajita assisted by the Ganga-Pallava Pritivipati I and Varaguna Pandya. Nathankal on the south of Kumbakonam was the stronghold of the Pallavas during the 8th century. Of the several temples in the city the one named Nagesvara is important from an architectural point of view. Though the distance between the outer entrance—*gopura* and the central *linga* in the sanctum is several hundred yards, the rays of the morning sun fall over the head of the *linga* for three days in the year—11th to 13th *chittarai* (April—May). This is in accordance with the *puranic* version that Surya (Sun) worshipped the lord in this temple. The Nataraja shrine within this temple is a piece of high value architecturally. It is in the shape of a wheeled chariot drawn by horses. The female figures on the outside wall of the central shrine do not seem to belong to the Hindu cult, and this attracts the attention of all archaeologists. This may be due to Buddhism and Jainism having held a stronghold over this place at one time and a school of *prabhakaram*, a commentary

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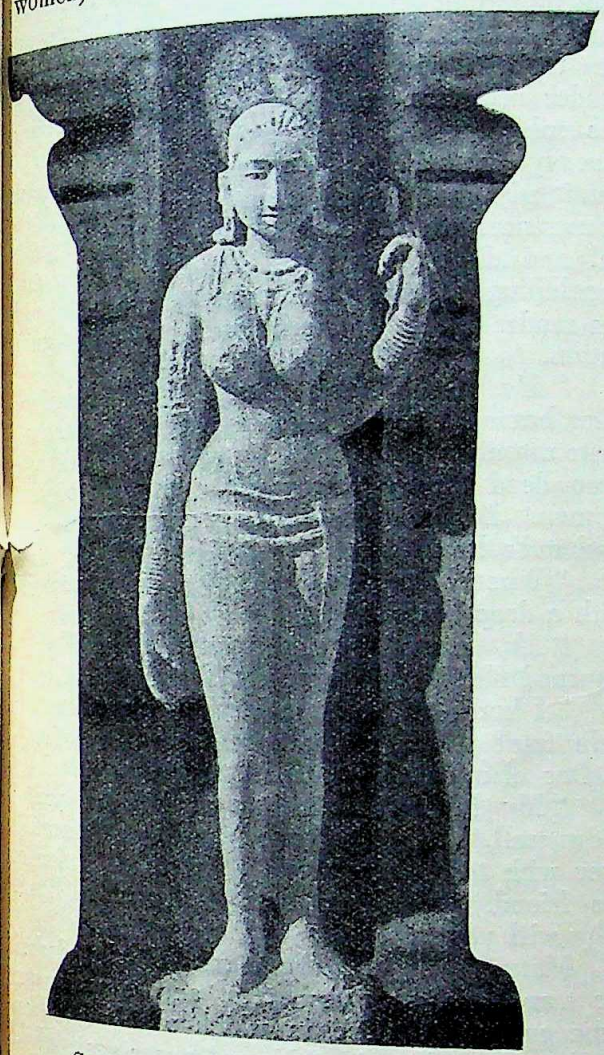
on *purvamimamsa sutras*, having been maintained in this temple. Sambandar, the saiva saint who was instrumental in overcoming these other religionists, was enshrined in this temple. The sculpture of Kankalamurti with a fine cloth-covering, allied to the naked Bikshadana, is surrounded by lovely women, demons, birds, beasts etc. He carries



Sculpture (Female) in a niche in the wall around the Sanctum, Nagesvara Temple, Kumbakonam

Kankalanathar in the temple of Nagesvara, Kumbakonam

on his shoulder the skeleton of Brahma tied by a rope to the staff. The *Ramayana* scenes existing in bas-relief over the base of the *garbhagriha* are interesting. From the inscriptions over the walls of the sanctum, we find that provision was made for feeding the ascetics, maintenance of a school in the temple precincts for expounding the *prabhakaram*, King Parantaka I levying a tax on the residents to meet the maintenance of the special army that subdued the Pandya country, and the lodging of Selavappiran image in the central shrine.

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RAJMOHAN'S WIFE

By BANKIM CHANDRA CHATTERJEE

CHAPTER XII

The Friends and the Stranger

THE recent shower had lent to the morning a delightful and invigorating freshness. Leaving the mass of floating clouds behind, the sun advanced and careered on the vast blue plain that shone above; and every house-top and every tree-top, the cocoa-palm and the date-palm, the mango and the acacia received the flood of splendid light and rejoiced. The still-lingering water-drops on the leaves of trees and creepers glittered and shone like a thousand radiant gems as they received the slanting rays of the luminary. Through the openings in the thick-knit boughs of the groves glanced the mild ray on the moistened grass beneath. The newly awakened and joyous birds raised their thousand dissonant voices, while at intervals the *papia** sent forth its rich thrilling notes into the trembling air. Light fleecy clouds of white wandered in the solitude of the now purified blue of the heavens, which were fanned by a light breeze that had sprung up to shake the pattering drops from the pendant and wooing boughs.

The reader will now follow us to the pool which had been the scene of Matangini's temporary danger and escape on the previous night. The sun had run a two hours' course in the heavens. Beneath a young tamarind tree, where the surrounding underwood lent a sort of cover, Matangini sat on the moist grass. Her clothes were wet; her *sari* had been soiled by mud, her usually curly tresses, washed by the drizzling rain, now fell in straight and loosely-flowing bands on her neck and arms; and her head was slightly bent to permit the sunbeams to play on that raven hair, darker than any cloud which had ever opposed their progress through the atmosphere. Close by her was to be seen the rather full and developed figure of Kanak shining with recently rubbed oil. A dirty napkin thrown over her neck, the brass *kalsi*† maintaining its capacious but as yet empty bulk close by its mistress, and the blue *mishi*‡ which had recently been called upon to lend its hue to her teeth, showed that the morn ablutions had drawn Kanak out of her home, that important business had not been hitherto formed. The friends were evidently engaged an earnest and interesting conversation. reader need not be informed that with much the subject of this interesting dialogue, he already acquainted. Matangini was pour cautiously and in whispers a narrative of occurrences of the eventful night into the fai ful and discreet ears of her only friend. concluding part of this conversation we shall, the reader's leave, place before him for his gat cation.

"*Ma gow!*" said Kanak with a shudd after having listened for some time in silent a mute astonishment. "Ah! were it I, I would ha been dead through fear. But you are a bra woman. But do you think of returning to yo husband's house?"

"Where else can I go?" replied Matang with a deep drawn sigh.

"Ah, do not, do not return, I beseech yo returned Kanak vehemently, "they will kill yo

"I know my death is inevitable, but who c help fate? Who will tell me how I can find shelter elsewhere?" and Matangini wept.

"My house will be no shelter for you, know well," replied Kanak, her eyes brimmin over with tears in sympathy for the affliction her friend. "But you must not return hom Why will you not go to your sister?"

Matangini's features changed; she dash the tear-drops from her eyes, and assuming t same energy of voice in which she had bidde Madhav farewell, said, "Never! never again whi life lasts."

Matangini's manner silenced all contradi tion. Kanak covered her face with her *anche* and wept.

"Ah, mothers!" interrupted a voice fro behind "What are you speaking of in secre Ah, you are weeping I see; why, what is t matter?"

The new speaker who stood by the startl friends, was a middle-aged woman of a da complexion. Her hair had turned partly gr and her countenance was fast becoming wrinkl

* Sparrow-hawk.
† Pitcher.
‡ Tooth-powder.

* Skirt.

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She was dressed in a coarse *thenthe*,† rather clean; her freshly oiled face, the dirty napkin on her shoulder, as well as the empty *kalsi* on her waist, betokened the nature of her visit to the waterside.

"Why, it is Suki's mother," said Kanak, forgetting her tears and laughing and smiling in an instant, "why, Suki's mother, why this unusual visit to the Phulpukur today?"

"I rose late this morning," replied Suki's mother with benignant civility, "and so, hasty of going to work direct, I thought of washing myself first. But what has happened, child? Why are you both weeping?"

"Ah, Suki's mother!" said Kanak, her eyes again moistening, "how shall I speak of this poor woman's misfortunes?" A quiet but significant glance from Matangini's eye, which meant that her misfortunes were such as should not meet strangers' ears, warned Kanak against indiscreet disclosures; but Kanak, replying by a glance as full of meaning, seemed to imply that her secrets were safe.

"Talk not of her misfortunes," said Kanak to the newcomer. "The wretched woman has been turned out of her house by her husband and she knows not where to seek a shelter."

"Oh fie," exclaimed Suki's mother, "is that a thing to weep for? Husbands and wives quarrel in the morning and become reconciled in the evening—who does not know that! He is angry now—he will entreat you to go home as soon his anger is gone. Fie, mother, why do you weep for that? Ah, Kanak, when my son-in-law comes to see us, there is not a night when he does not quarrel with my daughter. But what of that? He loves my daughter as no one else loves his wife. Even last Wednesday,* he came and brought her a handsome gold *noth*‡—and such a *noth*, Kanak!" Kanak cut short the happy mother's description of her son-in-law's amiable disposition by observing, "True, Suki's mother, but Raju-da wants to marry another girl—the match that came from Junglebariah; you know well now why he treats her after this fashion, often and often; she will not go home again, Suki's mother, no woman ought to go. She will never trust herself again to that house to receive insults and reproaches. But alas, poor woman, whither else can she go! Is her father's hut close by to give her shelter?"

"Ah what a hard fate!" said the good dame, sympathizing, "No no, if she be worthy of the name of woman, she cannot return home. Marry again! Why, where could he get a more beautiful wife? And will the little child he will bring home be a housewife like her? No, mother, do not return but go to your sister and see what he will do."

"Alas! Suki's mother, she cannot go to her sister even," responded Kanak, Matangini silently eyeing the ground from shame and confusion. "She has quarrelled with her sister because Madhav Babu did not invite her husband at the late *shradh*.‡ I could indeed give her shelter, but we are poor, Suki's mother, and I cannot take her there to starve."

"My death; but what a simple-hearted woman is she," replied Suki's mother. "She quarrelled with her sister on behalf of such a husband! The man does not deserve such a wife. Were he my son-in-law, I would have scolded not only him but his mother and his father too; but come, mother," said she, turning to the silent and confused Matangini, "come with me and live with my mistress as long as you choose; the elder Thakurani likes you so much that she will be overjoyed to see you. There, when your husband forgets his anger, and entreats you to go,—for soon he will—you can return to your own house. But do not listen to him too soon; first see that tears flow from his eyes—and that he takes the straw between his teeth."

"Ah! yes, yes!" exclaimed Kanak joyfully, "you have spoken well, Suki's mother. She will go with you now; what say you, sister? Will it not be the best thing to go with Suki's mother? The elder Thakurani, I am sure, loves you; you must be quite welcome to her. Why do you not speak?" Matangini frowned, but without heeding her, her loquacious friend went on glibly. "Yes, yes, she will go; go, bathe yourself, Suki's mother, and when you return she will follow you. Go then, delay not."

Suki's mother hastened to perform her morning ablutions. When the friends were alone, Matangini spoke. "To what a depth am I fallen, Kanak!" said she.

Kanak returned with an impressive energy of manner, "Oh! Do not say nay—drink my blood if you do. Go—go now; in the evening I will see you—Be silent."

Kanak waited not for a reply, but taking her *kalsi* up in haste, she ran to the waterside to join Suki's mother and to perform her morning ablutions.

† Plain hemless cloth.
(* Saturday?—P. D.)
‡ Nose-ring.

‡ Funeral dinner.

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CHAPTER XIII

The Protectress

The house of Mathur Ghose was a genuine specimen of *mofussil* magnificence united with *mofussil* want of cleanliness.

From the far-off paddy fields you could descry through the intervening foliage, its high palisades and blackened walls. On a nearer view might be seen pieces of plaster of venerable antiquity prepared to bid farewell to their old and weather-beaten tenement. Some rude and unpainted shutter hanging by a single hinge whose companion had left the precincts years before, while in others both hinge and plank had left little trace of their existence and had been supplanted by the less pretentious tribe of *tát-screens.** But a small portion of huge edifice had ever been plastered on the outside. On the favoured region which boasted such decoration, and which no doubt composed the sanctum sanctorum of some great man in the house, if not Mathur Ghose himself, you might descry a few apologies for venetians, but window panes the giant house had eschewed as too frail a substance to be permitted to ornament its limbs. By far the greater part of the exterior was unplastered, and the dried slime and soot reposed on the mass of bricks in murky grandeur. Not unfrequently a young shoot of a *Bur* or a less noble vegetable had struck its roots in the crevices between the layers of brick, realizing, rather on an humble scale, the Persian monarch's dream of a hanging garden.

The house was divided into four distinct sections. In front you entered through a pair of massive iron-plated and tar-coloured doors into a spacious courtyard, three sides of which were faced by double-storied verandas of no very respectable height. Opposite the portal arose the lofty and spacious hall of five arches. All around was well plastered, but the return of many a rainy season had variegated the white with streaks of dark, particularly in those regions which were surmounted by spouts for drawing off the water from the top. A mazy suite of dark and damp apartments led from a corner of this part of the building to the inner *mahal*, another quadrangle, on all four sides of which towered double-storied verandas as before. These had indeed a plastering of sand and lime, but few were the pillars which wore these decorations entire, decay aided by the manipulations of idle children having stripped most of them of their coverings. The walls of all the chambers above and below were well striped with numerous streaks of red, white, black, green, all colours of the rainbow, caused by the spittle of such as had found their mouths too much encumbered with *pán** or by some improvident woman servant who had broken the *Gola-handi*† while it was full of its muddy contents, more frequently by the fingers of her whose pleasant task it had been to prepare the betel leaves, and who had cleverly impressed the walls into her service and had made them act as substitutes for towels. Numerous sketches in charcoal, which showed, we fear, nothing of the conception of Angelo or the tinting of Guido, attested the art or idleness of the wicked boys and ingenious girls who had contrived to while away hungry hours by essays in the arts of designing and of defacing wall. The courtyard, devoid of brick or tile, exposed mother earth in all her vegetable glories. The said vegetable glories, however, were gathered at the four corners leaving in the centre paths in several directions for entrance and exit. Household filth and water had left thick crusts of slime which reposed for ages in unmitigated blackness. A narrow passage, terminated by a small thick door, led you to the third section of the house. This was the kitchen of the household; it had two suites of one-storied apartments on two sides of a vast courtyard where vegetation was much more rank than in the other. Here might be always seen the traces of the havoc daily made on vegetables of the earth, and the fishes of the water by the good dames in charge of this useful department, and here too might be seen the empire of soot in all the majesty of darkness. The fourth department lay behind the kitchen, but apparently all access to it was barred from this side and few were the females of the household who had ever set their feet on it.

A thick and massive door led to the "godown,"‡ as the *mahal* was called by the males, directly from outside. Bare but high walls, the summits of which were secured against the invasion of human feet by broken fragments of bottles enclosed it on three sides. On the fourth stood the single row of one-storied apartments which it contained. The walls of the apartments were all of unusual thickness, the doors small and plated with iron, and not a window was to be seen. The use to which these "godowns" were put was known to be that of storehouses for all sorts of things. A vast garden of *Supari* trees interspersed with *Bakul*, stood on one side of the building, and being enclosed on all sides by

* Split bamboo.

* Betel leaf.
† Pot of cow dung plaster.
‡ Warehouse.

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brick walls and containing a well-filled tank in the middle, composed the *khirki* of the household. The passage to it lay through the precincts of the cook, from which a small door opened on the garden.

The reader will be good enough to ascend in our company, through a flight of dark and narrow stairs of solid brickwork to the upper story of the *andarmahal*, properly so called, that which formed the second section of the large edifice a view of which we have placed before him. We invite him to enter a no less unapproached and unapproachable region than the bedchamber of Mathur Ghose himself. The polished plastering of the walls was clean enough, though not unfrequently could stains and scratches be seen defacing its purity. A little towards one end of the room stood a massive and high cot of teak-wood on the uncovered floor over which loosely hung a striped gauge curtain, rather disproportioned to the wooden frame. A few huge almirahs and chest of drawers of the same material, the varnish of which had considerably been soiled by time and rough usage, lined the foot of the walls opposite to the cot. One or two escritoirs, as well as some common country boxes and chests decorated with enormous brass plates across their lids and on the edges, and ornamented with semi-lunes of *Chandan*,* completed the wooden furniture of the room. Two paintings of the largest size, from one of which lowered the grim black figure of Kali, and on the other of which was displayed the crab-like form of Durga, faced each other from high position on two opposite walls.

On the two remaining walls, and placed lower than the terrific Kali and the gorgeous Durga, might be seen arrayed a few specimens of European art, and the exquisite conception of the Virgin and Child might itself be seen adorning the chamber the inmates of which had little knowledge what the artist's genius and engraver's skill had strove to represent. A female of about twenty-eight years of age sat on a window sill. Her face and figure were still handsome. Her complexion was that of a brunette and her eyes were large, dark, and shone with a mild and almost benignant lustre. Beyond this there was nothing particularly remarkable in her countenance, unless it was the expression of sweetness and amiability that never abandoned it. A clean *sari* covered her rounded limbs and frame, but not her head, which was now uncovered; and the crisp and shining tresses of hair, rendered still more so by recent ablution, fell loosened on the back, scattered and uncombed, but still beautiful from their irregular luxuriance. Golden ornaments of great value but rather of lighter make than usual, graced her ears, her neck, her bosom and arms and wrists. For some reason or other the fine and delicate circumference of the *noth* was absent from her nostril and cheek, but the tinkling *malls*† maintained their place in her ankles. A few long ringlets of human hair tied to the window-grating furnished occupation to her little fingers as she tried to weave them into that oft-coveted object of young girls, the hair string. A child of about ten years in whose exquisitely handsome features might be discerned a likeness to the elder female, sat by her and proved by the interest she took in the occupation of the latter that it was to tie in bondage her own wild locks that the product of her mother's delicate labours was destined. A little removed from them, modest, confused, melancholy, sat another woman who however needs no introduction. Suki's mother—the mother-in-law of whose felicity the reader has had her own description—had redeemed her promise by leading the reluctant Matangini to the presence of Mathur's first or eldest wife—the female who was weaving the hair strings for her daughter.

A dialogue was being carried on between Mathur's wife and Matangini in a low voice, while Suki's mother was pouring on a loose prattle without any apprehensions of interrupting either. We need not detain the reader with a detail of either the dialogue or the prattle, as of their purport we will do him the justice to presume he has already some conception. Suki's mother had rendered her mistress acquainted with the unfortunate position of the refugee, so far as she had gathered them from the rather unfaithful version of Kanak, embellishing the narrative with a good many interpolations of her own, and a few observations on connubial felicity as exemplified by the lot of her own happy daughter. The good dame rightly judged that such embellishments and interpolations would do no harm to the interests of her protegée; while at the same time they would afford a varied field for the display of her own powers of harangue. Matangini had not the heart to disclose the real circumstances of her misfortune, especially in the presence of the servant. She therefore unwillingly passed over most points in the good woman's narrative in silence, intending to undeceive her new friend, should it be necessary for her to trespass long on her kindness, on a future occasion,

* Sandal-wood.

† Anklets.

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and with so much reserve as might be necessary to conceal the depth to which her husband had fallen. Mathur's wife gave her the warmest and most cordial welcome, rendering it apparent by an intuitive generosity of heart wholly dissimilar to acquired polish of manners, that she rather pressed an invitation than afforded shelter. One step, however, was indispensable before Matangini could be enrolled a member of the household; Mathur Ghose's permission had to be obtained. With the intention of requesting it, she deputed the still eloquent parent of the happy daughter to the *sadar* to request her husband to step inside for a moment, without, however, mentioning her object before Matangini. After a few minutes, her husband entered the chamber, the wife drew her cloth over her head, and Matangini, as etiquette required, stepped out, not however without meeting a fixed gaze of recognition and wonder from the eyes of the master of the house.

CHAPTER XIV

Between rival Charmers

Containing a dissertation on connubial warfare.—A siege and a dubious capitulation.

Mathur Ghose, as our reader had no doubt guessed in the course of the previous chapter, had the good fortune or misfortune of being blessed or incommoded by double ties of matrimony and was the master or slave or both of [his] two wives. Tara, the eldest, has already been introduced; Champak, the younger, was Tara's junior by not less than eight years. She possessed decided superiority over her rival in the regularity of her features and in the blooming fairness of her complexion. To this, nature had added a witchery of coquettish grace that marked the movements of this proud and insolent beauty which won for her the envied distinction of the proudest damsel in the vicinity. Proud and imperious, Champak ever ruled the household with the authority of its sole mistress. The household approached her with fear and perhaps with a secret feeling of dislike, for often it was that her naughty temper made them feel that every fair face is not the reflector of a generous heart. And, in spite of the rival and superior claims of Tara, she was the real as well as the apparent mistress of the house. Mathur Ghose was not perhaps formed by nature to love and be loved; affection was not certainly the ruling passion of his heart, but the power of woman and her beauty have their influence upon all, and Mathur Ghose was fond of his wife. Sensibility and refinement of the heart lend to the passion of love the form of a fervent and etherialized feeling which finds its gratification in the communings of heart with heart; while, in grosser natures, it degenerates into the yearnings of desire or perhaps into a blind obedience to the mystic power of female loveliness; but the strength of the passion can be equally great in either case. It was not strange therefore that Mathur loved Champak, or if we may not use the word love, was fond of her blindly and ardently. The master who bent with an iron will the interest of all who surrounded him to subserve his own—was but a slave to the will of this coquette. To Tara, whose sweetness and patience put it beyond his power to be offended—he was indifferent, too much so perhaps to be ever unkind.

Tara had procured an easy assent from her husband to her proposal that the wife of Rajmohan should find a shelter in their house. "Food and clothing," Mathur said in reply, "are not scarce in my house, under the blessing of the gods and the Brahmans, and if the woman is as you say of good character, let her remain here as long as she chooses." But Tara's simple heart had not reckoned upon an opposition which certainly was powerful enough to counteract her benevolence. Champak liked not that it should be under the auspices of her rival that the stranger should obtain a footing in the household.

The sun was shedding its mellowed parting beams on the house of Mathur Ghose, and the day which had been ushered in amidst the gloomy deeds which threatened the fate of Matangini was hastening to a close. The slanting rays fell at intervals on an open veranda, on the second floor. Tara was seated on the bare ground and was employed in tying the hair of her daughter into a *khompa*,* the knots and bends of which however satisfied neither herself not the child. Matangini sat close by answering with reserve to some very provoking and impertinent questions, while Champak, employed in painting her little feet with the lac-dye, by the aid of a barber's garrulous wife, was pouring upon her, without the consciousness that a refugee to whom her husband had afforded shelter from mere compassion and whom she herself could turn out any moment, could ever entertain reluctance to answer questions coming from herself direct. Matangini was answering with meekness and reserve, which however had merely the effect of provoking further impertinence from the haughty beauty. Tara saw the vexation of her protegée

* Hair-knot.

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d delicately interfered by drawing off the tention of both.

"I can't tie this child's *khompa*, though u see I have been trying my hand at it since oon," said she addressing Matangini, "you can o it better perhaps. If you will only show me ow to turn this *binuni*,† I think I can do the est." Matangini asked to be permitted to tie e braids for the day herself.

"I do not think I can do it well," she said, but I will do what I can."

Matangini took her position behind the child nd taking up the braids in her hands, began to untie them and form new ones.

"Aha!" said Champak, "I fear our sister will make only one of her western country *khompas*. It is best as it is."

"If I succeed in tying a *khompa* as they do in our part of the country," returned Matangini, this beautiful child will look twice more beautiful."

"No, no—you must not do it," rejoined Champak, "that is the way in which disreputable females dress their hair—it does not look seemly in good people's children."

"O fie!" interposed Tara, "Is beauty ever disdained because sometimes a bad woman is beautiful? At that rate, sister, you should have disfigured your own fine countenance long before this. No, no, because bad women may have a fine knot of hair, that is no reason why a good woman should have none. Tie the knot as you please, sister," concluded she, addressing Matangini.

Champak replied not, but it was evident from the sullen looks she assumed that Tara's compliment had not been enough to make her forget that she was refused her own way. The tread of heavy slipshod feet was just then heard downstairs, and Mathur Ghose soon appeared in the veranda. Champak drew her cloth over her face down to the very chin and lightly tripped to her own chamber, her *malls* tinkling as she ran; Tara drew her cloth over her face also but not to the same depth, and slowly rose to retire; Matangini covered herself also, and stood aside. Mathur Ghose stopped to speak with his daughter to whom he addressed a few ordinary questions. Champak who was watching him from behind the door observed, and jealous wife as she was, observed it with dismay, that though he addressed the child alone his eyes occasionally wandered with an eager glance towards the veiled form of the stranger. Mathur Ghose passed on to the apartment of his younger wife, and the interrupted females resumed their occupations with the exception of Champak whom her husband found in the apartment.

Champak well knew that the steps of her husband would seek her there, and she herself sought an interview. But to avoid the appearance of having sought her room in the expectation of meeting him, she hastily opened a box as soon as she saw him leave the veranda, and busied herself in taking out of it some choice spices used in preparing the betel leaf for mastication. Mathur Ghose saw the floor strewed with many a silver, horn, or wooden *kauta** without end or aim, and his wife little inclined to take any notice of his entrance. Her face was still partly covered with her cloth, her back was turned towards her husband and the work of strewing the floor with little boxes of cardamoms, cinnamon, cloves, almonds, went on bravely progressing. After waiting for a few moments in silence, Mathur observed, "What is the matter now? Some storm brewing I suppose?"

Champak answered not, but went on strewing the floor with *kautas* after *kautas*.

"Aha, I see it," said Mathur, "now tell me for what offence I have to pay the penalty."

But still Champak did not reply. She now began to gather up the *kautas* as if she had found what she sought, and having replaced them in the box and locked them up she turned towards the door to go out.

"That won't do, my life!" said Mathur as he arrested her progress by catching her by the arm, "this cursed *ghomta*† has no business here" and he pushed back the cloth from her face.

"Why do you detain me?" asked Champak, casting on him a look of high displeasure.

"Tell me, my life, what have I done that you wear this look?"

"Let me go," she said, though of course no entreaty was needed to obtain her release as her husband held her arm by a light and loving grasp, and she could have had her pleasure if only she were so minded, "Let me go, I have business."

"You have business, my lily-face? What can this business be?" enquired Mathur, laughing.

"I have to prepare *pân*," responded she with the same irritable look.

"Do it then here and let me have some," said he.

"Let me go," said she again.

"Why, what is [it]?" said Mathur fondly, "Name but my offence to you and I promise you expiation."

† Braided lock.

* Small casket.
† Veil.

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"Offence to me," said she in the same pettish manner, "what offence can you be guilty of towards me? What am I that I can be offended with you? You can do what you please without offending anybody—and I am nobody."

"*Sabash*," said he, "this is anger indeed! But tell me, queen of [my] life, what is that I must undo, and I will undo it immediately."

"Go to the wife you love," she said "and she may tell you if there is anything to undo, and undo it then.—What matters to you this wishes of a poor woman who no further trespasses on your bounty than to live in your household which even strangers are permitted to do?"

"Oh! can it be *that*?" asked Mathur, now comprehending how matters stood—"are you angry that I have taken the poor woman to my household at the"—he would have added—"at the intercession of your rival,"—but he forebore and stopped short.

"It is your house," returned she, still with apparent displeasure, but now glad at heart that he had divined the cause of her displeasure, "you can admit anybody you please."

"But seriously," he added with earnestness of manner, "Let go womanishness now and tell me truly how you can object to my affording temporary shelter to such a forlorn creature."

"Forlorn creature!" returned Champak, "why if she has done ill, she has deserved to be turned out."

"And how do you know she has done ill?"

"Why, do you think she would be turned out for nothing? Do people turn out their wives from caprice?"

"Yes—it may be she was wrong—it may also be her husband was wrong. But still it cannot be wrong to give her shelter in the house in any case."

"You can do your pleasure," she returned sulkily again. "Why do you ask my opinion about it at all?"

"There again! Fie, a woman should be more kind."

"Yes, kind to those who deserve kindness. But is it right to be kind to all alike, be she good or bad?"

"But still you cannot be sure she has not been more unfortunate than anything else, and report speaks very favourably of her conduct."

"Report!" said Champak with a contemptuous swing of her large fine *noth*, "you have picked up all your information on the point from Suki's mother's little gossip and you dignify her garrulous lies with the name of *report*."

"Why, have you heard any one speak otherwise than well of her?" inquired Mathur re surprised.

"Women always hear more of each o than men," said she.

"What have you heard?" Mathur a inquired.

"What propriety is this in you," replied a little archly now, "to enquire about the sec of woman?"

Mathur Ghose felt vexed. From what motives, he evidently desired that Matang should enjoy the benefit of his protection, and felt vexed, as we have said, at this unexpe resistance from one who, he was aware, was pr well accustomed to have her own will.

"At least you will admit," he added a musing for some time, "you will admit tha looks very bad to turn out a kinswoman from house, for you know she is a kinswoman of o Has she not a claim upon us?"

"She is our kinswoman though another k woman" was the ready reply. "Why has she sought shelter with her sister? Are we nea or dearer to her than her sister? She dares perhaps to seek shelter with those who know well."

"You are very ungenerous," returned Mat in vexation of spirit, "what can you have object to an unfriended woman? Is there of food or raiment in my house?"

"No," returned she proudly, "at least I sh not claim my share if she become welcome them. Send me to my father's house and let live here. My father is not one who will pleased to see his daughter the inmate of a ho in which such a woman lives."

"What is all this again?" Mathur s becoming irritated.

"Send me to my father's house," she repl

"You know I cannot part with you. Le off childishness" returned he, softening.

"Then part with that woman," was the re

"Part with the woman; why, what is to me that there is any difficulty in my part with her? Well, I will think of it."

With these words Mathur left the ro resolved to prevaricate and deceive his wife her mind should change.

That evening when he again returned to chamber, an extraordinary spectacle prese itself to his eyes. In a corner of the room, apart from his bedstead, another bed had b neatly prepared on an humble couch which been pitched up from the room for service.

"What is that for?" asked Mathur, as additional bed caught his eye. Champak sp

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ot, but throwing herself on it, vent to sleep ithout deigning a reply.

Our readers will guess what a night the xorious Mathur Ghose passed. When he rose ext morning and went out to his *baithak-khana,** e observed a visitor waiting for him, who said e was Rajmohan Ghose. He explained to Mathur e object of his visit to be that having obtained telligence that his wife who had left his house n pretence of a quarrel was here, he had come ver to request that she be made [to] return. Mathur could not well refuse to restore a wife o her husband, a course which, he had been ught, was become necessary to him to pursue n other considerations, if he had any relish for omestic peace and the smiles of Champak.

When Matangini was informed that she must epart, her blood froze within her as she reflected n the fate that awaited her. More dead than live, she followed the steps of Suki's mother, who was entrusted with the duty of escorting her ome. Tara accompanied her as far as the postern gate and would gladly have gone further f she could. She bade her farewell with sorrow nd heartily wished her peace and oblivion of ast disagreements with her husband.

CHAPTER XV

Consultations and Council

The wild and lovely shores of the Madhumati are covered even in the vicinity of well-inhabited villages by a tall rank grass almost impervious to human feet. Such a spot of peculiar and almost frightful solitude lay a little to the south of Radhaganj. There the impervious grass was intermixed with an equally high and impervious range of cane-bushes and other underwood which extended far into the land from the margin of the river. Were there a site in the vicinity which commanded an unbroken view of the whole area covered by the interminable underwood, not a single interruption could have been discerned to its luxuriant uniformity. One narrow foot-path seemed to present the only evidence that human footsteps had ever disturbed this dark habitation of venomous reptiles. But even this foot-path could be discerned upon the closest observation and for a short distance only, and then every trace of its further progress was lost. To the practised eye of those, however, who were wont to thread its maze, it presented the only guidance to a little hovel of straw which stood in the very heart of the jungle. The roof of the hovel, a little elevated above the general height of the bushes, was carefully concealed from the view of curious eyes outside by so drawing off and arranging the twigs of adjacent boughs that the whole thatch wore the appearance of the top of a bush higher than the rest. The inside of this small and wretched habitation, if such it could be called, was gloomy and damp. The walls were of bamboo and *darmá,** and two or three *darmás* were spread over the humid floor. Blackened pots and cooking utensils were stowed in one corner of the hovel, though apparently they were not often put to use. It was still early in the morning and the streaks of sunbeams that had penetrated inside through crevices had the length that [slanting] rays alone could possess. Its only inhabitants [were] men of a deep black complexion and of a stature and muscular formation that promised vast strength. A short and coarse cloth of small width lightly covered the waist of each, but their legs and thighs and the rest of their dark bodies were completely naked. *Latties*† and swords lay scattered beside them and betokened that their profession was anything but peaceful. The noxious fume of *ganja* which was being smoked by the two by turns, filled the whole cabin. They were engaged in conversing with each other in a guarded tone which the secluded locality made little necessary.

"What will the business bring?" asked one in whom the reader will recognize Bhiku.

"A large sum," responded his companion who was no other than the sardar, "full five thousand rupees. It is as good as a night's affair, nay better, for we go shares with nobody."

"Bosh" ejaculated Bhiku, his dull eyes glistening with joy, "but why will you not attempt it on the road when that lawyer carries it with him? How else can you get hold of it elsewhere!"

"Because you know that accursed wench, Rajmohan's wife, had overheard me talking to her husband about it," replied the sardar, "and has informed Madhav that we wanted it. He has warning and means to send the paper under good escort. And we are only two. Do you now understand, you monkey?"

"But how can we get at it otherwise?" observed the other. "Two of us cannot force the house."

"Leave that to me, leave that to me. Wit will succeed where strength fails."

* Parlour.

* *Darma*, mattress woven from long thin split bamboo strips.

† Sticks.

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Bhiku pulled a long puff at his *chillum* and then leisurely sent out the smoke in curls before him. Then shaking his head he observed, "No, no, sardar, I don't see how it can be done. I tell you one thing, will not our employer advance us one of the five thousands he has promised? It will be a more profitable business then; he cannot find us out when we leave this place."

"Do you think him such a fool?" replied the sardar. "Do hear what conditions the sharp bargainer has proposed. He gives us one thousand when we can show him the paper to be in our possession; we receive three thousands in all when we deliver it to his hands. And only when the suit is won, which will surely be if the will is destroyed, will we get the other two thousands."

"But, then, tell me how we are to rob it."

"No, no, no! you will spoil the business if you know it beforehand. Cunning Rajmohan may make you give it out to him. Follow me as my shadow and rest assured we will succeed."

"Rajmohan cheat me that way!" exclaimed Bhiku with some enthusiasm, but immediately lowering his voice he said, "Hush I hear footsteps approaching."

A cry like that of screech-owls but evidently uttered in a human voice, was heard from within the jungle.

"It is only Rajmohan," observed the sardar and responded by a similar cry. Rajmohan soon made his appearance at the hovel.

"What news, Raj?" asked the sardar.

"All is well," replied Rajmohan, "I have got back my wife."

"Indeed! how was it? Where was she?" asked he with some show of satisfaction.

"Well it is rather strange," said Rajmohan. "Instead of going to her sister where did she go, think you?"

"Where?" enquired both the banditti.

"Why, did not I think she would go there? The house of Mathur Ghose himself."

"Indeed, and what has she been saying?"

"I believe, nothing, so far as I could gather. I had some talk with the domestics on purpose, but I believe they had no suspicion of anything."

"Still," said the sardar, lowering his eyes while a fierce glance shot therefrom, "we must get rid of her."

"Why, consider," said Rajmohan, "consider if she may not be spared."

"Ah! was I right when I said you were—"

"Hear me sardar, hear me out," interrupted Rajmohan with vehemence. "I hate that wretched woman more than you can ever do. Had I found her out that morning, you would have I am no lover. But I confess now that my has cooled, I have not the courage and cr to do such a deed. Besides, what we feared had not done; she neither went to Madhav Gh house, nor made a noise of last night's a If she has not done it to-day, what reason is that she will do it to-morrow."

"Well," said the sardar, musing, "I ha place and it may suit both your mind and our

"What is it?" inquired Rajmohan.

"Pack up, take your beautiful wife with and come and live with us at Mitguntie."

"And lead the life of a robber?"

"Yes. Are you not one?"

"Perhaps, but it is impossible for me t one by reputation."

"You decline to go?"

"Yes, I have others to take care of, be this wretched wife. Can I lead the life of a ro with such a family?"

"Have we not our families there?"

"Yes—but then mine must not know that live with——"

"Peace!" exclaimed the sardar, interrup him authoritatively, "If you want to join us can easily send off your sister and her chil to her husband,—poor husband or rich hus it is no look-out of yours; and as to your aunt is the aunt of many others like yourself and shift for herself."

Rajmohan still hesitated. A long de ensued, but the threats of the sardar joined t own wish to leave the neighbourhood of Ma Ghose for ever, at length prevailed on Rajmo and he consented.

It was yet wanting to noon when Rajm returned home to bathe himself and break his

The first person who met his eyes was sister Kishori.

"Kishori," he said to her, "tell the wre woman to come before me. I shall teach her to run away again from my house."

"Whom do you mean, brother?" enq Kishori.

"Whom? why, your sister-in-law," excla Rajmohan, irritated at the question. "Where your senses be gone?"

"My sister-in-law is not here, you kn replied Kishori.

"Not here!" ejaculated Rajmohan in prise. "Has she not returned in the morni

"You said you would send her here from 'Elder House'," returned Kishori, "but you not done so."

Rajmohan started up in anger and surp

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"It is false!" he cried, "I myself saw her coming in that woman Suki's mother's company."

"That's strange," replied Kishori, "but she has not returned. Ask anybody here—none has seen her." Rajmohan flew like a tiger round the house and ransacked every part of it, but could not find Matangini skulking anywhere.

"Run," he cried to his sister, "run to her sister's house; the wretch has sheltered herself there no doubt. Stop—ask aunt to go over to Kanak's house and look for her there. She may be there probably. I shall keep watch for her here."

Both Kishori and her aunt started on their errands, but both returned unsuccessfully. Vexation, rage, and surprise bewildered the disappointed husband. With angry words and gestures he again compelled his sister to undertake another fatiguing journey in the midday to learn by inquiry in Mathur Ghose's household if Matangini had not returned. The obedient Kishori executed her commission with patience and fidelity, but could not succeed in bringing any news of her sister-in-law.

(To be continued.)

KHADI AND SOCIALISM

A Reply to Criticism

By J. B. KRIPALANI

Syt. Sampurnanand has contributed a criticism to my article in *The Modern Review* on "Socialism and Khadi." If the learned friend had used invective more economically his reputation for wisdom would not have lessened. My task too would have been easier. It is now difficult to separate argument from invective.

My article in *The Modern Review* was one of the series dealing with objections to khadi from various quarters. In this particular article defence was made against one of the arguments of the "communists, and some of the socialists." I am told "the communist party was declared illegal long ago." Does this mean that their mode of thought and their arguments have also been declared illegal, and have therefore no validity? I did not know this! My critic says my "argument is evidently against the powerful and consistent body of socialists called Congress Socialists, though I have not condescended to name it." In the West every socialist group, or for the matter of that, every political group or party has its distinctive philosophy and authoritative books or pamphlets expounding the same. The socialist groups here have no such authorized books giving the peculiar shades of opinion held by each group. Under these circumstances, even if I had desired to name one group or the other, it would have been impossible for me to do so.

I am accused of characteristically distorting the communist argument that low physical conditions are a very necessary and essential cause of a revolution. I am told "no sensible communist or socialist believes in this argument." It must then be taken that I am not arguing against the sensible of any group who do not hold such wrong and partial views, but against the soft brains in some groups. Syt. Sampurnanand is by no means a soft brain. He is reputed to keep a sane brain all the twelve months round. He was not therefore called upon to answer an argument which no one in his party holds, for they are all sensible men!

Socialism and Fatalism

Nowhere in my article have I said that the socialists are fatalists. They may be fatalists or determinists, as they prefer to call themselves. My argument has nothing to do with that. But Syt. Sampurnanand was fully entitled to expound his philosophy on this occasion, for all occasions and all platforms must be utilized to propagate one's ideas.

I have not said that the socialists or any group of them hold that scarcity and starvation must be fostered by all means I have only laid bare the logical conclusions of the theory which holds that poverty is the most necessary cause of revolutions and ameliorative measures only dull the edge of revolutionary ardour. I have never accused any group of trying to do so. I have only laid bare the logical implications.

Reform and Revolution

Sampurnanandji need not remind me that the work of reform and amelioration should be done in a particular revolutionary spirit. I myself have emphasized that point. What I hold is that in the stress of every day work to a superficial critic it may appear that the aim is forgotten. In the case of Gandhiji I hold that some socialist friends do look at him and his activities from this superficial point of view.

Class Consciousness and Nationalism

The learned critic says that Trade Unions are definitely organized on the basis of class consciousness, while khadi and village industries are not so organized. I have never asserted that Trade Unions are not organized on the basis of class consciousness. They may, or they may not be. It all depends upon the particular breed of labour organization. But surely even Sampurnanandji does not expect khadi or the Village Industries Association to be organized on the

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basis of class consciousness. Gandhiji and the Congress as it is today are chiefly concerned with creating national consciousness. If khadi does not create class consciousness in the sense in which some of our friends use the phrase, it cannot be blamed. That is not one of its aims. That khadi has contributed to national consciousness, can only be denied by prejudiced partisans.

Contribution of Khadi

Many people wearing khadi courted jail and joined the movement and they did not belong to the Spinner's Association or any organization connected with it. I have never questioned that. My contention in defence of khadi is that members of these organizations have not been in the rear when the call to fight has come. Sampurnanandji naturally is not aware of the contribution in men and in other directions, that these institutions made. In U. P. many of their workers resigned their places and courted jail. In other places too it was so. The organizations as such and officially did not join the movement. In this they behaved at least as well or as badly as any of the labour organizations none of which joined the fight as organizations. If "one looked in vain for battalions of spinners and weavers," one also looked in vain for battalions of Trade Union members of whatever variety. I was only talking of those who are charged with having khadi and bullock-cart mentality.

Revolution and Coup D'etat

I am accused of having confounded coup d'etat with revolutions. I am told that Shivaji and Changizkhan were not the heads of revolutionary movements. The rise of the Maratha power was, I believe, a revolution not only in politics but in other fields as well. A new nation was born. It was not a mere coup. Anybody who has made a study of the causes of the rise of the Maratha power will admit my contention. Changiskhan was responsible for the movements of people from Central Asia that had powerful repercussions not only on Eastern but also European history and culture. A socialist like Syt. Sampurnanand cannot ask if the leaders of the two movements were conscious of their aims. They may or they may not have been. That is immaterial. The point is that if the strength and genius of their leadership had been lacking the movements associated with their names might not have come about. To say that the course of history cannot be deflected by certain accidents happening one way or the other, is fatalism. At a given time even for a revolution there may be more than one course open. Appropriate leadership I hold makes a lot of difference. Shivaji's and Changizkhan's names were mentioned along with other leaders to prove my point that at critical times appropriate leadership is one of the major causes of a revolution. Sampurnanandji admits that "Buddha and Christ were greater revolutionaries." This, if it means anything, means that Shivaji and Changizkhan were lesser luminaries. I was not building an hierarchy of revolutionary leaders nor was I giving the comparative measure of each. As for these leaders being the embodiments of the time-spirit just as Lennin was, I am not in a position to decide. What I said was that powerful and wise leadership is one of the great factors in a revolution. Whether the leader helps to unfold the time-spirit or the time-spirit automatically produces the leader, is a question which the scientific socialists might have investigated in their special laboratories. For a humble student of history as myself this question is as difficult of solution as whether the hen preceded the egg or the egg the hen, the seed the tree or the tree the seed.

Poverty and the Revolution

Sampurnanandji has given me a lecture on why low material conditions of the slaves and the Negroes failed to produce revolutions. But that is exactly my thesis that there are many causes apart from poverty and degradation that are necessary to produce revolutions and such causes are more psychic than physical and that poverty is not in many cases the necessary cause.

Definition of Revolution

Sampurnanandji gives his definition of revolution He believes that "it is no revolution that does not bring about the transference of power from one economic class to another." This I hold is an arbitrary narrowing down of the meaning of a term which is as old as human history. I hold as I have said in my article that revolutions are radical changes primarily in the values held by a portion of humanity and these changed values come to be embodied in suitable institutions. Such institutions compared to the old are called revolutionary. These values may be economic, political, social or any other, or all combined. Usually in great revolutions they are all combined.

Editor's Note. This controversy is now closed, so far as *The Modern Review* is concerned.

THE TRUTH WINS

Soon, dear children, you will be grown up and fathers and mothers yourselves. So, treat your parents as you would like your children to treat you. Treat everybody as you would like him to treat you. We are all equal, we must all be equally free, we must not do violence to anybody. Perhaps one of our future Presidents is among you. You, our future President, will be speaking to children here in thirty or forty years' time. Tell them that, all that time ago, we were with the first President and pledged ourselves with him always to follow the principle of our forefathers, that 'the truth wins.'

—President Thomas Masaryk to a group of Prague school-children, who visited him on his birthday

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THE PARSIS : THEIR RELIGION AND RACE

BY NAGENDRANATH GUPTA

II

IN the nineteenth Fargard of the Vendidad there is a passage relating to the souls of deceased persons being conveyed to the bridge Chinvat, the Bridge of Judgment. Of 'the beautiful, well-created, swift and well-formed soul' it is said that it is accompanied by a dog. The remaining words in this passage have not been deciphered. This is also a Vedic myth. Two dogs were sent by Yama, who is the Pluto of Greek mythology, the King of the nether regions, to the dying whom they accompanied. Among the Parsis the dog is still a pure animal. After death a dog is brought in and made to look at the dead body, and this particular rite is called *sagdit*. It is believed to have the effect of scaring away the Evil Being, the corpse-female demon, the Druj Naoush. By the law of contraries, which followed the religious split between the Indo-Aryans and the Aryans of Iran the dog became an unclean animal in India and yet we find the saying in the Vendidad fulfilled among the ancient Indian Aryans. At the conclusion of the great epic, the Mahabharata, the five Pandavas, Yudhishthira, Bhima, Arjuna, Nakula and Sahadeva, accompanied by their common wife, Draupadi, and a dog, left their kingdom on foot and proceeded northwards towards the Himalayas, intending to cross it and proceeded further north, and so to reach heaven. In the Avesta the Drukho Nasus, the Devas, the Pairikas and the host of Angre Mainyus come from the Northern regions. As the party proceeded, Draupadi and the four brothers of Yudhishthira, one after the other, fell down dead on account of their sins, though of a minor character, not being able to reach heaven in their mortal bodies. Only Yudhishthira and the dog went on without scathe, and presently the chariot of Indra, the lord of the gods in heaven, came down to take Yudhishthira up to the heavenly region. Yudhishthira insisted that the dog should accompany him. Indra tried hard to dissuade him, urging that the dog was a very unholy animal and could on no account be admitted to heaven. But the Pandava king was inflexible and declared that he would rather forego heaven than abandon a dog which had followed him so faithfully. Ultimately, the dog was transfigured into the god of Righteousness (Dharma) and the difficulty was obviated. Here the poet has skilfully reconciled the two conflicting beliefs, the earlier one recognizing the right of a dog to enter heaven and the later one despising it as an unclean animal. The battle of beliefs raged all along the line. The gods of the Vedic Indians were degraded to demons by the Avestan Iranians; the Indian Aryans located heaven in the north, the Iranian Aryans filled the north region with the army of Angremanyo; consanguinous marriages were forbidden among the Vedic people; they were looked upon as specially meritorious by the Avestan people.

There can be no question that the Indian Aryans had the same method for the disposal of the dead as the Aryans of Iran follow to the present day. There is a story in the Mahabharata which sets all doubts at rest. The story is all the more important because it was told by Bhishma, the aged and wise warrior, to Yudhishthira. A Brahmin had a son who died at an early age. All around were forests in which dead bodies were left to be devoured by vultures and animals. The day was drawing to a close but an hour or two of sunlight was left. The bereaved father and other relations were weeping bitterly in the forest when a vulture and a jackal came out and accosted the mourners. The vulture wanted them to leave the body at once and return home since nothing could be gained by tarrying there as immediately after the disappearance of daylight wild animals of prey and venomous serpents would come out. If this advice had been followed the body would have fallen to the share of the vulture The jackal, on the other hand, contended that it would be heartless for them to leave the dead body of the child so soon, that they should stay for some time and mourn their loss. With his proverbial wiliness Master Reynard went so far as to suggest that a miracle might happen and the child might come back to life. The jackal knew that the vulture would have to go to its nest with the setting of the sun and then he could feast undisturbed. In this particular story the miracle did happen and the god Siva restored the child to life. This particular form of miracle, the dead being called to life, had always had a very strong hold upon the imagination of men. The Aryans in India regarded the custom of burying the dead as a practice of the Rakshasas, or demons, and it is also strongly condemned in the Avesta. The rite of cremation was introduced in India much later, when the Brahmins were satisfied that fire is at all times a purifying agent and cannot be contaminated. It was also recognized that fire is one of the five elements of which the human body is composed and to which the mortal remains may be returned.

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In one cardinal doctrine, however, there is a marked conflict in belief between the Indo-Aryan and the Irani-Aryan religions. The older rupture is not difficult to explain but here the cleavage is more serious. The Avesta recognizes from the outset two supreme and heavenly beings, representing the powers of good and evil, respectively. The similarity in their names is noticeable: Spenta-mainyo, the Pure spirit, is Ahura Mazda himself, called Ormazd in the Khordeh Avesta, and Angre-Mainyo, the Evil Spirit, later known as Ahriman, who is the supreme Power of Evil. In the Gatha Ahunavaiti, the thirtieth Ha of the Yasna, are the following verses:

"The two spirits who first of all existed,
the twins proclaimed to me of themselves.
The good and the bad in thoughts, words and works.
And of the two the intelligent selected the right
one, but fools did not do so.
When the two spirits first came together
in order to create
Life and death, and (to order) how the world
should be at the end,
Then the most evil one appeared on the side
of the impious but the best spirit appeared
on the side of the pious.

The conception of a supreme Power of Evil challenging the might of the Creator resembles the Semitic conception of Satan. In the twenty-second Fargard of the Vendidad Ahura-Mazda says, 'Then the serpent (Angre-mainyus) looked at me.' In the Old Testament the first appearance of Satan is in the shape of a serpent, which 'was more subtil than any beast of the field which the Lord God had made', and he tempted Eve to eat of the fruit of the forbidden tree. It was an act of disobedience for which Adam and Eve were expelled from the Garden of Eden. Later was propounded the theory of Satan having been the first among the archangels, but he was cast out of heaven and thrown into hell because he had rebelled against God. In the Miltonic epic we find him ruling in hell and it is of him that it has been said, 'How art thou fallen, Lucifer, Son of the Morning!' In the Gospels Satan is invariably called the devil, and Jesus alone called him Satan when he was tempted by the archfiend. In the Khordeh Avesta the word Satan is used for the first time in the Nirang, which is wholly in Persian, about Abezar (the urine of the cow). Satan and Ahriman are identified as one. The word Satan is a pure Hebrew word and is found in the Bible and the Quran.

Zarathushtra was tempted in the same manner as Jesus. Angre-mainyus told him (Vandidad, XIX, 23-26), 'Curse the good Mazdayasnian Law, obtain happiness as Vadaghna (Zohak), the lord of regions, has obtained it.'

Him answered the holy Zarathushtra: 'I will not curse the good Mazdayasnian Law. Not if bones, soul, and vital-power were to separate themselves asunder.'

Zarathushtra was promised the lordship of the regions. That was precisely the temptation offered to Jesus.

'And the devil, taking him (Jesus) up into an high mountain, showed unto him all the Kingdoms of the world in a moment of time.

And the devil said unto him, 'All this power will I give thee, and the glory of them: for that is delivered unto me: and to whomsoever I will I give it.

If thou therefore wilt worship me, all shall be thine.

And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.'

The temptation of the Buddha by Mara and his host on the night that the Teacher attained Enlightenment under the Bodhi tree is also an exact parallel.

The Ahriman of the Avesta is more powerful than Satan, for while the latter has only the power of corruption and leading men astray the former has the power of creation. He is a Creator in his own right, the creator of Evil and Death, the twin spirit of Spenta-Mainyo.

The Aryan scriptures of India recognize no such Being. There are no twin Powers of Good and Evil, no Heavenly Being who contends the supremacy of God at every step. *Ekameva-advitiyam*: There is only One without a second. There are Powers of Evil that appear from time to time, but they are always overcome in the end. The later doctrine of divine incarnation has set the matter finally at rest. When the Earth is heavy laden by the burden of sin and evil the weight is lightened by God himself, who appears among men. The famous dictum of Srikrishna in the Bhagavadgita clinches the question:

'*Yada yada hi dharmasya glanirbhavati, Bharata,*
Abhytthanamadharmasya tadatmanam sryjamyaham:
Paritranaya sadhunam vinashaya cha dushkritam,
Dharmasamsthapanarthaya sambhavami yuge yuge.

Whenever there is decay of righteousness (*dharma*), O Bharata (Arjuna), and there is exaltation of unrighteousness (*adharma*) then I Myself come forth, for the protection of the good, for the destruction of evil-doers I am born from age to age.'

If, however, there is a definite divergence of doctrine in an important and initial article of faith between the Iranian and Indian Aryans there is a singular coincidence of belief between them as regards the central and the most important doctrine enunciated in the Bhagavadgita, almost as remarkable as in regard to the mystic name of God. The loftiest teaching in the Bhagavadgita is the doctrine of *Nishkama Karma* the doing of work without desire for reaping its advantages or benefit. Addressing Arjuna Srikrishna said:

'*Kamyanam karmanam nyasam sanyasam kavayo viduh,*
Sarvakarmaphalatyagam prahustyagam vichakshanah.

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Sages have known as renunciation the renouncing of works with desire, the relinquishing of the fruit of all actions is called relinquishment by the wise.'

Long before the inculcation of this teaching the same sentiment came from the lips of Zarathushtra, the Pure. In the Ahunavaiti Gatha, the thirty-fourth Ha of the Yasna, Zarathushtra begins his chant with these verses:

'The immortality which I (have obtained)
through deeds, words and offerings.
And purity, give I to Thee, O Mazda,
and the dominion of plenty,
we give to Thee, Ahura, first.'

Of these we give to Thee, Ahura, first.'

This intangible but priceless gift, the giving away of the immortality and merit earned by good deeds, prayer, and *tapasya* (Yoga and meditation), is frequently mentioned in the Ramayana and the Mahabharata. At the present day, in every mantra of *yajna*, sacrifice and penance the merit so earned is offered to Srikrishna, the Lord.

The scriptures of a nation are of slow growth, and are the accretions of a long period of time. They are revealed in the sense that they are uttered when the spirit is moved and inspiration comes from above. The Old Testament covers a period of many centuries, the New Testament is the work of several men and is spread over a considerable period of time. The Vedas, the Vedanta and the Puranas belong to different epochs. So does the Avesta, but in this case there have been several changes, even of language. The Vedic Sanskrit is different from the Sanskrit of the Upanishads and the Puranas, but all the sacred books represent different phases in the development and devolution of a common, original language. On the other hand, the Khordeh (minor) Avesta, which contains the prayers for the laity, is partly written in languages wholly different from that of the earlier books. Besides extracts from the Yasna there are numerous passages in Persian. None of the later languages of Iran, Pazand, Pahlavi and Persian can be regarded as derived directly from the Avestan language. The Sanskritic language of the earlier Avesta was known only to the Mobeds. It ceased to function as a current language. The invocations at the commencement of the prayers are frequently in Persian. "In the name of God Ormazd, the Lord, the Increaser'. This is like the invocation at the beginning of every Sura of the Quran, '*Bismillah, ar-Rahaman, ar-Rahim!* In the name of God, the Beneficent, the Merciful'. A sentence like *Ax hama gunah patet pashemanum*—I confess and repent of all my sins—is not only Persian in language, but Semitic in spirit, behind which is the Hebrew doctrine of original sin. The Patets, the Nikah or marriage prayer, the Aferin of the seven Amshaspands are all in Persian. The Patet Adarbad contains a formidable category of sins. Adarbad was the son of Mahraspand and we learn from the Patet Erani that he was successor to the teaching of Zarathushtra and the restorer of purity. The editing of the Khordeh Avesta has been ascribed to Adarvad Mahapraspand, designated 'holy', under Shahpur II (310-379 A.D.). That being so, the Patets and some other parts of the Khordeh Avesta are comparatively modern writings.

For a very long time the only way of preserving the scriptures, both in India and Iran, in the absence of any written alphabet or script, was the mnemonic method, a prodigious feat of memory by which whole books were transmitted from teacher to disciple by word of mouth and were retained by and unerringly reproduced from memory. In Iran, however, there was a special difficulty which did not exist in India. The priestly classes were entirely out of touch with the original language of Avesta. There were no books, no grammar, the Sanskritic language of the Avesta had been succeeded by Pazand, Pahlavi, and Persian. When the Mobeds collected the texts in the time of Ardeshir Babegan and put them in writing much had been lost, much was imperfect and the parts of the Avesta now available are only fragments. In India a considerable portion of the Atharva Veda has been lost but there has been nothing like the wreckage in Iran. How much was lost, how much was destroyed by a ruthless vandalism, were there other books of another kind, the beginning of a great literature, works of a creative, poetical nature, of which glimpses and bright flashes are to be seen in the Avesta? To such a question no answer will ever be found. It is true that in the Dinkard there is a list of twenty-one Nusks, out of which only the Vendidad is extant. This has been verified by scholars of repute. These books, if preserved, would have added a great deal to our knowledge of the ancient people of East Iran. The Bundehesh is a valuable work in Persian corresponding to the Book of Genesis in the Old Testament.

The material prosperity of the Aryans of Iran far exceeded that of their cousins in India. Whole countries were converted to the ancient faith of Zarathushtra just as the original indigenous population of a large portion of India was absorbed by the Aryans and converted to the Aryan faith. From Darius and Cyrus (Kurush) the Great to Nowsherwan the Just (Khus-ro) it was a record of unparalleled magnificence, the Persian Empire extending from the banks of the Phasis to the shores of the Mediterranean, from the Red Sea to Jaxartes and the Indus. Then came the Greek and Parthian invasions (before the Sasanian revival) and the breaking up of the Empire into petty kingdoms. Finally followed the rise of Islam and the irresistible torrent of conquest and conversion from Arabia. The majority of the followers of Zarathushtra were converted to the new faith without violence. The remnant had to choose between conversion and extermina-

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tion. They elected the third alternative of an exodus to India and they landed at Sanjan on the western coast of India, where they found sanctuary and refuge. The glorious chapter of Zarathushtrian supremacy and empire was closed. In his noble epic, the *Shahnameh*, Firdausi, the Mussalman poet, has preserved the ancient traditions of the heroes and divinities of the Avesta. The few Zoroastrians still left in Persia are also slowly drifting to India.

For nearly thirteen hundred years the Parsees have been inhabitants of India and they are as good Indians as the earlier settlers, the other section of the Aryans. They brought with them only the sacred fire which is always kept burning and their scriptures. Empires rise only to fall and vanish, but there is another empire, the imperishable empire of thought, of a grandeur far more resplendent than the glitter of territorial possessions and the panoply of imperialism, an empire which endures even after the disappearance of the people who raise it and for which a material empire is well lost. The ancient peoples of Greece and Rome and their religions have vanished, but their literature lives, and the thought and language of pagan Rome still dominate Christian Europe. In India the Aryans had always a leisured class that meditated and roamed about in the realms of imagination and produced works that have defied the ravages of time. In language there was an orderly devolution from Sanskrit to Pali and later to Prakrit, from which are derived the modern languages of north India. The Vedas and the Puranas, the Upanishads and the systems of Philosophy, the matchless epics of the Ramayana and the Mahabharata, the magnificent poems and dramas, the priceless commentaries on scriptural and poetical works, the elaborate Institutes of Manu, and even the great grammars, the wonderful lexicons and books of synonyms, the works on astronomy and astrology, the great books on medical science and the elaborate system of medical relief have survived many empires, and one need not don the prophet's mantle to predict that they will survive other empires. No other nation of ancient times has left such an opulent legacy of introspective thought and creative imagination, close reasoning, tireless industry and ripe scholarship as the Indian Aryans, and the heritage belongs not only to their unworthy descendants but to the entire human race. The Parsees have lost an empire but they retain the fragments of the Avesta and its allied writings, and scholars and savants in Europe and India have laboured on them, lovingly and reverently.

It is due to the teaching of Zarathushtra, to the faithful adherence to the ancient faith that the Parsees have been able to establish such a splendid record in India. Even in thirteen centuries their number has not much exceeded a hundred thousand and yet they have taken a leading part in affairs and public life. Success in business and trade they have prospered and they have given of their wealth without stint and often without distinction of race and creed. The Parsees are by no means the wealthiest community in India, but their beneficence has not been equalled by any other section of their countrymen. Jamshedjee Jeejeebhoy Baronet, the first Baronet of that name, besides his extensive public charities and endowments, used to take a bag containing a thousand rupees every Sunday morning to the Chowpatty sands in Bombay and to give away the whole sum with his own hands. The great and beautiful city of Bombay has been embellished by the munificence of its Parsee citizens. Public libraries, spendid hospitals and maternity homes, commodious houses for marriages and other ceremonies, homes and schools for orphans are to be seen with all over the city and they all owe their existence to Parsee bounty. Nowhere else in India are to be found such great Trusts and charity as the Wadia, Ratan Tata and Dorab Tata Trusts. The most large-hearted philanthropists are to be found in this small community. It has given to the country brilliant scholars, distinguished lawyers, single-hearted patriots.

Fifty years ago, when I was at Karachi, the two foremost Parsee citizens were Hormusjee, Jamshedjee Rustomjee and Edulji Dinshaw. Hormusjee started life without a rupee to his own and he became the first merchant prince of Karachi. To my knowledge he gave freely and extensiveiy in charity, but always unostentatiously. Edulji gave large sums for various objects and never refused to help any laudable scheme of charity. A number of institutions have been named after him. His son Nadirshaw followed in his footsteps, while his young son, Framroze, who was at school in my time, a brilliant lawyer and financier in Bombay. I have named the pioneers in my time but the Parse tradition is being well maintained in Karachi and other names will readily occur to you of those who have helped to enhance the beauty of Karachi and to add to its institutions. It was in Karachi that I met Jamshedji Nusserwanjee Tata who first conceived the idea of large national industries, and whose affectionate cordiality I remember gratefully. His son, Ratan Tata, patriot and philanthropist, was a student of the Sind Arts College, now the Dayaram Jethmal Sind College, for some time. Among the present distinguished citizens of Karachi is Dr. Maneckji Nusserwanji Dhalla, who was a young boy when I was at Karachi, the present High Priest of the Parsees of Karachi, and a scholar and pandit of high reputation in and outside India. Chanakya, the ancient writer of wise aphorisms, has said, *Swadeshe pujyate Rajan Vidvan sarvatra pujyate*—'the King is reverenced in his own country, the man of learning is reverenced everywhere.' My young friend

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mshed Nusserwanjee, who tries to look older an his years in order to pass without challenge the first City Elder and the Worshipful Mayor several years, has rendered invaluable service the city of his birth. Out of Sind I met adhabhai Naoroji and Pherozeshah Mehta d corresponded with them for some time. mong patriotic Indians the names of these o men will always occupy a high place.

The rise to great power of the Zoroastrian anians in Western Asia and their remarkable uccess in India, their charitableness, munificence nd catholicity of spirit are all undoubtedly wing to their religion. In purity of concepon and sublimity of religious thought, in hical beauty and high morality it is one of e foremost religions of the world. The first nd last teaching of this religion is purity—urity of the mind, purity of thought, purity of ction. The three H's contain the essence of oroastrian teaching—*Humata, Hukhta, Huvarashta* —Good Thoughts, Good Words, Good Deeds. The mportant prayers, Ashem Vohu (the second rincipal prayer), sometimes called in the Avesta sha-vahista, the second among the Amshaspands, rocceeded out of the mouth of Ahura-Mazda himself as stated in the twentieth Ha of the Yasna. 'Ahura-Mazda has uttered the speech; to whom has he spoken it? To the pure, the eavenly, and the earthly.' The prayer consists three lines:

'Ashem vohu vahishtem asti,
Ushta asti, ushta ahmai
Hyat ashai Vahishtai ashem!'

Adopting the Sanskrit inflection this prayer will read:—

'Ashem Vahu vahistem asti,
Ushta asti, ushta ahamayai
Hyat ashayai vahistayai ashem!
Purity is the best good.
Happiness, happiness is to him,
Namely, to the best pure in purity.'

'From the glosses it appears that the utterance of this prayer makes every man a participator in the purity (pure deeds) performed by all pure men. In this we perceive the idea of a mystic bond which, as it were, united all true believers as members of an invisible church.*

In the still more important prayer, Ahunavara (*Yatha Ahu Vriryo*) the last line runs:—

'*Kshathremcha Ahurai as yim*
dregubyo dadat vastarem

Je shakhs garib lacharoni daya khaine teoni parvarshi karechhe, te goya Dadar Hormuzdne tamam khalkatna saheb turike ganechhe.

He who pities the poor and helps them acknowledges Dadar Hormuzd as the Lord of the whole world.'

The exact translation of the words of the prayer is, 'The kingdom he gives to Ahura when he affords succour to the poor.'

* Note by A. H. Bleeck.

This is the perpetual incentive to the unbounded charity of the Parsees. The prayer has to be constantly recited and every time it inculcates the noble duty of charity.

The future lies on the lap of the gods and I am averse to sound a despondent note in speaking of the future of this fine ancient race. Yet the outlook is undoubtedly anxious, if not grave. First and foremost, there is the movement of population. We have of course no means of ascertaining the number of emigrants that left Persia, nor can we form any idea of the total number of Zoroastrians down to the time when census returns began to be collected. The census figures for the five decades from 1881 to 1931 show that the Zoroastrian population of India has grown from 85,397 in 1881 to 1,09,752 in 1931 or a total increase of 24,355 souls in fifty years. This works out an average increase of less then five hundred a year. Between 1911 and 1921 the increase of population was only about 1,700 or less than 200 a year. Considering that at the census of 1931 the number of Zorastrian males was 56,626 and of females 53,126 the increase in population is exceedingly small. There are 10,000 Zorastrians in Persia; roughly computed, the total number of Zoroastrians is 1,25,000. For a community numerically so small this is a serious matter. There are unmistakable signs that the present problem is one of arrested growth. The rapid change in the standard and cost of living, the economic stress and the general decline of prosperity have produced a marked effect upon the Parsee community. Fifty years ago it was very unusual for Parsee young men and maids to remain unmarried; now there are very few families in which all the sons and daughters are married. In the next place, one would not be justified, in the absence of sufficient data, to suggest that there is physical decadence, but the Parsees of Karachi and other places outside Bombay appear to be physically fitter than the Parsees of Bombay, and the majority of the community resides in that city. It would be taking an alarmist view to suggest that this ancient branch of the Aryans is a slowly dying race, but there is peremptory need for the artificial restraint upon the growth of population—a steady increase in the number of bachelors and spinsters being removed. The most profitable and prolific boon for the Parsees would be the benediction that the prophet Zarathushtra bestowed on King Vishtasp, called Gushtasp in Firdausi's *Shahnameh*. It is mentioned in the Aferin Paigambar Zartusht:

'May there be born of you ten sons: three like those of a priest, three like those of a warrior, three like those of a husbandman; may there be one to thee as Vishtasp.'

And may these sons marry and beget other sons and daughters so that the religion of

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Zarathushtra may continue to be a living religion and the number of the faithful in the fold may multiply! In Vedic times in India the wife was expected to give birth to at least ten sons and to be the mother of heroes. The Aryans realized the necessity for the increase of man-power. Among a community of such numerical paucity as the Parsees the imperative need for an increase of population is obvious. There is both safety and strength in numbers, and also a definite prospect of the continued life of the race. There is yet another consideration of which sight should not be lost. It is the need for the mobility of the mind. While holding fast to the central truth of religion the rigidity of other subsidiary things may well be relaxed if it is profitable to the race. The Time-spirit cannot be left out of account for it is always at work. To promote an all-round advance the mind must be progressive and must adapt itself to changing conditions. Elasticity is as important as fixity. The religion of Zarathushtra should be a living force, full of vitality and reacting upon the outlook of the human race. There must be a divine purpose in the transference of your home from Iran to India and the amalgamation of the two branches of an ancient civilization. May the Time-spirit so move you that you may take an important part in the fulfilment of the destiny of India! And so, may Mazda Ahura keep you and prosper you and may the Fravashi of Spitama Zarathushtra help you to maintain and carry on unsullied the great and glorious tradition[illegible] your ancient race!

At the close of the lecture which was h[illegible] with close and keen attention by a large audi[illegible] the Chairman said:

We have heard a very learned, illuminating [illegible] thought-provoking lecture. Mr. Gupta has [illegible] ably and clearly interpreted and elucidated [illegible] fundamental teachings of our religion. When [illegible] Gupta was speaking in his clear, cultured voi[illegible] felt the presence in our midst of a worthy des[illegible] dant of the ancient Aryans, a Deva-worship[illegible] Hindu Aryan speaking to Daeva-abjuring Ir[illegible] Aryans. For thirteen long centuries we [illegible] lived in this country in the midst of vast num[illegible] of the Hindus. We have opened our days la[illegible] the Daevas (with the Kusti) and our H[illegible] neighbours have hailed the Devas. Yet we [illegible] lived with goodwill towards one another.

Mr. Gupta has long associated himself with [illegible] members of our community and has come [illegible] intimate contact with them. The kindly word[illegible] advice with which he has favoured us des[illegible] careful consideration. Our young men will [illegible] hope, take his advice to heart when he exh[illegible] them to shoulder the responsibility of wedded [illegible] and contribute towards the existence of our c[illegible] munity, which is the smallest in point of num[illegible] among the teeming millions of the world.

We offer our heartiest thanks to the learned [illegible] turer for his inspiring lecture and pray [illegible] Ahura Mazda that he may bless him with t[illegible] *drvatātem verezvatcha mano vohu-jīti us-jīti da[illegible] hem jīti*, 'soundness of body, activity of min[illegible] good life and a happy life and a long life.' Am[illegible]

THE SCIENCE OF AIR PROTECTION

(*A Satire*)

BY WILFRED WELLOCK

WHAT'S all this brain sweating about, Alec?

I'm going in for the £50 prize essay on Protection Against Air Attacks. Can you give me any tips, Uncle?

Possibly. Being a politician I am naturally an authority on the subject.

I thought it might be effective to start with a question from Mr. Baldwin.

An excellent idea: you will be able to deliver a knock-out blow in the first round. The quotation you want is from Baldwin's speech in the House of Commons in November 1932:

"There is no power on earth that can protect him (the man in the street) from being bombed. Whatever people may tell him, THE BOMBER WILL ALWAYS GET THROUGH."

Oh, not that, Uncle. You see, th[illegible] completely knocks ME out. I can't proce[illegible] after that. I had in mind what Mr. Baldw[illegible] said when he defended trebling the air for[illegible] I think he said he would not remain a membe[illegible] of a Government which took less determine[illegible] steps to protect the nation than those th[illegible] were then taking.

Some such tosh, I believe.

But it reads all right, and it makes [illegible] feel secure, somehow. Also I think it wo[illegible] catch the eye of the examiner.

Who is offering the prize?

A Mr. Coughin.

Coughin, the armament maker? Gr[illegible] Scott! And why should you serve t[illegible] interests of the armament makers? Th[illegible]

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fill the world with bombing planes and then pick the brains of the public for suggestions for appliances with which to check the devilish effects of their bombs, etc., which of course would mean more appliances for them to manufacture. So they get in both ways. A pretty game, don't you think? And you propose helping them? Write your essay, by all means but give it them thick. Start in as I advised you. You'll not get the prize, of course, but you'll make somebody sit up and think.

But after all, Uncle, self-preservation is the first law of life.

Even if it were, hasn't Baldwin said quite definitely that "the bomber will always get through"?

Then why is he in favour of trebling the air force?

For the simple reason that, like most politicians, he becomes a mugwump at times, and especially on critical occasions. That is, as a politician he shrinks before the truth he knows when it comes to framing policy. There are moments when Mr. Baldwin sees things clearly. I expect that is when he is alone and among his books. He then comes from his study and blurts out the truth. Afterwards he gets mixed up with Carlton Club cronies and then goes mugwump, when he denies all the sense he ever uttered. That people should accept *all* he says, his enlightened utterances and his mugwump policies, serves to reveal the low level of political thinking these days, with the press control of public opinion.

But if other countries increase their air forces surely we must do the same in sheer self-defence.

Bunkam. An air force is for attack, not defence. It cannot defend: "the bomber will always get through."

But Mr. Baldwin has since said that a large air force is necessary for our DEFENCE.

Yes, when he turned mugwump. But what sort of defence? Listen to Mr. Baldwin once again:

> "The only defence is in offence, which means that you have to kill more women and children more quickly than the enemy if you want to save yourselves."

Nice philosophy for an English gentleman, is it not?

But is it true?

It is true that the only way in which nations can save themselves is by killing each other's population at a rate undreamed of in all history? Salvation by mutual annihilation? That's philosophy for you—real mugwump philosophy. At the present rate of preparing to save themselves via the Baldwin method, it looks as if by 1940 the Big Powers will be in a position completely to wipe each other out of existence inside 24 hours. And you call that defence?

You forget one thing, Uncle. Is it not contended that by building such powerful death dealing instruments as you refer to that Governments will be afraid to go to war?

More mugwump philosophy. NO, ten thousand times no. Why, most big wars start in moments of intense fear. That was true of the World War in 1914. The more powerful the nations' arms, the more they fear each other. Viscount Grey, who was Foreign Secretary in 1914 said this:

> "In 1914 the enormous growth of armaments in Europe, the sense of insecurity and fear caused by them, it was THESE that made war *inevitable*."

Mr. Lloyd George has spoken in the same sense. So that intensive armaments production insures war, and, given war, "the bomber will always get through."

Then what are we to do? In our defence to rely wholly upon gas masks, underground shelters, anti-aircraft guns, etc.?

If those things are the only defence we've got, then it is pretty hopeless. In any case do not play the game of the armament makers and demand the production of 44,000,000 gas masks.

But surely they will be some insurance.

They may even do more harm than good. They may give the nation a false security, which would be highly dangerous. It is better to face the fact that there is no effective defence against air attacks. And remember this: You will never get babies to wear gas masks. Moreover, the day after you produce your gas masks, samples will be sent to all the other Powers, whose armament makers will at once set to work to render them useless. Then what about your food? Assuming that you

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saved yourselves, of what avail would it be if your food were poisoned? Are you going to put gas masks on your cabbages? As for your underground shelters, do you mean to suggest that bombs will not be produced which will render these useless? You will have to think again, my boy?

You say nothing about anti-aircraft guns. In his very last speech in the House of Commons as Prime Minister, Mr. MacDonald, offered some hope to the country on this aspect of defence. His words were:

> "Thanks to the investigation over the whole field of air defence, I feel able to take an optimistic view of the outcome of these researches."

Of course. But don't you see, that utterance was by MacDonald the mugwump politician. Since he attained political power he has slowly but surely lost his balance. Now he is a complete mugwump.

Once upon a time he had a clear head. In those days he said this:

> "The truth is that so long as we have armies, whatever may be the justification we plead for them, we shall have wars. The kind of army will not determine how it is to be used. If we once admit that force is necessary for national defence, then every other militarist evil follows."

And this:

> "People seeking safety by arms are like people seeking shelter under trees in a thunderstorm. They are at the very point which is first struck when the thunderstorm breaks, instead of being secure from grievous danger."

And finally this:

> "The ground we hold is that the problem of defence is not how to protect ourselves by force against enmity, but how to remove enmity."

So you see, when it comes to politicians it is necessary to distinguish between truth and mugwumpism, to which they all tend, and from which few escape. What nonsense to talk about protecting the civil population from air attacks by means of anti-aircraft guns, when six planes could cover London with a thick pall of smoke in a few minutes!

Then what about my essay? Am I to say there is no defence against possible air attacks?

Not at all. There is protection, but it is in disarmament, not in armaments. It is as clear as daylight.

But supposing the other Powers refuse to disarm?

We are all refusing to disarm, and every Power blames the others. The test of sincerity is in actually disarming, and it is the only test.

But if we disarmed alone.....

Now don't you go mugwump too. You aren't a politician—yet. If Italy, France or Germany disarmed voluntarily and openly, as a great act or faith in us and others, would our sense of honour and fairplay permit us to attack those nations?

No, of course not.

The very idea is preposterous. Then why assume that other nations would attack us were we to disarm? Are honour and a sense of fairplay a British monopoly? Honour is a universal quality, and is respected by none more than those we call "natives". Moreover it is infectious, and everywhere wins man's admiration and esteem. Nothing flatters a man more than the knowledge that others believe in his honour. Hence when we disarm alone we pay the other nations the greatest of all compliments. War starts in fear. Disarmament destroys fear and begets that trust which takes away the occasion for wars.

But what about all this commercial rivalry, this struggle for markets we hear so much about, and which, many say, is the underlying cause of war?

It is there, but it is silly and quite unnecessary, being a testimony to the breakdown of the existing economic system. The economic rulers of every capitalist State have destroyed the purchasing power of the masses in their respective lands; they now seek to put things right by capturing the markets, as they call it, of their neighbours. Since all States are doing the same thing one sees at once how foolish it is, why world trade is collapsing, and why armaments are being piled up all over the world.

At the same time, Japan is capturing China bit by bit, and it looks as if Italy means to capture Abyssinia.

Exactly as in bygone days we captured India, Canada, East and West Africa, etc. etc. Let us be frank and truthful. At best that is a spent game. It was possible once, but in these enlightened days, when the most backward people demand their rights and their freedom, and when the cost of ruling people

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against their will by means of mechanized forces is so exorbitant, humane and financial considerations render Imperialism an impossible proposition. The time is coming when Imperialism will break any Power which fosters it. We are being driven out of India and unless we fundamentally change our policy we shall in due course be driven out of Africa. Nations are beginning to discover that co-operation is the only same condition of international life. Every nation has surplus goods, and every nation desires the surplus goods of other nations. The task of today is to arrange for the exchange of those goods to the maximum degree, and to the advantage of all concerned. In other words, the well-being of the peoples depends upon the maximum purchasing power of the people at large and upon the fullest international economic co-operation.

That sounds sensible enough, but unhappily people do not see it.

Well tell them. Explain it in your essay —that is what essays are for, not to earn dividends for armament makers.

But, Uncle, I could just do with that £50.

Yes, it is ever thus. Too often, alas, in order to get the glittering prizes one has to go mugwump. Money, titles, status, Office—all these things play their part in turning men, and sometimes, alas, what appear to be good men, into mugwumps. How excellently MacDonald put it before he turned mugwump: "the problem of defence is not how to protect ourselves by force against enmity, but how to remove enmity." Had he stuck to that truth when he attained power he would have become a very great man. He might have saved Britain and indeed the whole world from the destruction which threatens.

If most politicians turn mugwump, as you call it, why doesn't the Church step in and save the situation?

For the reason that there are as many mugwumps in the Church as in politics. The vested interests are well entrenched there also. Archbishops, Bishops and Free Church leaders make excellent theoretical declarations against war, aver that war and Christianity are incompatible, and can then support their fellow political mugwumps in the demand for trebling the air force. There are exceptions, of course, in both spheres, but THEY ARE EXCEPTIONS.

Where, then, is our hope?

It is in multiplying the exceptions. It is in getting men to face the truth and to trust it. You, in writing that essay, must choose between the plausible in order to win £50, or the truth, which for a time will win you nothing but curses. There it is in a nutshell. Truth alone can save us. Truth alone can save us from the shams which weak men are afraid to disown, although they know them to be shams, and from the destruction which the reign of shams threatens.

THE SCHOOL AS AN AGENCY IN RURAL UPLIFT

THE MEXICAN EXPERIMENT

By J. M. KUMARAPPA, M. A., S. T. B., Ph. D.

In view of the fact that rural reconstruction is engaging much of our attention today, it may not be out of place to see what other rural countries are doing in this respect, and how the school is being used in their programme of uplift. Mexico's culture, like that of India, is dominantly rural. The villages are small, though in some there are as many as 4,000 people living. The average population of a village is about 400, and it is estimated that there are about 62,000 such villages in Mexico. They are much alike in appearance and social organization. The two main types, however, are the *hacienda* and the *ejido* or free community. The former is an integral part of a privately owned plantation on which the residents of the village are employed as labourers or on some contract basis. It corresponds roughly to our zamindari system. The second type is a communal village organized somewhat on the precolonial Aztec plan. According

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to this system, the land is the property of an assignee so long as he lives on it, cultivates and improves it; he does not, however, possess the right to sell it. Since the Mexican revolution, this type of land ownership has become very popular, and a considerable number of large holdings have now been distributed among the rural population, and the communities living in such villages are organized on the *ejido* plan.

The rural population is, in the main, a native peasant population made up of many groups, representing different stages of civilization and speaking many different dialects. Of Mexico's 14,000,000 inhabitants, at least 10,000,000 are said to be Red Indians or of Red Indian mixture; and the rest are Whites or mixed Whites. Though the people differ widely in traits, customs and language, they are much alike in their manner of living and of making a living. They have an undeniable artistic temperament, refined and modernized by the Spanish crossing, a certain genius for colour, a quaint sense of humour, remarkable skill in the handicrafts and an ever present sense of racial pride. Their living is simple, and they make with their own hands practically everything they consume, so much so, that some villages are found to be more or less self-sustaining. Imported goods are uncommon outside of the few large cities, and in this respect they are unlike our Indian village where large quantities of cheap foreign articles are to be found. In Mexican villages one finds many small industries or handicrafts carried on. Serapes and other types of woven materials, baskets, pottery, tiles, hats, tooled leather, and hand-wrought silver ware are typical products. In general agriculture is carried on to supplement or be supplemented by any one or more of the handicrafts. Tools are simple,—even primitive. Wooden ploughs are common in Mexico, and their use is an example of the ancient methods employed still in the varied industries carried on. Naturally the economic standard is very low throughout rural Mexico.

Objectives in Rural Education

Although Mexico has been greatly influenced by American ideas and methods, still some 90 per cent of her population lives under conditions which are very nearly primitive. The masses are bound by meaningless customs and traditions; their social organization is unprogressive, economic life poor and the percentage of illiteracy appalling. In view of this situation, the Federal Government assumed, some two decades ago, the responsibility of educating its backward communities in rural areas, and this was recognized as the most far-reaching educational contribution of the Revolution of 1910. As the Government was more occupied then with the political changes, it was not till 1920 that the question of developing a system of education specially suited to meet the needs of rural communities was given serious consideration. Fortunately, the new interest in rural education resulted in the establishment of a central department of education in 1921. Since then the spread of rural education has been rapid and significant. Though this rural education movement began with a small staff and limited funds, it has already become a great socializing influence throughout the country. Over 7,000 rural schools have been organized, and the requests for more schools, far in excess of the financial resources at present available, are pouring in from all parts of Mexico.

Like all schools, those in rural Mexico must be viewed, if their objectives and practices are to be properly understood, in the light of the situation they are designed to meet. The new rural schools have been brought into existence to improve the economic, health and social conditions of the rural communities. In the beginning these communities were indifferent to education. Therefore "missionaries" were sent out by the Secretariat of Public Education to travel from village to village throughout the country "to preach the gospel of the new school, to invigorate the people, and to tell them about the New Day." Within a short period much enthusiasm was aroused by such propaganda and the villagers were made to realize the importance of education to their social and economic progress. When the community became alive to the need, a school was established with a teacher selected from the community itself. Here it must be noted that the school building is built and equipped

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without cost to the Federal Government. No school is supplied unless the request for the school comes from the community itself with the assurance that the community will share the responsibility of building and maintaining it.

Free From Educational Traditions

Mexico has been singularly fortunate in organizing its rural education scheme. When this movement started, there were no hard and fast rules, concerning the purposes and practices of public schools, to observe and put into effect, nor were there fixed prejudices to overcome. The new school, therefore, came into being without binding educational traditions or guiding and controlling red tapes. The Department of Education neither forced upon them their equipment nor sent them their trained teachers. Elaborate and expensive equipment were not considered essential to the carrying out of their new educational programme. Climatic conditions favour and custom approves the use of simple building materials which are at hand. Hence the school buildings are of the simplest design. The furnishings of the school room are as simple as the building itself; the benches, desks, sometimes table and chairs and other simple furnishings, are all made by the community itself, blackboards, globes, maps, teaching materials and the other so-called modern equipment are seldom seen.

More important still, the educational leadership responsible for the programme was free to establish new educational principles and policies and to proceed along lines designed to meet specific needs as they arose. For instance, the principle of self-help is considered important to help the village communities to be independent and to learn to help themselves. Immediately then the Federal Government makes it a part of its policy. It declares that schools will be established only as a co-operative enterprise. When a community wants a school, it must share responsibility for securing and maintaining it. First, it must donate the site, furnish the materials and build and equip the school under the direction of the teacher. The Federal Government on its part undertakes to pay the teacher's salary. Secondly, in the maintenance of the school the community must give its moral support; that is, it must in some way work for the school as a community project, accept the leadership of the Federal Officials and the teachers appointed by them, and see that the attendance of both children and adults is satisfactory. In turn, the Federal Government assumes responsibility for furnishing leadership and supervising the work of the teachers. It is easy to see how important such co-operation with and freedom for the teacher in working out educational methods to meet the needs of the village is in rural uplift. It is such freedom as we find is sadly lacking in India.

Curriculum Making

The aim of the whole programme in rural education in Mexico is the cultural incorporation of the rural native population into Mexican life. The specific aim of the school itself is to bring about gradually a changed environment, social, economic, and also improved methods of living. The curriculum through which this end is to be realized is neither imposed nor prescribed by a central authority: it is not made up by a board of teachers or by subject-matter specialists. It grows naturally out of the activities undertaken to meet the community's specific needs. If some infectious disease like small-pox plagues the village, the need of vaccination must be taught, and the teacher himself, and village leaders whom he instructs, vaccinate the community. Such a situation provides also the necessary opportunity to teach the people the use of simple medicines and household remedies, and to install a small drug store in the school for the use of the community. It must be noted that every activity carried on by the rural school teacher has its origin in some recognized community need. Frequently, the first school project directed to meet such felt need is concerned more directly with the economic situation. The need of improving local practices in agriculture, or improving the quality of the products of village industries or the means of marketing them, is given first place; such projects are designed to improve some specific economic condition. The needs, of course, are many, and naturally therefore several activities are usually under way at the same time.

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Though each rural school teacher is given freedom to carry on his educational activities as they grow out of community needs, yet there is considerable unity among rural schools in programme content and in school practice. This aspect needs emphasis. The remarkable unity, in spite of the diversity in cultural levels, is in part due to centralized supervision which, because the programme is flexible and experimental, is quick to use and pass on the results of successful experience to other areas. A rural school teacher added, for instance, a garden to his school in order to teach his community to raise and use a greater variety of vegetables. His experiment proved a great success, and as a result every rural school in Mexico has now a school garden. Another teacher tried the open-air theatre method to teach his community how to carry on social service work, and now it has become a means of not only giving the community lessons in health and economic improvements but also providing recreation to children and adults of the village. Such experiments are encouraged by the Secretariat of Public Education and later introduced into other schools. The school in all its community activities, such as sanitation and health, projects in gardening, chicken raising and the like, encourage initiative and provide opportunities for self-expression. It is this aspect of education that has made the Mexicans speak of their rural schools as schools of action.

Other Unifying Elements

The common purpose of the school programme of improving the rural community in its social and economic life and the fact that such problems are more or less common to all such communities are potent unifying factors. Further, the scheme of the present system of rural education to revive the pre-Hispanic culture, also serves as a unifying influence. Decorative designs and hand-woven fabrics long neglected are being sought out and their use revived by the schools and by skilled workers. Traditional dances and festivals, all kinds of folk ways and folklore are being preserved or revived and made more modern. The school's emphasis on reviving indigenous culture is only a reflection of the policy of the national regime in Mexico. Every rural school has a playground devoted to community recreation. Music, dramatics and games are commonly taught. Health instruction, popular arts—drawing, painting and designing,—handicrafts, physical education and agriculture form some of the basic subjects in rural education. Practically all rural schools maintain small drug stores, teach the use of simple remedies, particularly those of intestinal diseases, and vaccinate the people when necessary. There is also a workshop housed separately; a department of personal cleanliness, a library, a little dark room for developing pictures, a chicken house and rabbit pen, a flower and vegetable garden, an out-door theatre and three hectares of crop land. The whole rural school system reflects national ideals and seeks in every way to revive the indigenous culture of the rural population.

It will interest our readers to note that neither among Federal educational officers nor among teachers does one notice much concern regarding the elimination of illiteracy, a matter so absorbing in our own country. Instruction in the fundamentals is, of course, necessary in the rural schools for children and for the adults who desire it in and out of school hours. Nevertheless, they seem to consider the elimination of illiteracy at the present stage as more or less incidental to the main purpose. But adult education has a special meaning in Mexico. From the beginning of this movement, it was recognized that if the school concerned itself only with children, then it would not realize its ends inasmuch as an inert community would soon undermine what the school might do for the children. For the child on his return from school would naturally adapt himself to the low standards of his unchanging environment. So the school had to provide for the uplift and enlightenment of the adult also. To change the social and economic life of the adults of the community night sessions are held in all rural schools. Instruction here is not of the conventional type. The Night school is, in fact, a meeting place for the men and women folk. They meet there, talk and sing, listen to talks on their country and other countries; they discuss matters of common interest, local problems, health campaigns, community projects. The

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teacher provides them entertainment, discusses methods of improving their social and economic conditions and ways of preserving the cultural traditions of the people. Thus along with the education of the children, they carry on a programme of adult education to broaden their outlook and stimulate their interest in community improvement.

Selection of Rural Teachers

This new type of rural education called for a new type of teacher. The trained teachers, who were available, had been trained according to the traditional pedagogy and for urban schools. Wisely enough the Department of Education kept them out of this new field of experiment. The new system of rural education needed teachers who would be willing and able to go into rural areas, become identified with the village and its life, study its needs and resources, speak the language of the people, throw aside their devotion to the old education, and enter into the spirit of the new programme. Training of the traditional type was therefore considered an handicap for this work of rural uplift through the school. In the selection of teachers, the Federal Officials pay special attention not to professional training but to personal qualities. In a very real sense the teacher is the school in Mexico. The school, therefore, can be a vital force in the community only if the teacher is fully consecrated to the service of rural uplift and wholly devoted to the cause of the backward people. Further, he must have an unqualified belief in the scheme of rural education and an understanding of the people among whom he is expected to work. Generally a teacher is chosen out of the residents of the region which the school serves. Such careful selection has given them an army of rural teachers who have gone into this task of rural uplift with body and soul, with the two-fold purpose of first making life more comfortable for the less privileged and then creating for the generation of the future a world of better weal and greater justice.

Thus Mexico is trying to build a democracy through education, to incorporate into her national life the rural native population. To this end she recognizes that the social and economic standard of the people should be lifted before academic education could make any headway, and that the school should be an adult community project, not one concerned merely with children. Attempt is being made to change the environment rather than to eliminate illiteracy. It is interesting to note that the Department of Education does not interest itself with the imposition of standards or the direction of educational activities in some definite lines. It is concerned more with developing teacher-leader and giving him every encouragement in his experiments. The programme for an individual school therefore is left largely in the hands of the teacher. The central authorities only supervise his work but they do not dictate or formalize the activities of the school. The confidence the whole educational organization places in the teacher and his leadership, is really most unusual. And the teachers have proved themselves so far worthy of such confidence. Filled with the spirit of the crusaders, these apostolic teachers are at work throughout Mexico, trying to build a democracy by improving the environment and living conditions of the people. It is small wonder therefore if this new system of education has already begun to have a profound influence on the national life of Mexico.

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TRAINING INDIANS FOR MILITARY CAREERS

I. THE FOUNDATION OF THE DEHRA DUN ACADEMY

By St. NIHAL SINGH

I

SINCE the great war some military men in Britain have been inclined to attach small value to the teaching of military subjects at an academy. In their view a young man can learn the science of warfare only when he is actually serving as a cog in a fighting unit. A few of them go so far, in fact, as to assert that any effort made in that direction at an institution, however well equipped and efficiently staffed, is so much time, energy and money wasted. They assign to the military academy the functions of a glorified "public school".*

I was talking, some time ago, with a Briton occupying a high position in the Indian Army, whose thoughts flow in that channel—and who makes no attempt to hide that fact. He told me that the teaching of warfare had become revolutionized since the world war—that if I were to go to (the Royal Military College at) Sandhurst I would find that they were doing there largely the work of a superior "public school".

II

Other military men of British blood think differently. While they admit that the great war taught lessons that cannot be ignored with impunity—in the training of cadets any more than in other military spheres—they insist that academies have their own part to play in training. They strongly contest the theory that the teaching of military subjects should be left entirely, or almost entirely, to the battalion or battery and that the academies confine their attention to improving the general education of the cadets.

In their opinion, it is imperative that a young man who has chosen the army for his career should learn the elements of fighting at an academy adequately equipped and efficiently staffed for that purpose. They would have him not only study books on strategy, tactics, geography, map-reading, military history, field works, special campaigns and allied subjects, under the guidance of carefully selected military instructors, but also obtain a measure of practical knowledge by taking part in "dummy" operations organized and conducted for instructional purposes. In their view, without such grounding a young officer might find it difficult to fit into the army mechanism.

While undergoing training at a properly conducted academy, the cadet becomes habituated, it is claimed, to the military routine and discipline. That, in itself, is to be regarded as a distinct gain, since it will serve as the foundation upon which a military career can be built up with a reasonable degree of success.

The military men who hold this view admit, nevertheless, that in the light of the experience gained during the world war, it would be wrong to consider the training that can be imparted at any military academy, no matter how adequately equipped and efficiently conducted, to be complete until it has been supplemented with at least one year's further (practical) training with a fighting unit. That admission cheers their opponents who point to it as an incontestible proof of their own contention.

III

In the building of the Indian Military Academy at Dehra Dun, United Provinces of Agra and Oudh, military men who believe in the usefulness of such institutions for teaching military subjects have had things pretty well their own way. It is, therefore, meant to be much more than a "public school"—designed, in fact, to make a carefully planned, systematic effort, spread over two and a half years, to introduce Indian cadets to the art and science of warfare.

Had it been otherwise, the money and energy

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* An institution so designated in England is "public" in much the same sense as the presiding officer in the House of Commons, who speaks hardly at all, is called "Mr. Speaker". Only "gentlemen's" sons and daughters are supposed to be admitted within its portals. In these days, when even the ranks of the nobility in Britain have been invaded by persons whose principal title to fame rests upon the fortunes they have accumulated in brewing beer or importing bananas on a huge scale, the term "gentleman" has been stretched to cover classes that, in a less enlightened (?) age, would certainly not have been assigned that honour. Some schools that are called "public," though not so well known as others, are, moreover, conducted largely for making money.

The "public school" is meant to be residential but is not always so. Emphasis is laid upon sport, which, it is claimed, not only builds up the body but also develops character and the capacity for leadership.

Many Britons swear by the institution and consider it the basis of individual success and national prosperity. It is only fair to add that many other Britons swear at it, in the belief that it keeps up and even intensifies class consciousness.

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spent upon its creation would have been largely wasted. It would have been little more than a duplicate of an institution that was established at Dehra Dun early in 1922, under the name of "His Royal Highness the Prince of Wales' Royal Indian Military College".

As special commissioner for a number of leading newspapers in Britain and the United States of America, I was in the Royal Camp at Delhi when the Prince of Wales journeyed to that town to inaugurate the "college" (in reality only a secondary or high school). I did not, however, feel sufficienly interested in the scheme to accompany the party.

Brigadier L. P. Collins, O. B. E., D. S. O., the Commandant of the Indian Military Academy, Dehra Dun, upon whom has fallen the main burden of organizing the institution from the bottom up.

I remember being told by one of my colleagues that I was missing "something".

"Was I?" I answered that question by asking another. Unable to work up enthusiasm for an institution that was expected to help to unlock India's military future, I stayed on in the Imperial City and had a long conversation with the Lord (now the Marquis) of Reading, then the Viceroy and Governor-General of India whom I had known in England.

A few years earlier—towards the end of great war—the commissioned rank,* from which Indians had, till then, been rigidly excluded, had been thrown open to them. Theretofore our young men could aspire only to the Viceroy's Commission—a form of glorified non-commissioned officership—or to honorary rank in the army.

Emotional persons spoke of the concession as a gesture of British goodwill—reward for the loyalty displayed by Indians during the war and the assistance in men, money and economic resources given by prince and peasant to assure victory. While not denying the value of Indian staunchness and services during that crisis, matter-of-fact persons insisted that the right of military leadership was inherent in any people desirous of being their own masters in their own home.

There was but one way in which the long-delayed admission of this inalienable Indian right could acquire reality—immediately to open, in a suitable centre in India, an institution for training Indians to be officers, in numbers adequate to India's need. Such action had been taken by Canada—an infant compared with India—nearly half a century earlier. Time had abundantly justified it.*

India was told to wait, however. While the feasibility (!) of establishing an academy was to be investigated at some convenient opportunity a few seats were earmarked for Indians at the Royal Military College at Sandhurst.†

When the heir of the Emperor of India took the trouble to inaugurate at Dehra Dun an institution known as the "Royal Indian Military College," expectation ran high. Naturally. People jumped to the conclusion that at long last facilities were to be provided for training military officers, on Indian soil, such as other countries within and without the Empire, having only a fraction of the Indian population, had maintained for decades and centuries.

IV

The Dehra Dun institution proved to be a "military" college only in the sense that the cost incurred upon it was met out of the military budget. If I remember aright, a military officer ran it in the beginning and was known as the Commandant—not as the principal or headmaster; and the sons of gentlemen, civil as well as military, who had the good fortune to be admitted into it, were put through a course of "P.T." (physical training) exercises. Bared of its trappings, however, it was no more than a "public school" where lads could be prepared for entrance into the Royal Military College at Sandhurst (England).

* Some highly-placed Britons were always opposed to this policy of excluding Indians from the commissioned rank. The Lawrences, for instance, advocated the grant of commissions to Indians, but the echoes of the Indian Sepoy Mutiny still rang and drowned their voice.

* See the Author's article, "Canada's Way of Training Army Officers," in the July issue of *The Modern Review*.

† See footnote *re* Shea Committee later in the article.

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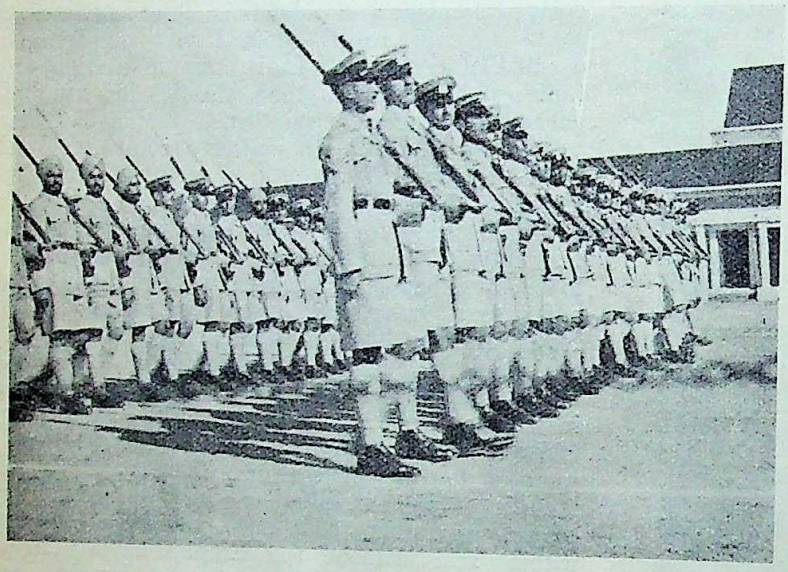
Anyone who had studied the constitution of the institution could have come to no other conclusion. The authorities had not made a secret of the purpose or scope of the Royal Indian Military College, much less misrepresented them. Some of our people believed, nevertheless, that far more important functions had been assigned to it and were, in consequence, greatly disappointed when they took the trouble to enquire about them.

Dehra Dun was chosen for locating this "Military College," principally because there were in existence there buildings which were in the nature of a white elephant on the hands of the Government of India. Set in ample grounds, in a corner of the cantonment, they had been erected to house the Imperial Cadet Crops—one of Lord Curzon's grandiose schemes—and had been designed in the half-timbered style of architecture, dear to the patriotic British heart.



A batch of the Cadets at drill

The Corps survived its creator's resignation of the Viceroyalty and Governor-Generalship of India only a few years: for though it was given a name to conjure with and the men who entered it were entitled to wear a gorgeous uniform, it led them nowhere. They had been shoved into a blind alley. As soon as they had attained the rank of captain, they found themselves gazing at a blank wall proof against all attempts to batter it down.

The military authorities have expressly made provision for a certain number of boys of Viceroy's Commissioned Officers to enter the "Military College" at Dehra Dun, which, for some years, has been headed by a civilian. The rest are sons of well-to-do parents who can afford to maintain them there. They are drawn to it from all parts of India—even from such a remote corner as Coorg. Some of them have done exceedingly well in the competitive tests held for admission into Sandhurst, Woolwich, Cranwell and more recently the Indian Military Academy in the same town.

Inasmuch as the institution was specially created and is avowedly conducted for that purpose, this result is not to be wondered at. What surprises me, on the contrary, is that young men educated at institutions less expensive have managed to win places when pitted against the graduates of the Royal Indian Military College in such a competition.

This fact is worthy of note. In the matter of training the physique as well as the mind our ordinary educational institutions cannot be as backward, even from the point of view of the "public school" men, as they are said to be. They certainly are not more costly, nor do those who go to them, as a rule, form expensive habits while attending them as they seem to do at the so-called "public schools".

V

Disappointment in respect of this Military College at Dehra Dun led to the intensification of the agitation for the establishment in India of an academy for training Indian officers for the army. It led, in 1925, to the appointment of a Committee to go into the question. Major General Sir Andrew Skeen, K.C.B., K.C.I.E., C.M.G., then Chief of the General Staff in India, was appointed to head it; and, in consequence, it is spoken of as "the Skeen Committee," or as the present Commander-in-Chief chose to call it on one important occasion, "the so-called Skeen Committee". After investigation in India and abroad (through a sub-committee), it recommended that the Indian Military Academy be inaugurated in 1933, with a complement of one hundred cadets. The number should be increased in the year by thirty-three and in each of the two following years thirty-three more cadets were to be admitted for a three years' course of training.

* An Irish acquaintance of mine who conducts a "public school" in Dehra Dun, told me the other day that he had *cent per cent* success at the Indian Military Academy entrance examination. Both the young men he had sent up for that examination have passed. I doubt if the "College" specially created and maintained to serve as a feeder to the "Indian Sandhurst" had as high a percentage of success. But I am told on authority that I highly value that the "College" cannot do any better owing to the poor educational foundation of some of the entrants, who belong to the "military classes".

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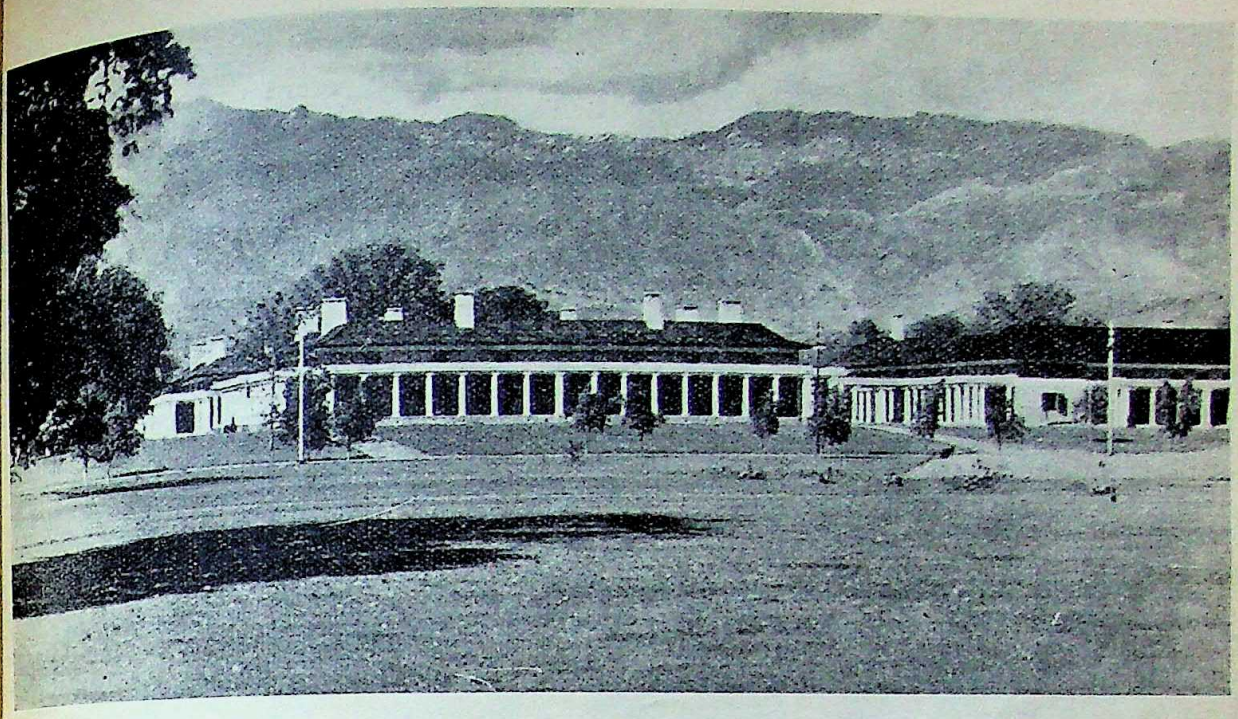

Behind these quarters occupied by the cadets of the Indian Military Academy looms the Mussoorie range of the Himalayas. The houses dotted against the crest blaze like diamonds pinned against the breast of the mountain *devi* when the rays of the setting sun shoot directly against the glazed windows; and the electric lights, at night, give the impression that the gods reputed to abide there have lit their *dhunis* (fires).

This meant that at the end of three years (1936 the total number of cadets in the Academy would be one hundred and ninety-nine. Thereafter twelve new seats were to be added every three years.*

Beginning immediately, the Committee recommended an increase in the vacancies at the Royal Military College, Sandhurst, until they totalled thirty-eight by 1933. After the establishment of the "Indian Sandhurst," Indian boys who preferred it should be eligible for admission to Sandhurst, but the number of vacancies there reserved for Indians should be reduced to twenty *per annum*.

On the assumption that all the cadets were successful and secured commissions—a Utopian assumption, in my view—the committee estimated that by 1952 half of the officers in the Indian Army would be Indians. Eight years earlier, however, the Senior King's Commissioned Officers in the Indian Army would have completed twenty-six years' service and would, therefore, be eligible to be considered for the command of regiments.

Before this point, regarded as crucial by the Committee, had been reached, the scheme in operation should be reviewed in 1938, with a view to considering whether the success achieved was sufficiently solid to warrant a further acceleration in the rate of progress.

VI

The Skeen Committee recommended that young men who had passed the Matriculation examination should be eligible to admission to the Indian Military Academy. They should undergo a three years' training—twice as long as at Sandhurst. The first year should be devoted chiefly to academic studies to enable cadets drawn from institutions not of the "public school" type to improve their general knowledge and colloquial English and also to develop physique and character. These objects, it was thought, could be better achieved in that way than by compelling them to remain a further year and a half at school and then undergo a short military training The remaining two years at the Academy should be devoted largely to studying military subjects. The cadets would thus be able to obtain their commissions at approximately the same age as British cadets passing out of Sandhurst.

It was specially stipulated that the course should be so framed as to secure specific recognition from Universities. Young men who did not succeed in securing the King's Commission could, through that device, continue their studies at a University on a level with contemporaries of like age.

The Committee further recommended that the cadets who succeeded in passing the tests should

* The Shea Committee, appointed in 1921, and consisting of high military officers, recommended that the number of cadets be approximately 330 in the first, 750 in the second and 1,000 in the third period. I shall refer to this matter in the second article.

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be attached to a Cavalry or Infantry unit in the United Kingdom for a period of one year. Through this device they might become accustomed to associating with British officers.

A careful note must be made of this point. I shall refer to it in the second article.

VII

To grasp the other recommendations of the Skeen Committee it is necessary to realize that cadets at the Royal Military College at Sandhurst are trained only for the Infantry and Cavalry units and that those desirous of entering the technical units of the army receive training in other institutions in England. In India the term "Sandhurst" has been used loosely to comprehend training for all arms and this has given rise to misconception. This practice is strongly to be deprecated.

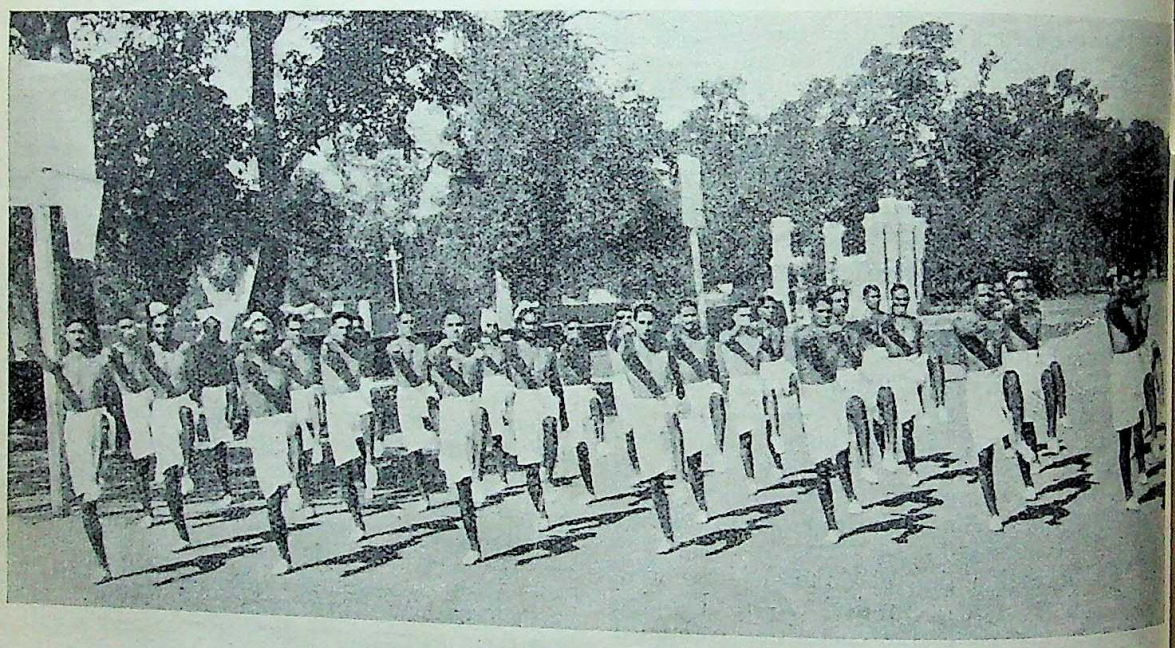
The Skeen Committee recommended the lifting of the barriers that were keeping Indians out of the technical arms—that henceforward Indians be made eligible to serve as King's Commissioned Officers in the Artillery, Engineer, Signal, Tank and Air arms of the army in India. The members of the Committee who had travelled in other lands and studied conditions there had come to the very definite conclusion that adequate facilities for giving the necessary training for such purposes were not available in India. Existing engineering establishments in our country—the Thomason College of Engineering at Roorkee was specifically mentioned—fell below the standard of similar institutions in Britain. Since it would be uneconomic immediately to provide facilities in India corresponding to those in Britain, they recommended that carefully selec[illegible] young men should be admitted to Woolwich [illegible] Cranwell for some years to come.

These boys should be required to pass [illegible] same qualifying tests as their British compe[illegible] Eight vacancies should be allotted to Indians [illegible] Woolwich (in 1928) and two at the Royal [illegible] Force College at Cranwell; and the num[illegible] should be increased progressively in due prop[illegible] tion.

These words are significant. They need [illegible] comment from me.

VIII

I have taken the pains to summarize, at so[illegible] length, the principal recommendations of [illegible] Skeen Committee, as I understand them, becau[illegible] for the first time in the annals of British In[illegible] a body presided over by one of the high[illegible] military officers in India carefully investiga[illegible] the question, with the co-operation of distinguish[illegible] Indians—Mr. M A. Jinnah, M.L.A.; the Hon'[illegible] Sardar Sir Jogendra Singh, Minister of Agri[illegible]ture, Punjab Government; the Hon'ble S[illegible] Phiroze Sethna, Member of the Council of State; Diwan Bahadur (now Sir) M. Ramachandra Ra[illegible] M.L.A.; Nawab Sir Sahibzada Abdul Quaiya[illegible] K.C.I.E., M.L.A.; Subadar-Major and Honora[illegible] Captain Sardar Bahadur Hira Singh, M.B.E., M.L.[illegible] late of the 16th Rajputs; Dr. Ziauddin Ahma[illegible] C.I.E., then M.L.C., and pro-Vice-Chancellor (n[illegible] Vice-Chancellor) of the Aligarh University; Ca[illegible]tain J. N. Banerjee, Bar-at-Law; Major Thak[illegible] Zorawad Singh, M.C., Chief Secretary to [illegible] Council of Administration, Bhavnagar Sta[illegible] (representing the Indian States); Risaldar-Ma[illegible]



Cadets at one of the 'P. T.' (physical training) Exercises.

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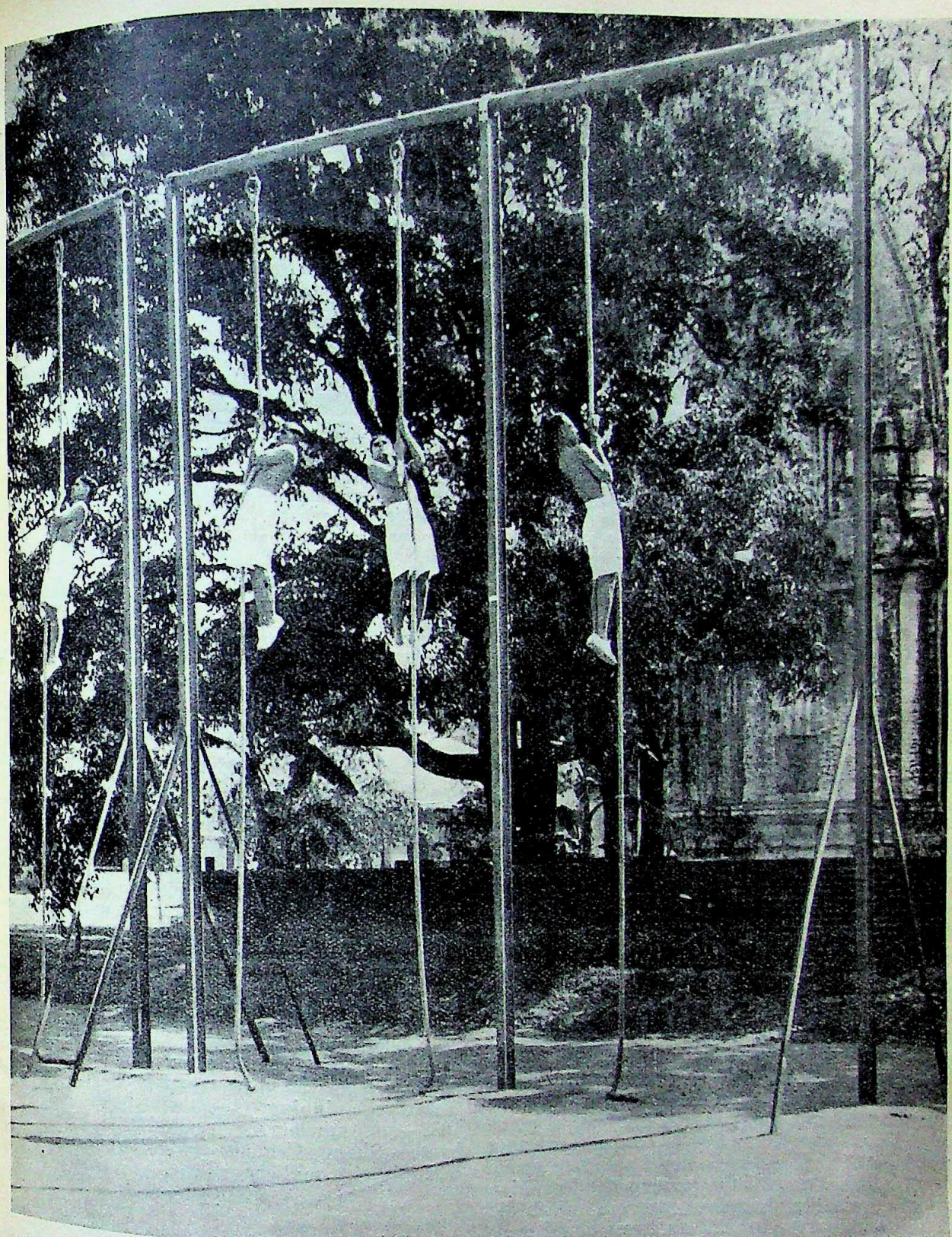

Cadets climbing a "fort"

and Honorary Captain Haji Gul Nawaz Khan Sardar Bahadur, late of the 18th Lancers; and Major Bala Sahib Dafle, 7th Rajput Regiment. Pandit Moti Lal Nehru had been appointed a member of the Committee, but the Indian National Congress having decided to non-co-operate with

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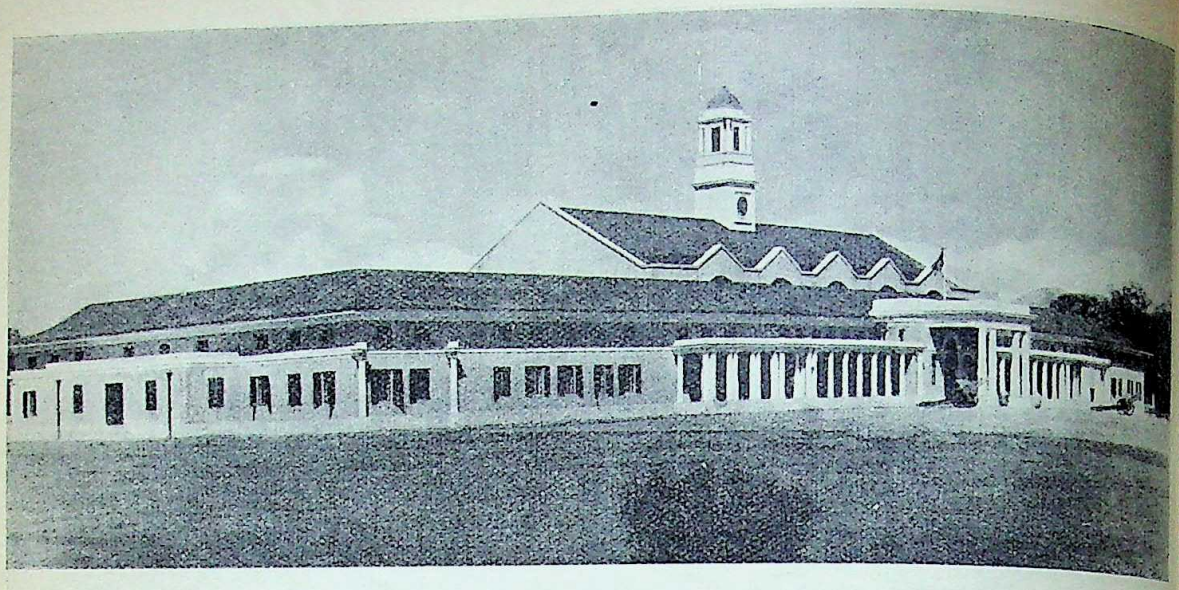

Originally built to house the Railway Staff College, this long, somewhat low structure, with a miniature tower, is used as the administrative offices, library, class rooms, lecture, examination and assembly halls of the Indian Military Academy.

the Government, tendered his resignation early in the proceedings. The report they drew up, and published on November 14, 1926, and the earlier Shea Committee recommendations, provide us with a gauge, however rough, against which to check the methods subsequently adopted and the results they are capable of producing.

I must hasten to add that in publishing the Skeen Committee Report, Mr. G. M. Young, Secretary, Army Department, emphasized (in the foreword) that neither the Government of India nor His Majesty's Government had yet formed their conclusions on it and that these conclusions must necessarily take account of certain "factors" of which it was not within the province of the Committee to undertake a complete survey. For example, "though the recommendations in themselves were designed primarily with a view to Indian conditions, the problem of recruitment and training of King's Commissioned Officers for whatever service" were "essentially an Imperial concern, and any proposals reacting on them" would "require close scrutiny by His Majesty's Government and their military advisers". He also insisted that "the Government, when called upon to deal with any scheme of increasing Indianization extending over a number of years must leave themselves free to consider whether the basis of the scheme offered the sure stable line of advance towards the creation of a Dominion Army* or whether alternative methods which did not fall within the Committee's terms of reference might not be properly explored." The report would be used, he clearly stated, "as a starting point for the discussions with His Majesty's Government to whom the Government of India would, in due course, forward their considerations on it."

IX

The general public not privileged to watch the official wheels at work was agreeably surprised at the agility with which Army Headquarters moved, in the summer of 1931, to expedite the establishment of a military academy in India. Hardly had the Defence Sub-Committee of the (first) "Indian Round Table Conference" passed a cryptically worded resolution* (so it sounded at any rate, to me), when a committee was set up to go into the question. It held its first meeting on May 25. Such hustle did the Commander-in-Chief (the Field-Marshal Sir Philip Chetwode) put into its proceedings that the report was published on July 15th.

I shall refer, in another place, to some of the recommendations made by the Committee. Suffice it, for the present, to say that it insisted upon the Academy beginning operations before the end of 1932—one whole year earlier than the date set by the Skeen Committee for the inauguration in India of a military college.

X

—**Dehra Dun**, selected for the location of the Academy, was tucked away in one corner of the United Provinces of Agra and Oudh. It was

* This word must be carefully noted. If India was to have, some day, a "Dominion Army," it must surely have been contemplated to create her a Dominion. The date of the document from which the quotation has been made is November 14, 1926. Why all these hesitances in 1935?

* Resolution contained in section 4 (2) C of Report of Sub-Committee No. 7 (Defence) of Indian Round Table Conference.

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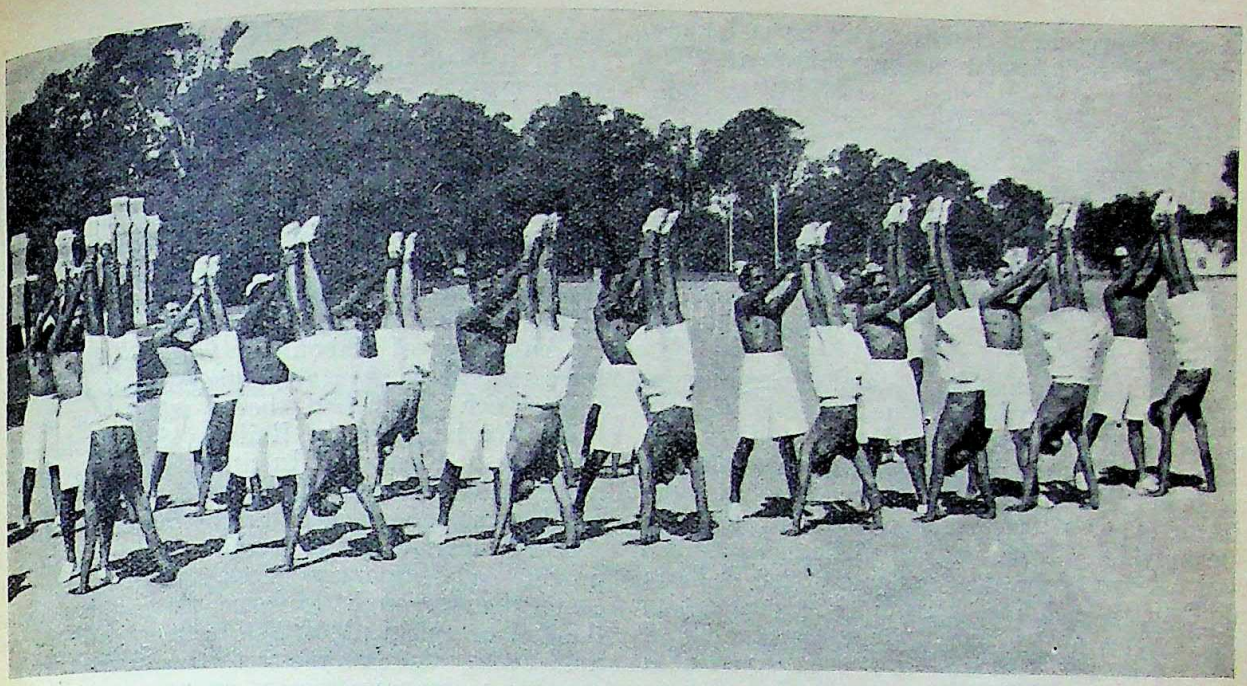

Physical training forms an important item in the training imparted to the cadets at the Indian Military Academy. The course through which they are put is said to be, if anything, stiffer than that at the Royal Military College at Sandhurst (England).

linked by rail and motor road with the rest of India.

Perhaps the most important consideration in making this choice was the fact that the Government of India had another white elephant on its hands there.* An extensive estate had been acquired, many years ago, on the road leading to Chakrata—a military sanitarium west of Mussoorie—some three miles west of the town; and a number of buildings, not particularly artistic but costly, had been erected. Here were to be trained the higher railway staff. That ambition proved still-born for reasons that cannot legitimately be discussed here.

The climate of Dehra Dun was certainly salubrious. During the spring, autumn and winter, the temperature was comparatively low, reminding Englishmen of their native land during the pleasantest part of the year.

At the back of the estate rose the Mussoorie range of the Himalayas. The houses dotted along the crest blazed like diamonds pinned against the bosom of Mother Nature when the rays of the setting sun shot against their glazed windows. At night the electric lights gave the impression that the gods reputed to dwell on the mountains had lit their *dhunis* (fires).

In front, across a stretch of level land, ran the long, rather low, jagged ramparts of the Siwalak hills. Even though largely denuded of timber, through the folly of greedy men, they presented an attractive appearance, particularly when Indra was amusing himself by hanging over them a low canopy of white or grey clouds, like a tulle veil, and imparting to it the delicate flush of rose deepening into golden, coppery or purple tints, and again the multi-coloured, flecked tones with which Nature decks a mackeral.

At the left of the estate was the Forest Research Institute, set in grounds so far-flung that in addition to commodious offices, laboratories and residences surrounded by gardens, extensive areas could be put under plantations for experimental purposes. On the right, across a stream that, during the dry months, was only a bed strewn with stones of all sizes and shapes but during the monsoon became a raging, tearing torrent, was a stretch of forest, privately owned, I believe.

From a practical point of view, this estate possessed certain advantages. It had been wired for electricity. Water was laid on, though it was exceedingly hard when, with a little more expense, soft water could have been brought in ample quantities from the Jumna, flowing some twenty-five miles to the west. But some of the City Fathers of Dehra Dun lacked the vision to co-operate and the scheme had to be abandoned.

Plenty of land was available for expansion when it might be deemed necessary to extend the Academy. The cantonment in the vicinity

* Dehra Dun served, until lately, as a sort of stable for Government white elephants. A series of buildings set in a large estate at the edge of the town, originally designed for the Forest College, defunct for some years, have recently been sold to an association for establishing a "public school". I am credibly informed, the amonnt received is one-half of the original value—if that.

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with a full brigade in residence in normal times, would afford facilities for military training.

XI

Investigation showed that the buildings on the estate afforded only about half the accommodation that would be required when the full complement of cadets (250) was in residence at the Academy. The requirements of a military college being far different from those of a railway staff college, a great deal of readjustment was, moreover, necessary.

Physical training, athletics and general sports had, for instance, to be assigned a place of great importance in the training of the cadets, while in the case of the railway staff officers in the making they were important chiefly from the point of view of recreation. A mess, too, had to be provided. None of the buildings that had served as hostels for the students of the Railway Staff College contained a room large enough to seat at table, all at once, the total number of cadets. No such difficulty had been experienced by the Railway Staff College, because it had been conducted on separatist principles, each religious group having a mess to itself.

The central hall in the main building, though commodious and finely finished, proved to be disappointing in respect of its acoustic properties. Some person of a facetious turn of mind suggested that "it had been originally designed to teach railwaymen how to talk to one another in the echoing din of a railway station.

XII

In the spring of 1932, Colonel (now Brigadier) L. P. Collins, D. S. O., C. B. E., was appointed the Commandant of the Indian Military Academy. Soon after, officers began to arrive, by ones and twos, to assist him to bring the institution into being. Between them they mapped out a scheme of studies embracing both general and technical subjects. They also whipped into shape a set of standing orders to regulate the life and conduct of the cadets.

An army of labourers was set to work to turn selected sites into playing fields. Huge pits from which earth had been taken for making bricks for building the Railway Staff College and the Forest Research Institute, had to be filled up and the level raised so that the grounds might not become waterlogged during the monsoon.

Structural alterations were taken in hand to provide a temporary mess while a building commodious enough to serve the requirements of the full complement of 250 cadets was being put up. From the very start the authorities were opposed to separate messes on "communal" lines.

The makeshift arrangement devised for the mess served the purpose well enough, but did not provide accommodation for an ante-room (lounge) without which no mess could be regarded as a mess. A marquee was erected for the purpose.

By October, 1932, all was in readiness for the first batch of cadets to arrive at the Academy and begin their training.

KEY TO THE FRONTISPIECE

Kurukshetra

In the battlefield of Kurukshetra Arjuna, the great Pandava hero, was overwhelmed with grief when he saw that the opposite camp consisted of his kith and kin, the Kauravas. Lord Krishna, his heavenly charioteer, is seen in the picture inspiring him to take up arms even against them on the plea that they stand for evil. The incident occurs in India's ancient epic, the *Mahabharata*.

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BOOK REVIEWS

BOOKS in the principal European and Indian languages are reviewed in THE MODERN REVIEW. But reviews of all books sent cannot be guaranteed. Newspapers, periodicals, school and college text-books, pamphlets, reprints of magazine articles, addresses, etc., are not noticed. The receipt of books received for review cannot be acknowledged, nor can any enquiries relating thereto answered. No criticism of book-reviews and notices is published.—Editor, THE MODERN REVIEW.

ENGLISH

NON-VIOLENT NON-CO-OPERATION: *By Sardul Singh Caveeshar. The National Publications, Chamberlain Road, Lahore. 1934. Pp. XI+388.*

The book presents a survey of the National Movement since the advent of Mahatma Gandhi in the field of Indian politics. It does not aim at giving a complete chronological account, nor a full critical history of the period under review. It rather tries to give a rough critical survey for the man in the street, and in this, we believe, the author has succeeded fairly well.

One often feels that the outlook of the author should have been more objective than what it actually is. For subjective predispositions have actually been responsible for a few misstatement of facts. Thus it has been said (p. 38) that "Indians wanted Swaraj for the following, among other reasons... To end class distinctions." But so far as we know, those who have been fighting for "Swaraj," whatever the meaning assigned to it may have been, have not claimed this as one of their objects. Similarly, the Viceroy is said to have charged the Congress with "trying to establish a parallel government in the country. The Congress pleaded guilty to the charge." (p. 294). But the correspondence quoted between pp. 281 and 293, does not lend itself to the above construction. The Congress claimed the right to have a say in the matter of Indian administration; and the Viceroy persistently refused to admit this right, stating that the final authority in this matter rested not with the Indian people but with the British Parliament. But this is far from establishing a parallel government.

Apart from these unfortunate mistakes, the book will prove very useful to students of modern Indian history, as it contains, within a small compass, a large amount of important information. An appendix containing exact dates to show the actual course of events would be a very welcome addition to the second edition of the book. The book has also to be freed from the intolerable profusion of printing mistakes which disfigure it so much.

NIRMAL KUMAR BOSE

CHINESE DESTINIES: *Sketches of present-day China: By Agnes Smedley. (Hurst and Blackett: London. 12s. 6d.)*

Miss Agnes Smedley is not an unknown person in India. For long, she has acted as correspondent also to various Indian papers and periodicals. To many, probably, she is also familiar as the authoress of the book "Daughter of Earth," that raised considerable attention in various European countries, when it first appeared now some five years back.

Soon after the publication of that book, Miss Smedley left for China. Nearly five years she has spent in China, taking keen interest in developments in that country. She has in this period travelled into distant parts of that vast land, particularly to the great nerve centres. Miss Smedley is one of the few foreign journalists to have travelled and lived for a while in Soviet China, in area almost as big as Germany and with a population close to that of Bengal. Here for some years, a Peasants' and Workers' Republic has been now in existence, from accounts, steadily consolidating its position against heavy odds. Lord Morley, member of a former British Cabinet, on his return from China a year back stated in Manchester about it as the one Government that could be held as holding high the flag of Chinese independence.

Miss Smedley's new book is an account in the form of short narratives of the various currents at play in China as a whole today. It unrolls many striking and significant pictures: the misery and appalling suffering of the vast masses in China; an exploitation rigid and ruthless; campaign against revolutionary movement carried out with unbelievable rigour; revolutionary work conducted grimly with striking devotion and astounding courage; great awakening among the women; and growth of a new ideology in the wake of the surrender of Kuo-Min-Tang. The pictures are drawn with great force. Miss Smedley has formed them on real incidents generally striking and not rarely shocking, bringing out the weight of the truism, truth is often more difficult to believe than fiction. But the purpose of the book is not to shock, the aim is not sensation. It is to direct attention

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to potential currents of a great struggle of international significance of which comparatively not much is known outside. "Chinese Destinies" is a book, thrilling, revolting and inspiring. A volume well worth reading.

N. N.

THE ASTRAL PLANE: *By C. W. Leadbeater, Theosophical Publishing House, Adyar, Madras.*

This is an exceedingly interesting book in which a vivid account is given of a Plane of existence and its denizens about which the ordinary man knows next to nothing and believes much less than what he hears. The account reads like the description of a hitherto unexplored region of the Earth given by an adventurous explorer.

In enjoying this description, we are first of all called upon to believe that "in our solar system there exist perfectly definite planes, each with its own matter of different degrees of density" (p. 4). The astral region is "the second of these great planes of nature—the next above (or within) that physical world with which we are all familiar" (p. 5).

Next we must believe that it is possible for any of us to have knowledge of this astral plane, though illusions are always possible (p. 5). Some theosophists speak disparagingly of this astral plane; but this is unjustifiable.

Our author apparently has accurate knowledge of this plane and gives a life-like picture of its sceneries, size and dimensions, and its inhabitants.

The inhabitants of the astral world are (i) human, (ii) non-human, and (iii) artificial (p. 26) The 'human' are either living or dead, *i. e.*, those who still have a physical body and those who have not. The 'living', again, are sub-divided into four classes, one of which includes the 'Himalayan Brotherhood' (p. 28) and the last class includes "members of the negro race who practise the ghastly rites of the Obeah or Voodoo schools," and others of the same type (p. 32). So much about the living human inhabitants of the astral world. The 'dead' again are sub-divided into ten principal classes (p. 33) the details of which must be looked for in the book itself.

In the last chapter we have a catologue of phenomena which are caused by inhabitants of the astral plane. These are 'churchyard ghosts', 'apparitions of the dying', 'family ghosts', etc. We thus have a fairly complete geography of this interesting world. If the question is raised: 'How do we know all this?', the author's apparent answer is: "By occult spiritual training which has to be received from those who know."

LIFE BEYOND DEATH: *By Mrinal Kanti Ghosh. Published by S. K. Ghosh, 2, Ananda Chatterji Lane, Calcutta. Pp. iv+404. Price Inland—Rs. 5, Foreign—10s. nett.*

This is an exceedingly interesting book on spiritualism in which, besides recording some of his family incidents, the author brings together from outside other evidences of seances and spirit manifestations. The general reader will find the book of absorbing interest, and the adept spiritualist will find in it materials wherewith to further substantiate the conclusions of his science. The incidents recorded are well authenticated: and the authority of persons still alive and holding important positions in society has frequently been cited in support of many of the recorded cases of spirit-phenomena. All this will enhance the scientific value of the book. Although the literature on spiritualism is growing fast, contributions from Indian authors are not too many. Mr. Ghosh's book will supply a much-felt want. The printing and get-up of the book leave little to be desired.

U. C. BHATTACHARJEE

FRANCIS MERES'S TREATISE "POETRIE": *By Don Cameron Allen, University of Illinois bulletin. Price $ 1. 5. 0. 1933. 158 pp.*

This honest attempt at a correct appreciation of Francis Meres, a reputed scholar and contemporary of Shakespeare and other Elizabethan dramatists, was undertaken by Mr. Allen and published by the University of Illinois as its bulletin. In the introductory portion, Mr. Allen has pricked the bubble of Meres's reputation against the incorrect judgment of a host of writers and scholars, not excluding Ward, Schelling and Adams—so that as we have in this book, Meres was a mere journalist and that too not of a high order, because he freely and without any effort at acknowledgement, borrowed from English and Latin writers in making his comparative estimates of English and classical authors. In this he was no doubt profoundly influenced by his times, "the product," as Mr. Allen says, "of an intellectual conspiracy against originality," but his method is reduced on investigation to "an extensive imitation of five critics." The author of the volume is a little too hard at times on Meres; he has finally disposed of his work as inspired by "pseudo-erudition and bluff"; but the mass of evidence recorded against him seems to justify the censure.

Mr. Allen has reproduced the text of Meres's treatise "Poetrie" with critical notes, so as to make it easily accessible to the general students of English literary criticism and to refute the almost universal approbation of Meres by the Romantics. Apart from this small but important work, the volume contains four valuable appendices on different phases of renaissance culture in England and bearing on Meres's equipment and methodology. Notes, bibliography, index—all that is necessary for careful study or speedy reference have been carefully provided, and the mass of information, diligently collected and judiciously edited, will be of use to other works in the field.

THE DIVINE COMEDY: *Englished in verse by M. B. Anderson. World's Classics Series. Oxford University Press. 2s.*

A rendering in terza-rima verse, a largely revised edition of the first publication in 1921, with textual and other notes suffixed to each canto, along with an index of proper names etc. that occur in the text. A handy edition for study or reference.

INDIA IN THE MAKING: *By Swami Avyaktananda. The Universal Publishing Corporation, Bankipore, Patna. 1933. Rupee One only.*

Swami Avyaktananda has made an ambitious attempt to cover problems affecting modern India in the course of six chapters and it must be said to his credit that he has succeeded in provoking his readers to think for themselves. The different chapters consist of essays first published in journals conducted by the Ramakrishna Order, but there is a continuity of thought and treatment linking them together. The

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seriousness and sincerity of the author's attitude, his real love of the country and its people, his readiness to grasp and tackle the difficulties that lie ahead, his robust common sense—all these make themselves felt and entitle the book to be read with attention. No one interested in India's welfare can afford to ignore it; and that is high praise indeed.

But, as the writer himself admits in the preface, "it remains a mere sketch." So many topics, and they are topics of absorbing interest, have been treated in course of 143 pages, that we lose the wood in the trees. The writer was no doubt guided by consideration of space when he published the articles in the journals, but in publishing them as a book he could have treated them more fully as their nature demanded. He has been unfair to himself and to the topics as well.

There are some opinions which invite a protest. In dwelling on the spread of Vedantic ideas in modern West, Swamiji is led to say: "It is not always true that degradation in the secular sphere presupposes a corresponding degradation in the spiritual sphere." The truth seems to be rather that secular degradation may not always succeed in stifling altogether the spiritual life of a people. The authority of Vedic literature was acknowledged also by Devendranath who might be mentioned by the side of Ram Mohan (p. 9), and there is no reason why Dayananda, founder of the Arya Samaj, should not deserve a place there. On the message of Indian art, Swamiji holds on to Abanindranath Tagore and others, but the standard of revolt raised by Jamini Roy is more in consonance with the spirit of the times and more in conformity with the Indian tradition. Again, he says: "Artistic forms must not be products of mere fantasies" etc. (p. 45), but symbols and fantasies are quite distinct from each other and even pure fantasy is recognized as a form of art.

The combination of our traditional art-conception with modern utility which is praised on p. 49 may justly be branded as verging on the ludicrous, if not vulgar, when it oversteps the limits of life. Speaking of Western humanism, Swamiji says that we have "enough" of Karma Yoga (p. 53); but have we, really? He admits that: "The legitimate corollary of the Vedantic equality will be an equality in social privileges, religious rites, laws of inheritance and the like between men and women of India. India has crushed the human aspect of women to make them divine" (p. 56). But he is not so clear and outspoken on the theme of economic-equality when he speaks on the Indian women, nor does he deliver a frontal attack on the remarriage of widowers. It is no doubt desirable to train our widows on the lines of Brahmacharya, but that applies to widowers also, whether we take our stand on "Vedantic" or other equality. The idea of placing widows, properly trained, in charge of primary and secondary schools is likewise praiseworthy, but we very often fail to notice whether the taste for teaching is there, which is the essence of a teacher's equipment.

The author's style is direct, and he speaks straight to the reader without wasting any time in literary flourishes. Many of his observations are worth reproduction: "A nation is true to itself when its external forms are shaped by an urge from within." "It is inspiration and inward vision which will save us from the imitation of vulgarized Western forms" etc. His views are generally sane, and even when there are any grounds for disagreement, he does not forfeit the reader's sympathy. The book is a welcome addition to the serious literature on the subject.

PRIYARANJAN SEN

GOPAL KRISHNA GOKHALE (a brief biography): *By E. Lucia Turnbull, M. B. E, and H. G. D. Turnbull, M. A. (Oxon) with a foreword by the Rt. Hon'ble V. S. Srinivasa Sastri. Pp. ii+iv+132. Trichur, V. Sundra Iyer and Sons. Price 14 As.*

This is a little biography of the great Gokhale written in simple English for the boys of upper classes of High English schools. One of the aims of education is to make citizens out of the boys; and no better method can easily be pointed out than making them read such biographies of great sons and citizens of India, like the late Gopal Krishna Gokhale. The authors resided in Poona for many years and had opportunities of knowing Gokhale and appreciating the qualities that made Gokhale a power in the land. And in the book under review they have succeeded admirably in presenting to their readers what type of man Gokhale was, how he acquired the knowledge, breadth of outlook, admirable temper, transparent sincerity and honesty of purpose —the qualifications necessary for the great task he set unto himself and how faithfully and ungrudgingly he performed them. We wish such books are made compulsory text-books in our schools. Would some one write a similar biography for our great Sir Surendra Nath Banerjee, and make him more familar to the rising generation?

JATINDRA MOHAN DUTTA

THE ESSENTIALS OF ADVAITISM: *Suresara's Naiskarmyasiddhi explained in English by Srijut Ras-vehari Das, M. A., Ph. D., Professor of Metaphysics and Indian Philosophy, Indian Institute of Philosophy, Amalner. Published by Messrs. Matilal Banarasi Das, Proprietors of the Punjab Sanskrit Book Depot, Saidmetha, Lahore, 1933. Price not mentioned.*

In this edition the Preface covers 4 pages, the Introduction 19 pages and the English Translation 146 pages in 4 chapters. The book does not contain the text in Sanskrit of Suresvaracharya, but a free translation of the same leaving out "a few technicalities of Mimamsa Philosophy and the Philosophy of Grammar which" Dr. Das thinks, "would not be of much interest or use to a modern student of Philosophy." He believes "that with the help of this book, one who has a little knowledge of Sanskrit will be able to read the book easily in original Sanskrit." But for this, we think, it would have been much better if the text accompanied it. In the Preface Dr. Das explains, why he did not give in this edition a literal translation of the text with explanatory notes, which is generally done, when such books are translated in another language. He thought "nothing would be gained by saying at first something unintelligible and then trying to make it intelligible." But here we differ. Does Dr. Das mean the author of Naiskarmyasiddhi, one of the greatest writers and authority too, on Vedanta, writes unintelligible things! A very charitable remark indeed. Some say, for this object, the English education was introduced in this country. However the Introduction gives a gist of the Advaita Philosophy in a nutshell in a clear and lucid style, and so this will be a great help to the beginner.

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The translation is convincing and the simplicity of the style is commendable. Suresvara's Naiskarmyasiddhi is a very well-known treatise on Advaita Philosophy. It is one of the monumental works of the great savant, a disciple of Sankaracharya the Great.

The printing and the get-up of the book is not attractive. There is no contents, nor any index attached to it.

RAJENDRANATH GHOSE

GLIMPSES OF WORLD HISTORY: *By Pandit Jawaharlal Nehru. Vol. I. Published by Kitabistan, 17-A. City Road, Allahabad. Price Rs. 6.*

During his enforced leisure hours behind the prison-walls in 1931-32 and 1933 Pandit Jawaharlal Nehru addressed a series of letters to his ten-year old daughter, Indira, whom he had left outside at home. This khaddar-bound volume is a collection of 105 such letters and furnish an interesting outline of the history of the world—its finger-posts and land-marks. The first volume under review covers the period from the earliest times to the Napoleonic War.

Though the book, so far as it goes, is a complete whole in itself, yet "being further letters to his daughter" it is a continuation of his earlier work, 'The letters from a Father to his Daughter'; and roughly speaking he has begun his narrative where he left it in his earlier one. The book is an historical study in interpretation, and the particular narrative treated has in every case been as instructive and pleasing as possible so as to relieve the study from the tediousness of mere dry details of facts. Panditji gives a rough and rambling account of the greatness of Europe and Asia of both past and present, and records the history of the world starting right from the old civilization of Egypt and Greece, India and China reaching down to the death of Napoleon in the first quarter of the nineteenth century. Thus the author had to exercise a good deal of rejection and selection and to put into a few words the whole spirit of an epoch in which feat he has been singularly successful.

The book is not a history in the strictest sense of the term and to serious students of history it will perhaps appear as imperfect, embodying as it does fragmentary details here and there. The book is rather in the form of an interesting fire-side story than in that of history. Yet historical facts are related in their true perspective and few things that are of moment are passed over.

Panditji is a reputed writer who has his own inimitable way of putting things, and as one rushes through the pages one is struck by the wonderful grasp by the author of the subject and his still more wonderful power of graphic narration. The book is admirably suited for the young people—for whom it is primarily meant—in the pleasure and profit its perusal would certainly result; but it will also serve as a source of perennial interest and inspiration to the students of human history who will find in it a remarkable summary of the happenings and movements of the world over a long period of time.

The printing and get-up are excellent and leave nothing to be desired.

SUKUMAR RANJAN DAS

SANSKRIT

CHITRAPRABHA, *a commentary on Haridi-shita's Laghusabdaratna: By Bhagavata Ho-Sastri, edited with notes by Mahamahopadhya Tata Subbaraya Sastri, Head Pandit or Lecturer, Maharaja's Sanskrit College, Vizia-gram. Price Rs. 4.*

This book is the 6th in the Andhra Univers series, though on the back of the cover-page it numbered as the 5th of the series. For publishi this book in Devanagri characters, we hear congratulate the Registrar, Andhra University, Walta as it is one of the best and most important books Grammar. A very longfelt want is removed publishing this book. Chitraprabha, by which na this work goes, is a commentary of a portion Sabdaratna the commentary of Prandhamanoram which in its turn is a commentary of Siddha Kaumudi, the famous exposition of Panin Ashtadhyayi. Though it is a work of the 19 century, yet it has gained a reputation of th ancient works on the subject. The notes by th editor Tata Subbaraya are very appropriate and show the depth of his insight into the Grammar. Fro the bountiful donation of the Maharaja Sri Ra Sir Venkataswetachalapati Ranga Rao Bahadhur Babbili, G. C. B. E., the first Pro-Chancellor of th Andhra University, for the encouragement of Telug and Sanskrit, if such books are published, the object of the donation, we believe, will be fulfilled.

RAJENDRANATH GHOSE

BAUDHAYANA DHARMASUTRA *with the commentary of Govindasvamin edited with Notes, Introduction, Word Index, etc.: By Pandit A. Chinnaswami Shastri, Professor, Benares Hindu University, Kashi Sanskrit Series Benares.*

That the Baudhayana Dharmasutra occupies a unique place in our Sutra literature requires no mention. There are already three editions of the text in Leipzig (1884), Mysore (1904), and Poona (1905). The commentary of Govindasvamin is also published with the text in the Mysore edition. Yet there was the necessity of a new edition and this is now supplied by Pandit A. Chinnaswami Shastri a renowned Mimamsist and Vedic scholar of the orthodox school. This edition is based not only on the printed texts of which the editor has taken the fullest benefit, but also on some manuscripts of both the text and commentary. Thus he has succeeded in removing the defects or wrong readings that crept into in the previous editions, and specially in that of Mysore. Besides the editor has spared no pains to make his edition useful by adding notes on difficult passages, explaining the principles of the Mimamsa, quoting the *mantras* entirely that are referred to in the Sutras, tracing the sources of the passages quoted in the commentary, and adding the index of words of the sutras. We wish he had given us also the index of the sutras. He could also supply an index of the mantras along with their sources traced, which are alluded to in the sutras.

It is evident that the editor has taken great labour, and we are sure, it will fully be appreciated by his readers.

VIDHUSHEKHARA BHATTACHARYA

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PRABANDHA CHINTAMANI: *By Shri Merutungacharyya. Edited by Durgasankar Kevalram Shastri. New Edition, Bombay, 1932. Re. 1-8.*

Prabandha-chintamani, a work finished in the year 1361 of Vikram Samvat as the author carefully informs the reader, is of varied interest: not only is it written with a view to further the ends of Jaina religion, but also for the entertainment of scholars and their edification with regard to the mediaeval history of Gujrat. The chronology adopted seems to be quite correct, according to modern historical knowledge, and the compilation, it may be noted, (for it purports to be nothing else), presumes to follow the oral tradition. There has been an Asiatic Society Edition with English translation, but the present edition seeks to give a correct version in the original Sanskrit after collating different manuscripts, and there are different indexes helpful for reference. The stories relating to Varahamihira, Nagarjuna, Vagbhata, Lakshmanasena and Umapatidhara are extremely interesting and some of the ancedotes deserve to be rendered into Bengali and other Indian languages, while their judicious inclusion in current text-books for teaching Sanskrit in the schools and colleges will contribute to the delight of the students by the element of novelty that they will introduce. The book is to be had of Messrs N. M. Tripathi & Co. of Bombay, and credit is due to the Forbes Gujrati Sabha for including it in its valuable series.

PRIYARANJAN SEN

RIGVEDA-SAMHITA WITH THE COMMENTARY OF SAYANACHARYA. Vol. I. Mandal I. *Tilak Maharashtra University. Vaidic Samshodhan Mandal (Vedic Research Institute). Tilak Smarak Mandir. Poona 2. Price Rs. 12.*

This is a handsome critical edition of the Rigveda which can easily take the position of MaxMüller's *editio princeps*, now out of print. The Vedic Research Institute, founded in memory of the late Balgangadhar Tilak with the object of furthering Vedic studies in various ways, has, by the publication of this edition, done lasting and real honour to the memory of a scholar who devoted his life to the study and interpretation of the Vedas. We look to a speedy completion of the entire work which will cover several volumes and be a fitting memorial of a great scholar.

An editorial board consisting, among others, of the famous Vedic scholar V. K. Rajwade, M. A., who has added a Foreword to the volume pointing to the necessity of a careful study of the Vedas, was in charge of bringing out the edition. A fairly large number of MSS. were collated for evaluating the readings. A brief account of the MSS. with an indication of their places of deposit has been given in the Introduction by the Managing Editor, Mr. N. S. Sontakke Vanmayavisharada. A descriptive and critical account of the MSS., though much expected here, has been reserved for a later occasion. It is noticed from the brief account of MSS. that the MSS. of the Asiatic Society of Bengal have not been consulted though the society possesses several important MSS. including those of Sayana's commentary, belonging to the great scholar Kavindracarya and apparently containing correct and good readings as he himself might have used them in writing his own commentary on the Rigveda, as also a number of very old MSS. of the text of the Rigveda containing in some cases variations from the printed editions. As a matter of fact, however, no MSS. of the text portions appear to have been consulted.

Only selected variants from the MSS. consulted have been noticed in the foot-notes. Even important variants have, sometimes, escaped any notice. Thus a reading incorporated in the body of the work on p. 1003, line 19 on the basis of the readings found in a number of MSS. (as stated in the section of Discussion of readings) has no indication in the foot-notes. A long discussion, covering eight pages, about some of the more important readings found in the MSS. but missed by MaxMüller and others, as also emendations suggested by the editors, is added at the beginning of the book. It is to be noted, however, that some of these readings and emendations have not been incorporated in the body of the book (*cf.* p. 158, l. 33; 1073, l.1; 1094, l.(15). This is rather curious. An important omission in the list of abbreviations that came to our notice is ऋ० स० (for ऋग्वेद संहिता) which has been actually used. We hope the type of defects pointed out above will be absent from the subsequent volumes of the work.

CHINTAHARAN CHAKRAVARTI

SANSKRIT—ENGLISH

THE DHAMMAPADA: *Text in Devanagari with English translation by Prof. N. K. Bhagwat, M. A.; The Buddha Society. Anand Vihara, Lamington Road, Bombay. Pp. 224.*

This is a small-sized edition of the Dhammapada, suitable for carrying in one's pocket. The translation has been well done. The printing and get-up are also good. We hope the book will help to spread the doctrine of the Buddha among our educated people.

BENGALI

SAMVAD-PATRE SEKALER KATHA, Vol. III. (Sahitya Parishat Series No. 82). *Compiled and edited by Brajendra Nath Banerji. Published by the Vangiya Sahitya Parishat, 243-1 Upper Circular Road, Calcutta. Price Rs. 2-8-0 (for members), Rs. 3-4-0 (for others).*

In this volume, which is a supplement to the two previous volumes of the same name (already noticed in these pages), Mr. Banerji collects from the earliest available newspaper of Bengal, the *Sumachar Durpun*, extracts which had not been included in the previous volumes. Supplements to the first two volumes are contained respectively in pp. 1-190 and 191-432. Separate indexes to these have been appended so that these supplements may be usefully bound together with the original volumes to make them complete. Besides these we have here extracts collected from several numbers of the *Samvad Purnachandrodaya* of 1835.

Mr. Banerji deserves to be congratulated that he has, in less than three years' time, supplied us with about 1500 large-sized pages of interesting and important material for the study of the social and cultural life of Bengal, arranged in three beautifully got-up volumes. There is not a page in these volumes that does not furnish information of value from one point or other. Occasionally, in important cases, specially in respect

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of accounts of important personages, the information has been supplemented by notes contributed by the editor on the basis of information available from various other sources which too have been drawn upon. In fact, it is these notes that have considerably added to the importance and utility of the work. A number of illustrations, reproduced at the beginning of the volume from a century-old work by a Frenchman, depicting different aspects of the social life of the period, convey a vivid idea of the life and things of the time and make even the layman curious about the contents of the book. As a matter of fact, these volumes of Mr. Banerji will be of as much interest to the general public, as to the scholar who will treasure them as valuable source-books to be utilized on different occasions.

It is refreshing to note that one important fact with regard to the value of these publications that seems to have been overlooked by the compiler when the first two volumes were published, has how been referred to in the Preface to this volume. This is the immense linguistic interest possessed by them. They preserve very good specimens of early Bengali prose. Though a thorough analysis of the characteristics and peculiarities of this prose may remain to be undertaken separately by another scholar, an index of the words highly popular at the time of the composition of these extracts though now obsolete or unknown cannot be deferred in any way. The compiler, however, hopes that this index will be added at the time (which is expected not to be far off) when some of these volumes pass through a second edition.

CHINTAHARAN CHAKRAVARTI

HINDI

ATLAS (*Bhugol*): *Edited by Sjt. Ram Narain Mishra. Published by Bhugol Office, Allahabad. Double Crown Octavo, pp. 110. Price Rs. 2/-*

Up to this time there was no good atlas in Hindi. This is the first Atlas, worth the name, and removes a long-felt want in Hindi. Mr. Mishra deserves congratulations for it.

It contains 16 multi-coloured and 218 mono-coloured maps, besides the pictures, geographical definitions, flags of different countries, solar system and index. The maps show the political divisions, physical features, populations, products, races, means of communication of different countries and contin[illegible] Taking all these things into consideration the at[illegible] is priced low. We again congratulate the editor [illegible] Bhugol for this beautiful production.

B. M. VARMA

GUJARATI

CUTCHH NI PADMINI: *By Thakkur Narai[illegible] Visanji. Printed at the Surya Prakash Printi[illegible] Press, Ahmedabad. Cloth Cover : Pp. 408. Pr[illegible] Rs. 3.*

Queen Rajain is the heroine of this story and Ki[illegible] Puanro, its hero. It is a romance of old Cutch, [illegible] land of virile men and women. It begins in Vikra[illegible] Samvat Era 1015, and is concerned with ma[illegible] stirring incidents in the eventful reign of [illegible] king. These incidents have been set out in [illegible] usual verbose style of this voluminous author, [illegible] what we particularly want to point out is [illegible] supplement of one hundred and eight pages at [illegible] end, consisting of three parts in which the wri[illegible] has examined the reign and characters of Ki[illegible] Puanro and Jam Lakha Fulani as described [illegible] folklore and also from a historical point of vie[illegible] He has consulted twenty-seven different works [illegible] English, Sanskrit, Hindi and Gujarati to compo[illegible] this supplement. It is a model, which other write[illegible] in this direction should follow.

(1) BAL CHIKITSA, (2) RASAYAN[illegible] SAR SANGRAHA, (3) VAIDYAK CHIKITS[illegible] SAR, *all three written by Vaidya Gopal[illegible] Kuvarji Thakkur, and printed at the Arogy[illegible] Sindhu Press, Karachi. Paper Cover and Cl[illegible] Cover: Pp. 116 : 238 : 316 : Price Rs. 1 [illegible] Rs. 2, Rs. 3.*

Ayurvedic treatment of diseases is slowly making progress, and one comes across many patients wh[illegible] desire to know what the indigenous treatment fo[illegible] their complaints is and how it can be had. To such persons, these three books furnish a mine of information; the last book for instance gives five hundred and one prescriptions, with the cases to which they apply. The Vaidyaraj owns a pharmacy and edit[illegible] two medical journals, besides being a successfu[illegible] practitioner. Books written by him should, therefore prove of great use.

K. M. J.

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PANAMA AND SUEZ

By SASADHAR SINHA, Ph. D.

GOETHE had dreamed of three canals which by making the world smaller would add to its civilization and prosperity. Two of these have already been realized and the completion of the third is now only a question of time. The isthmus of Suez was pierced in the middle of the last century, and although the project of a canal at Panama was mooted almost contemporaneously, it was not completed until the beginning of the Great War. The third, the Rhine-Danube canal, awaits a more propitious time for its consummation. By connecting the North and the Black Seas it will bring closer the north and south of Europe and the Near East.

Both Suez and Panama canals owe their origin to the genius of a Frenchman, Fredinand de Lesseps, although the latter could not be completed under his guidance for some unforeseen causes, above all business mismanagement and the inhospitable climate of tropical Panama. The Suez canal was opened to the public in 1869, while, despite the repeated French attempts, the digging of the Panama canal was scarcely begun when it was finally abandoned in 1904. In the same year the United States Government stepped into the shoes of the French and completed it, albeit on a modified plan. It was opened to traffic in August 1914.

The heroic attempts made by America to stamp out diseases like yellow fever and malaria in Panama, thereby removing one of the main causes of the French failures and converting the Panama canal zone into one of the healthiest spots in the world, is common knowledge. Thus today its death-rate is lower than that of some of the healthiest American cities. Thousands of American tourists flock to Panama to seek health and pleasure and to avoid the rigours of a northern clime during the winter.

Suez is the larger of the two canals, measuring some hundred miles. But unlike Panama, it is a sea-level canal. Consequently, the engineering difficulties in its construction were far less formidable than those encountered in the case of Panama.

At Panama, too, the French engineers had decided upon a sea-level canal, but the Americans set their face against it. The present canal has been built through an uneven and difficult country. Its construction therefore differs fundamentally from that of the Suez. The plan of the canal is somewhat as follows. It is about fifty miles long, running east to west from Colon on the Atlantic sea-board to Panama on the Pacific. The mouths of the canal at either end, up to about eight miles, are on a level with the sea. The rest is on a higher plane and consists of two lakes, of which Gatun is by far the bigger,—an artificial lake, created by damming the Chagres river and flooding its fertile and once inhabited valley. The lakes are connected by a cut in the hill separating them, one from the other. On the other hand, the different gradients of the territory are connected by an ingenious system of locks, at different levels, enabling the ship to pass from the sea to the higher altitude by a gradual rise and on to the sea again. Enormous costs involved in digging a deep sea-level canal throughout the course has thus been overcome.

By joining oceans, both Suez and Panama have abolished distances and brought continents nearer and raised the importance of countries which would otherwise remain unknown or insignificant. Suez and Panama are, in a sense, complementary, because as arteries of commerce they perform additional functions. Thus, for instance, in so far as Panama connects the Atlantic sea-board with the Pacific sea-board, its function is non-competitive. The same may be said of the Suez canal *vis-a-vis* Europe in relation to western and south-western Asia. These are essentially geographical advantages. The superiority of the industrial east of the United States over Europe in north-eastern Asia,

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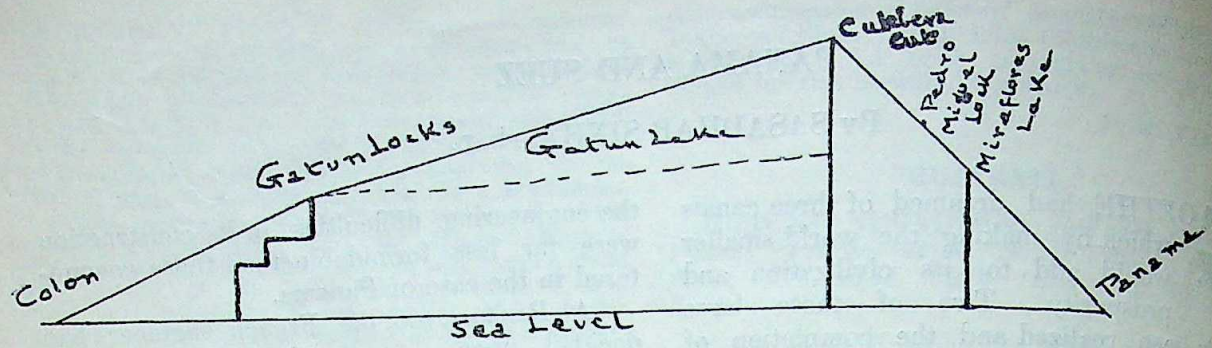

New Zealand and eastern Australia holds good for the same reason. Thus, for instance, Panama has shortened the distances from New York to Yokohama by 3768, Shanghai by 1876, Adelaide by 1746, Melbourne by 2770, Sydney by 3932 and Wellington by 2493 sea miles over the older routes. Similarly, the Pacific sea-board has been brought considerably nearer to Europe *via* Panama, shortening distances to a maximum of over 6000 sea miles.

But geographical and economic interests do not always coincide. To the degree Panama succeeds in drawing trade away from Suez they become rivals. To what proportion traffic has been diverted to the former, it cannot be maintained with accuracy, but there is little doubt that some diversion has taken place. The total tonnage of goods carried by way of Suez has remained to all intents and purposes constant since 1913, but meanwhile the total tonnage of goods carried over the Panama canal has grown from nothing to nearly the same total tonnage carried over the Suez canal. This coupled with the fact that the largest number of non-American vessels passing through Panama are of British nationality, the bulk of which presumably of New Zealand and Australian origin, is an unmistakable indication that the antipodes is increasingly coming within the zone of American economic influence and correspondingly affecting the traffic through Suez. The same is true of Japan and north-eastern Asia.

This is not to say that the advantages are all on the side of Panama. Suez undoubtedly possesses certain geographical superiority over Panama. Geographically Suez lies in the heart of the old-world trade centres and thus possesses advantages of intermediate trade, *i.e.*, trade between ports at comparatively short distances, which are not shared by Panama. Panama is separated from the mainland of Asia and the antipodes by vast stretches of sea with no similar advantages. This is a factor of no small importance to the carrying trade.

But the essential international significance of Panama perhaps lies elsewhere. To begin with, it must be conceived as part of a larger problem—namely, American economic imperialism. The opening of the Panama canal has at once made the United States an Atlantic as well as a Pacific power. Her economic dominance over all Americas, north, central and south, is now complete. At one leap, the skeleton of the Monroe doctrine becomes endowed, as it were, with flesh and blood.

The Caribbean diplomacy of the United States thus gains significance when viewed as part of this grandiose plan. Its heart is in Panama. The virtual protectorate over the whole of Central America and the islands of Cuba and Santo Domingo and the acquisition of Porto Rico are ramifications of this policy. The United States would not tolerate the interference of any other power in this region. Panama must not only be the main artery of trade and commerce between the Atlantic and the Pacific, but also the pivot of American naval strategy. The political and military control over this region ensures her naval supremacy in both oceans facing east and west. Panama must be to America what Suez is to Great Britain. This analogy also points to latent conflicts between these two powers, which are fraught with serious future possibilities. For Panama not only affects England by affecting the Suez canal, but also by putting a virtual *caveat* on non-American economic activities in Central and South America. The intense conflict between the two countries over the exploitation of mineral resources in Mexico and Venezuela and elsewhere and over South

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American cable monopoly are cases in point. On the other hand, the two powers for the first time come into direct economic competition in the western Pacific. The Open Door Policy in China is the obverse of the Monroe Doctrine on the American continent.

The bid for economic hegemony on the part of America is paralleled by her demand for naval parity with Great Britain. The renewed interest in the Nicaraguan canal is an indication that the U. S. A. is determined to assert her naval supremacy. Naval parity is a hollow phrase unless naval communications can be guaranteed in times of war. If Panama is in danger, the Nicaraguan canal will serve as an alternative line of communication. Its rôle will be similar to that of the Cape route, in which there is a revived interest recently, as an alternative to the Suez canal in the British Empire.

The piercing of the isthmuses of Suez and Panama, although superficially unrelated, touches at many more points than appears at first sight. The discovery of new routes of communications or the obsolescence of old routes has had a profound effect on the fortunes of many a country. Great Britain's preoccupation with the guarding of the Empire communications shows only too clearly how vitally her industrial prosperity and political power depend upon the safety of communications. The importance of Suez in British foreign policy is well known. Panama provides a parallel in American diplomacy.

Economically, Panama's potentialities are great. They are part of the future of American economic expansion. Only as the full impact of American exports in the international market begins to be felt, will Panama realize its full stature as a highway of international commerce. The supremacy of Suez is already challenged with the shift of the world's economic centre of gravity to America and to the western Pacific. The destiny of Suez is integral with the destiny of Europe as a universal provider of manufactured goods.

THE COMING OF SRAVANA
or
THE RAIN-CLOUDS

By Professor Dr. S. C. SARKAR

[A.]

Mode: *"Vira-Rudra"*

Like Vikram' triumphant is Srāvan' come,
In bold display of power, wealth and pride:
The canopy of clouds is spread for him,
Whose jewelled hangings gleam, and flash their light;

The aerial vault is filled with sounding drums,
The tempest chaunts his fame in trumpet-tunes;
His bolt chastises haughty heads on earth,
His mercy flows in streams to humble hearts.

Like a shade from underworld is Srāvan' come,
To give to men a glimpse o' the Final Day,—
When worlds will end in thunder-crash, and swift

As lightning-flash the Sword of Death will snap
The links of Life, and all be darkly drowned.
Like Siva dancing rapt is Srāvan' come,
Deluging, tossing, tearing up in Joy!—
His tangled mass of cloud-locks stream through space,

Concealing 'neath the Sun-eye on His brow
And Cresent on His crest: adown His locks
The Sacred Waters stream: His Trident strikes
With thunder: while His hooded Serpents breathe

The stormy winds, and fling their lightning-fangs:
The swelling boom comes from His rumbling Drum,
And heave the ocean-waves and sway the pines!

[B.]

Mode: *"Karuna-Madhura"*

Like Motherhood revealed is Srāvan' come,
To save the world from all its sufferings:
The Mother bendeth o'er Her troubled child,—
The shadow of Her tresses rests upon its face,—
Beneath Her quickening glance its life revives,—
And showering kisses make it smile again.

Like Lover passionate is Srāvan' come,
To woo and win the Earth with all his arts:
Sometimes, from welkin's end he looks on her,
With restful, tender, tearful, mystic gaze;
Sometimes, in sullen, pignant mood, he lets
His cloud-locks loosely flow;—then all at once
He bursts to floods of tears that wet her veil
Of green, and sobs aloud in wildest winds
That shake her mountain-tresses with their breath;
And nightly do their souls commune in dark,—
While thrilling waves of lightning pass between,
And sprouts of joy appear all o'er the Earth!

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FOREIGN PERIODICALS

The Machine

The century-old debate about the machine has been revived anew in *The Commonweal* by Mr. Marshall who says :

The Machine in human life affords a problem ever more acute. Man versus the machine is now the cry. Slowly but surely the machine seems to gain—and man is robbed of his personality and responsibility.

The attitude one must take up is not to be decided by any changing fashion--but by reason.

The problem has two elements : first, the machine deprives man of his creative faculties ; secondly, it causes the breakdown of the organization of distribution.

It deprives man of his creative power. Under the industrial system the intellect of the workman is cut off from his labor. Previously the workman fashioned every article with his own hands, bringing to bear on it all the skill of the craft which was his. All this is now done by the machine. He, who was once the craftsman, has to perform only a series of repetitive acts. Formerly the essential knowledge that forms the basis of civilization was handed down by the workman of a hundred trades ; "culture was in the keeping of innumerable different kinds of craftsmen." Now the whole basis of culture rests in the hands of two small classes—technicians and artists—the elite of the industrial world. They are the engineers who design the machines, and those who design the products of the mechines—chemists, etc. Work has changed, for it is no longer human.

To be human, work must always be intellectual as well as manual, for man is made up of both intellectual and physical nature, he is a rational animal. Human work is that into which man can put his whole self, brain and body.

The ordinary factory-hand has certainly no change of applying his reason to his work. It is the last thing which is wanted of him. The technicians put the reason into the work of designing the machines, the rest is repetition. The workman has to supervise that repetition. This bears no resemblance to the creative workmanship of the maker of things.

The second phase of the problem is the breakdown in the process of distribution. To put the matter in its simplest terms : the introduction of machinery displaces men ; it creates unemployment ; and thereby diminishes the demand for goods. A contradiction is evolved ; you cannot throw the producer into the street and then expect him to pay for the goods made by the machine which has displaced him. The goods are made in far greater quantities than before ; but the buying power is decreased.

Such is the bare problem.

The obvious solution is the Leisure State. Let every man work a few hours per day or week, at the machines which produce the world's goods, and spend the rest of his time in fruitful leisure, especially in cultivating the powers of the mind. But the point is that all men are not capable of using leisure, a yet live moral lives. To do this demands a devo of oneself to the contemplation of truth. All are capable of the contemplative life. "Those who account of their passions are driven to action naturally more apt to the active life because of th inquietude of spirit".

To look at the other side of the question. M all labor before the advent of the machines was hu labor ; there existed a vast amount of monoton toil. The toil of the miner would be a case in po Nevertheless, although the introducers of machine had not thought of lightening man's labor, but only making profits, we can if we wish yet bring go out of evil, and, by using machines to do necessarily monotonous work more quickly, le men to spend more time on labor most fitted to th nature—that of the hand directed by the brain.

Thus the first rule for the control of machinery this ; that machinery should not be allowed to comp with the work of the craftsman, but should restricted to its proper sphere, the performance o monotonous and non-human work. The fixing of th criterion for each class would obviously be a mat to be decided by actual experience.

The second and complementary rule is that t machine should be subordinated to the artizan : th the large-scale organization of modern industry sho give way to the vastly more important principle of t just distribution of property.

Machinery must be subjected to man, that is reduc to such dimensions that it does not control man, b is controlled by him. Man must be placed in such position that he can use the machine or leave it alo according to his will. His free will must be asser against all non-human forces. This can only be do when man is in his workshop, with the machi before him, able to be used or not to be used as t man wishes. In these circumstances there will be overproduction or underconsumption, no breakdo of distribution.

—

War Memoirs of Lloyd George

Preston Slosson, while reviewing the III IV volumes of the above book in the *Politi Science Quarterly*, observes :

As before, he (Lloyd George) continues his vend against the military and naval chiefs for their slowne to learn new lessons from the enemy and their obstin adherence to a "decision on the Western fro "Just like the British public with Kitchener, the Fre public,.... retained their belief in Joffre long after th who transacted business with him had ceased to ha any faith in his competence...the mistake of think that the seat of intelligence is in the chin. Ge generals, dictators and bruisers always have that s feature". "When the craving is on him

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planomaniac is blind. General Nivelle in December was a cool and competent planner. By April he had become a crazy plunger". "With the phlegmatic Briton slowness of mind is apt to be taken as an indication of soundness of judgment".

In these phrases and a hundred like them, Lloyd George is not only criticizing others but defending himself; or, better said, the qualities that he admires in others and also in himself—alertness, adaptability, quicksilver intelligence, dash, audacity, imagination. He defends his employment of such brilliant but erratic men as Winston Churchill and Lord Northcliffe on the ground that genius, even if closely allied to madness, is needed in a great emergency. He deplores, and surely very justly, the petty jealousies among the Allied nations which made it impossible to coordinate their plans; he is particularly severe on the French failure to support any scheme for an Italian offensive against Austria. While Lloyd George is himself anything but tactful in his comments on England's allies, it is due to him to say that his impatience is not with a nation but with a type, that the narrowly nationalist diplomats and officers whom he scolds in France he treats with even more severity in Britain. For the "old Parliamentary hands" he has no respect; stating blunty enough that if his own hands had been free he would have made up his war ministry not out of party leaders but "partly from the ranks of the back benchers" and partly from men outside of Parliament who in their own persuits had shown faculties of energy, foresight, imagination, judgment and courage". "On being asked if the proposed new Cabinet of four members would mean that we should have four dictators, I said: What is a Government for except to dictate? If it does not dictate it is not a Government, and whether it is four or twenty-three, the only difference is that four would take less time than twenty-three".

His retort to those critics who have charged him as a civilian with undue interference with armies in the field is the bold assertion that he did not interfere enough; that the convoy system at sea and adequate munitionment by land were his ideas, imposed upon reluctant officers, and that he now reproached himself with not having overridden Haig and Robertson and forbidden the Passchendaele offensive of 1917. As for Haig, "I never met any man in a high position who seemed to me so utterly devoid of imagination", and as for Robertson, whom Asquith eulogized as the greatest living strategist, "It was a ridiculous appreciation, but as neither of them had strategical minds, the giver and the recipient of the compliment were equally well fitted for their part in the tribute"!

—

International Alliance of Women

The Twelfth Congress of the International Alliance of Women for Suffrage and Equal Citizenship was held at Istanbul. The following account is given in *The Catholic Citizen*:

The Indian women were as usual outstanding personalities. Mrs. Hamid Ali, the leader of the delegation, told the Congress that unfortunately child marriage was still a burning question in India; the Sarda Act was extremely defective and they wanted an Act giving powers to stipendiary magistrates to forbid child marriages. The resolution deploring the evil of child marriage stood in the name of the British delegation, and was proposed by Mrs. Pethick Lawrence, and supported by Mrs. Hamid Ali.

Another member of the Indian delegation, Mrs. Hussain, had been only eighteen months out of purdah and was married at the age of fourteen. She took her B.A. degree when she was the mother of seven children, and has since become one of the foremost educationalists in her State of Mysore.

The Yildiz Kosk, the magnficent palace where the Congress was held, was in itself significant. Built as a palace by the late Sultan, its bright painted walls, brilliant candlelabra, gilded ceiling and luxurious fittings must have accorded strangely with the earnestness and endeavour of the Congress. And if there still lingered a haunting presence of the tragic wasted lives of women of the past, a presence that seemed oppressively real at times, one could but hope that the spirits of those women could look down on what was now passing between those walls, and be at rest, content. It was wonderful that our Congress with its message of hope and work and fulfilment should have been held in such a spot—wonderful to see there on the bright flower-painted wall the gold and white banner of the International Suffrage Alliance with its flaming sun above the one word, Justice, and on each side of it the scarlet flag of Turkey, for so many centuries the symbol of the subjection of women.

The work of the Congress was divided into six Commissions, Suffrage, The Equal Moral Standard Commission, Like conditions of Work, Position of Women under the law, Nationality Commission and lastly, the Commission for Peace.

Mrs. Hamid Ali, an attractive figure in her beautiful robes, spoke of her deep gratitude to the women's organizations over here. She felt she represented not only India but the whole continent of Asia, and it was associations like St. Joan's Alliance which, by their example, had done so much to awaken the women of the east.

—

Ramsay MacDonald

The following editorial appears in *The New Republic*:

To some he was once the most hated man in England. He was stoned and hissed and called a traitor to his country. Others, however, loved and defended him. They saw in him a champion of peace and of the workers. On a wave of reaction, born of the war's disillusionment, he came to power. There was great rejoicing and much was expected of him. Promising much, he accomplished little. Compromise followed compromise until, for reasons best known to himself, he abandoned his party and his cause. Those who once hated him now admired him and those who had followed him shouted down the sound of his name. Today he is an old man, with not much longer to live. He has been shelved, placed in a high-sounding post of little power or meaning, and it is expected that he will be made a peer. It reads like the outline of a novel but it is true. His name is Ramsay MacDonald.

—

Language Mastery

Rev. T. F. Cummings writes on the methods in language training in the *International Review of Missions* in the following manner:

While the eye can assist the ear materially by noting the visible actions of the vocal organs, and

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so help the pupil to imitate these actions, yet any substitution of eye-reading of letters for ear-hearing of sounds, as the medium for securing the correct speech patterns of the new tongue, must result in failure, for the eye is the organ for perceiving form, not sound, and it can neither receive nor transmit to the brain sounds or any new patterns of sound. The eye can merely learn to recognize the forms of the visible symbols representative of those sounds and sound patterns, or vocal images which are already fixed through the ear in the memory. To try to build a language superstructure on a foundation of eye-reading, writing and translation, without first laying their foundation on hearing and speaking, is not to risk failure in speaking, it is to ensure it. All such students use their native vocal patterns, not those of the new tongue, for the latter they have not concretely grasped.

The actual method of acquiring any skill major or subordinate, is always the same. First, a clear perception by the appropriate sense of the thing to be learned and the fixation of the ideal pattern in the mind. Next, trying to reproduce this pattern to do this thing. Thirdly, continued trial with occasional resultant success. Then, persevering trial with more frequent success. Fifthly, persistent trial until uniform success is attained. And finally, then and only then, continued drill for ease, rapidity and accuracy of performance.

This procedure is absolutely essential for the various skills which combine to form the art and practice of speech.

—

Russian Exhibition

The following account of the exhibition appears in the *Journal of the Royal Society of Arts* :

The impressive Russian Exhibiton at 1 Belgrave Square, is to remain in being till July 13th. A remarkable assortment of works of art and craft has been assembled by the courtesy of owners of many nationalities.

There is a good deal to astonish the visitor, and on the ground floor a collection of icons has been brought together which can only provoke the purest amazement and pleasure. Some of the finest of these paintings are obviously first cousins to Italian primitive art.

The Pellegrina pearl on the first floor, the pear-shaped pearl that is supposed to have belonged to Cleopatra, is insured for £20,000. Its sister was the pearl said to have been dissolved to make a drink for Anthony. Be that as it may, the Pellegrina and the other chief jewels in Room 6 make a display, which, if it is not primarily artistic, is at any rate historically interesting, and of a kind one cannot see every day. In the same room are many examples of the skill of Faberge, who conceived the fascinating idea of specializing in luxurious nick-nacks for kings and queens to give each other as presents.

Indeed, three-quarters of the exhibition are associated with the Romanoffs. Their portraits hang on the walls; we are shown the porcelain off which they dined, and on the third floor are some of the eighteen thousand dresses that swelled (quite the correct verb) the wardrobe of the Empress Elizabeth: one per day for half a century. The elegance of their capital is best shown by some of the topographical water-colour drawings; and the kind of atmosphere that was breathed by the people in Tolstoy's novels clings faintly to the charming wedgwood-like room on the second floor.

It is fitting that the art of the Ballet, which owes so much to Russia, should be represented: many designs for stage sets and costumes have been brought, including, of course, characteristic examples of Bakst.

The receipts from the exhibition are to benefit sick and destitute Russian exiles in England. The object is worthy, and the enterprise of unusual interest: for the sake of the icons alone everyone who cares for beautiful things should be ready to pay his half-crown.

—

China's Ministers of Beauty

In a discourse on Chinese Art Sister Dan observes in the *Message of the East* :

A mis-stroke, for an artist, is not a very serious catastrophe if he happens to be of the West. Work can be wiped out and done over again, and there are few artists indeed who arrive at the goal of completion without producing a series of metamorphoses of their subjects, akin to those the worm goes through in becoming a butterfly. With the ancient Chinese artists, however, there could be no false stroke, or if there were one, it would have to remain unaltered. For his "canvas" was not canvas at all; rather it was silk or a porous paper which showed every mark and retained it permanently. Thus, at the very start, hand and eye had to be one, and the vision single; in fact the artist had to be far beyond the groping, experimental stage in regard to the working out of his concept. "The Chinese artist," comments Miss Hackney, "had to have a complete conception to the minutest detail of what he wanted to do, before putting brush to silk. He had to 'sketch it out with his brain' beforehand, as an ancient Chinese painter once tersely phrased it." Naturally this called for a memory made practically faultless through prolonged training in visualization. Instead of looking without the Chinese master looked within, not only for form, color and composition, but for the movement of life as well.

Even to fix in one's mind the image of the most simple of objects requires command of the lower levels of concentration. Think, then, of the heights attained by these wonderful old Celestials who could out of their own mental content reproduce, with what sincerity and how exquisitely, the running stream and the flowing cloud and the relationship between them.

—

Unity of the World

The following excerpt is reprinted by the *World Order* from a recent work on World Unity by the historian Guglielmo Ferrero :

The world today is troubled by insomnia because both Europe, and Asia are seek. The instability of Europe, the muffled ferment of Asia, threaten the mechanism of the rest of the world. If the various races are a prey to reciprocal hatreds, reciprocal fears never were they more in need of each other than now. All of them are unhappy; they fear and despise each other and play each other false when they are most in need of their neighbors. Particularly is this true in Europe, which has never been so rent in pieces nor so much in need of unity.

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The contradiction is tragic, terrible, monstrous. We should not, however, too violently decry it: fate has willed that humankind should rely for foundations not only upon mutual trust and assistance but also upon mutual hatred and injury. For four centuries the outcome of every war, unless one of the combatants has been annihilated, has been coalition. This tragic contradiction is the preparation for universal civilization which tomorrow will dominate the earth.

The unification of the world, accomplished by colonization, by exploration, by emigration, by universal religions, by wars, by commerce, diplomacy, railroads and telegraphic communication must lead to a civilization of a universal character. A single body cannot go on living under the guidance of several discordant and inimical consciences. The world body, which is now almost a physical entity, requires a single conscience in which there will be room for all that is best of the civilizations already existing to reside in harmony: Christian morality, occidental industry and science, the ancient wisdom of the East, the flower of European and Asiatic art.

—

War, Poverty and Fascism

Storm Jameson in one of her books describes the present crisis accurately: 'There is a vital relationship of war, poverty and Fascism. If we will war, we will poverty with the same impulse. Fascism exploits and perpetuates both.' On the three-fold task of removing these evils the *Unity* editorially says:

The challenge to mankind in this crisis of the world's affairs is to our mind perfectly simple. Three things must be done, and done quickly, if humanity is to survive in ordered and progressive modes of life. First, and most obviously, we must get rid of war. The time has passed by when we can have any parleying with this iniquity. In the old days war and civilization could exist together in the same society. But no more—*no more*! War is today so universal in its range and so destructive in its impact, that it sweeps everything to ruin. The world can survive in the future only under conditions of peace. Secondly, we must abolish poverty. There was a time when poverty was inevitable, since man had no means of sustaining a production adequate to meet the needs of of a growing population. In spite of his best endeavors, he always faced in the end a scarcity, which necessitated in turn a scarcity economy. But now scarcity has been overcome by abundance. The basis of civilization in our time is not deficit but surplus. Which means that there is no reason any longer why any man, or group of men, should be poor! The end of proverty, in other words, is in sight, and must straightway be achieved. Nothing is more significant at this moment than the tidal swing of multitudes to the support of leaders who by methods wise or unwise, promise a sharing among all of the world's wealth. Thirdly, we must preserve democracy, which, being interpreted, means that we must destroy Fascism. The social progress of mankind for a thousand years has been measured by the race's advance toward liberty. Now the principles and institutions of free democracy are threatened by a resurgence of ancient savagery. Before it is too late, we must protect what has been won by such bitter struggle and at such heavy cost, and therewith reinaugurate "the rights of man."

—

Nazis and Peace

The following occurs in *The Catholic World*:

In the field of international relations, in spite of the "rummors of war," Chancellor Hitler, in an interview given to Edward P. Bell of the *Literary Digest*, expressed himself most emphatically as being on the side of peace. "Nobody in this Germany, nobody in this unified and disciplined State, wants war," he is quoted as saying. He said that Europe is not big enough for war under present-day conditions. "War has been speeded up too much," he said, "and made too overwhelmingly destructive, for our geographical limitations. The motorization of armies is the miracle and the matchless terror of all time. Within an hour, aye, in some instances, within forty minutes, of the outbreak of hostilities, swift and powerful bombing-planes would wreak a ruin upon the European capitals which could not be repaired in decades." The deliberate war-maker in these days, he said, is a traitor, not a patriot, for "he leads his people into the Valley of the Shadow of Death," and he asserted once more, that "the new Germany is against war, not only because it does not pay, but because it rapes every instinct of civilized man."

—

Happiness through Heroism

Mr. M. Stych observes in *The Inquirer*:

A world "fit for heroes to live in" must be a world which gives its people something heroic to do. If things go on, in the same direction as at present, there will not in the future be the necessity for many voluntary organizations which in the past have given youth something heroic to do. We must give occasion for the noble enterprise in man's nature—otherwise we may find as is happening in many cases today youth will resort to frivolities. Partly because many responsibilities have been lifted from its shoulders it has become indifferent to those which remain. One of the most alarming features of modern life is that we as a nation are becoming indifferent to those things which in the past have had the loyal support of the best men and women.

There have been times before when the horizon has been dim, the way rugged and steep and the future all uncertain. Let us not despise the past. Progress in science, for example, has not been made by rejecting the work of the scientists of former ages. The intelligence of a race grows but slowly and we are not more intelligent than many of our ancestors. We have gone further because we have rather considered their work, learnt from their mistakes and built on the foundations they laid.

So in life we must examine the standards of morality reached by the past. We need not accept them as they stand—indeed our race would become static should we do so. Let us at least examine and find that which is valuable rejecting only that which after careful consideration, we find does not fit this age. So may we—the youth of today—do our share in building that better and nobler world which has been the hope of all ages.

—

Kemal and his Turkey

Kemal's record of achievement told by Robert de Beauplan appears in *The Living Age*, from which extracts are quoted below:

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The abolition of the Caliphate was also envisaged along with the abolition of the monarchy. But some members of the assembly began to form an opposition on this issue, and to keep Parliament unanimous in suppressing the monarchy the question of the Caliphate was provisionally shelved.

The Grand National Assembly voted the final abolition of the Caliphate on March 3, 1924. It also witnessed the suppression of the religious schools, or *medresschs*, where only the Koran was taught, of the religious courts and of the *cadis*, who presided over them, of the ministry of religious affairs and of pious works.

A ban on the fez was adopted and headdress has always played a great part in the Orient. Ten years ago all the Turks wore fezzes. The epithet *chapkali*, or hat-wearer was a grave injury, and, when somebody at Istanbul wanted to discredit a politician, the best way of doing it was to publish a photograph of him in a newspaper showing him wearing a felt hat or a derby. And, if any Turk had ventured into the streets of the city wearing one, he would have been at once arrested by the police and sentenced by the court.

At the same time he launched a vehement campaign in behalf of dress reform. At first, only the officials had to wear hats. The intellectuals followed suit. On December 1, 1925, the Assembly voted unanimously, except for two dissenters, to suppress the fez. All the Turks wore hats. To them they seem less an article of apparel than a symbol of intellectual emancipation, of the victory of the free spirit over religious superstition.

It was the suppression of the dervishes, who might be described as the monks of the Orient. At certain periods the dervishes had exercised great political influence. This had declined greatly, but their numbers remained considerable. Kamal Ataturk suppressed the dervishes, dispersed them, and obliged them to dress like everybody else. They had to take up trades; some were put in charge of schools or mosques, others became petty artisans, who made kitchen-ware, shoes, hats of goat-hair. By doing away with the dervishes, Turkey rid itself of still another external sign that had differentiated it from the Occident as much as the fez had.

Very recently, through a law voted on December 3, 1934, the Grand National Assembly forbade ecclesiastics of any sect to wear the dress of their calling except in their religious buildings and at religious ceremonies. Exceptions were made only in the cases of Turkish head of religious affairs, the Grand Rabbi, and the Greek and Armenian patriarchs. The Turkish Minister of the Interior, emphasized its prime importance and said, 'One of the foundations of our revolution is secularization. Now to be secular is to suppress all religious influence from the affairs of the state and the nation.'

The school of the religious orders which the law of March 3, 1924, closed, were replaced by modern secular schools for girls as well as boys. It was aided by two other important reforms—the adoption of international figures, which was voted on May 24, 1928, and the substitution of Latin characters for Arabic script, which was voted on November 3, 1928, and became compulsory on January 1, 1929.

This double reform of numbers and the alphabet was a great simplification. A printing establishment needed six hundred and twelve cases of letters and figures to produce a book. With the new characters ninety cases were enough. An entire nation, inspired by a touching zeal, went back to school. Public courses were given everywhere—in the mosques, the cafes, the shops, the open air. Formerly, eighty-five per cent of the population was completely illiterate; to-day, more than two million adults know how to read and write.

The instruction given in Turkey is not only secular, free, and compulsory; it is 'unified,' which means that all educational organizations have passed into the hands of the State. It is also 'mixed,' which means that boys and girls are educated together. The principle has been put into effect in all the primary and secondary schools and in a great many of the junior colleges.

Between 1923 and 1933 the number of boys in the primary schools rose from 250,000 to 366,000; the number of girls from 50,000 to 201,000. Until it commenced, Turkey had no law except the Koran, the principles of which were codified into a body of sacred law known as a *Cheri*. This whole superannuated edifice was demolished with a single blow in February, 1926, when the Grand Assembly adopted the latest European civil code, the one that Switzerland had used since 1912: the France code was dismissed as being too archaic, and the German code as being too complicated. In any event, all citizens are equal in Turkey, in rights and duties, in religion and sex.

This outstanding reform has transformed the position of women. Kamal Ataturk had already delivered the Turkish woman from the segregation of the harem and from the obligation to wear a veil. In 1925 he himself had organized at Izmir Turkey's first great ball. By the statute making woman free and equal to men was laid down in the code, which made marriage a civil formality, forbade polygamy, and gave the wife and the children systematic protection that the law of the Koran had always denied.

Kamal Ataturk secularized the calendar. Until then Turkey knew only the Mussulman era. Thus, a habit that had been implanted by religion for more than thirteen centuries was abolished.

The new regulation affecting burials and cemeteries also violated the religious sentiment. Kamal Ataturk forbode burials inside cities, he proceeded to remove cumbersome tombs, he created extra-mural cemeteries according to the practice in all the big modern cities.

The tyranny of the Koran even interfered with the development of the arts. The Prophet had forbidden the representation of the human figure, which made a statuary or painting impossible or at any rate narrowly limited their field. Here again Kamal Ataturk performed a labor of daring novelty. He let himself be painted and sculptured in every pose, and there is not a town that does not own a statue of the Gazi, not a village in which his painted or carved effigy does not occupy the place of honor. At the same time, public officials encouraged instruction in the fine arts. An academy has been created at Istanbul. Exhibitions of painting and sculpture attract the cream of society and show that Turkish artists are as gifted as those of other countries.

Architecture has enjoyed a revival. Courses in western music were opened for composers and instrumentalists alike. Ankara has its Normal School of Music and its famous Presidential Orchestra. Istanbul has its conservatory, its symphony orchestra for big concerts, and a few month ago the first Turkish opera was presented when the Shah of Persia visited Ankara.

Any number of examples could be given of the complete change that Kamal Ataturk has wrought in the old world of Islam. He has always followed three principles—modernization, democratization, secularization.

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tion. That is why Kamal Ataturk has so often been taxed with anti-clericalism. This is incorrect. He has never persecuted religion as such. He has respected freedom of conscience. But he has put religious things on their proper level, which is the spiritual plane, and he has done this in a country where, before he appeared, religion was everything—the sovereign ruler in every form of public or private activity.

Imagine Philippe le Bel in 1300 simultaneously promulgating Henry IV's Edict of Nantes, the French Revolution's declaration of the Kights of Man and of the Citizen, the Napoleonic code of law, Jules Ferry's educational reform, the anti-congregational laws, and the separation of Church and State, and you will have a rough idea of what Kamal Ataturk has accomplished within a dozen years in a Turkey that was still in the middle ages.

=

Arab Nationalist Movement

The following introduction occurs to the short history of the nationalist movement in Arabia published in *Foreign Policy Reports*:

The tendency toward the development of a new Arab power in Western Asia is a feature of Near Eastern political life which gives concern to all foreign nations having a stake in that region. Arab nationalism is becoming an increasingly incalculable element in the Asiatic scene. It has largely displaced religious and sectarian strife as a major pre-occupation of the Arab mind. It has seriously interfered with European plans for administration of the land-bridge between the Mediterranean and the Persian Gulf. It has transformed political life in the Arabian Peninsula.

The region affected by Arab nationalism comprises about three and a half million square miles. The movement is strongest in Egypt, the mandated territories of Syria, the Lebanese Republic, Palestine and Transjordan, and the three independent states of 'Iraq, Yaman, and the Kingdom of Sa'udi Arabia. It has ramifications throughout North Africa in Libya, Tunisia, Algeria and Morocco, and has left its mark also on the narrow fringe of British-protected principalities along the southern and eastern coasts of the Arabian Peninsula.

This entire region, stretching from the Atlantic to the Arabian Sea, was included in the Arab Empire of the medieval period. At the time of the Norman Conquest of England and for the two succeeding centuries it was still the centre of Western culture, fostering scientific inquiry and making notable contributions to the sciences of astronomy, mathematics and medicine, as well as to literature and philosophy. Later, in the sixteenth and seventeenth centuries, it fell prey to the Ottoman Turks and relapsed into a long period of decadence. Partitioned ultimately among European colonizing states, the various political units of the Arab Empire have retained little of their former cohesiveness. However, a common religion, language and historical tradition and a sense of somewhat attenuated kinship furnish the elements required for a widespread Arab nationalist revival.

These various units do not enjoy equal prospects of independence for the future. Spain, France and Italy have no intention of relaxing their hold on North Africa. Great Britain does not wish to relinquish its spheres of influence along the Arabian coastline. From Egypt it has shown a willingness to withdraw, but only on conditions which are unacceptable to the Egyptians, so that negotiations looking toward British evacuation have been at a standstill since 1930. From the mandated territories, on the contrary, it will be obligatory for the French and British mandatory powers to withdraw eventually, if Article XXII of the League Covenant is faithfully carried out

By extreme Arab nationalists no differentiation is made between these countries on the score of their apparent political prospects, as the Arab National Pact of December 1931 indicates. In general, however, the immediate hopes of the nationalists centre in the Asiatic portions of the Arabic-speaking world.

The Arab awakening is both cultural and political. In its cultural aspect it combines a revival of classical Arab learning with an adaptation of modern Western knowledge to the requirements of Oriental living. In its political aspect it is an attempt to build up a bloc of independent Arab states, whose integrity will be respected and whose joint influence in international affairs will be comparable to that of European states.

The nationalist movement may be said to owe its existence and strength to three unrelated sources —Islamic tradition, the contagion of foreign ideas, and reaction against alien domination.

ADDENDUM

The author of the article, "Kumbakonam, an Ancient Religious Centre in South India," published on p. 155, is **Mr. P. V. Jagadisa Ayyar**, Retired Archaeologist.

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INDIAN PERIODICALS

The Poet

This is an English rendering of one of Dr. Rabindranath Tagore's poems by Mr. Nagendranath Gupta, published in *Progressive India* :

1

Do not see from the outside like this,
Do not see me from without ;
You will not find me in my joy and sorrow ;
Do not seek my pain in my breast ;
You will not behold me in my face ;
Where you seek the poet he is not there.

2

What sounds aloud from sea to sea,
Rushes in the thunder of the cloud in the hurricane,
Shines in the night sky with silent sound,
Shifting its seat from dark to dark,—
That am I—in this human habitation
I resound in joy, sorrow, shame and fear ;
Roaring I rush into victory and defeat,
Revelling in splendid rhyme and swelling measure.

3

The aroma that trembles near the heart of the flower,
The song that sleeps in the morning light,
The light that dances lightly on the autumn corn
In the rays of laughing yellow and green ;
That scent has moulded my shape,
That song is working new magic in me ;
That light has cast a shadow in my eyes,—
Who can hold me in myself ?

4

I raise a murmurous note in the wilderness of men ;
In the garden of youth I let fly the dust of flowers ;
The sleeping tunes in the cavern of the mind
Wake trembling at my touch ;
Biding in the young sunlight of the new dawn
I open glad eyes in the corner of the sky ;
In the silent evening hidden in the tender light
I cling to the crest of the human heart !

5

When the tears flow from your eyes
I string them in the sounds of songs ;
The word that the shy heart cannot speak
I tell it concealed in my tune.
I do not know on what wings I fly,
I amuse, coax, swing and bloom the blossom ;
From where I steal what scent
I can give no clue to any one.

6

that am a dream-shape moving secretly,
that cannot understand or make others understand myself ;
I who am vanquished by my own song,—
I am the poet—who can hold me ?
He who is confined in the house in a man's shape,
Who rolls on the ground by the weight of every moment ;
Who is shaken by the ague of praise and blame,—
You will not find the poet in the story of his life !

—

A Minimum Demand

Mr. Ramananda Chatterjee writes in part in *Bulletin*, the official organ of the National Council of Women in India :

Man's erect posture and gait and the sufficiency of his two legs for locomotion set his two hands free The added power of observation which the circumstance gave him and his manual activity increased his knowledge and intelligence. Language and power of speech have enabled countless generations of men to communicate their thoughts to the members of their family and their neighbours. But so long as the art of writing had not been invented, what one man or generation came to know, think and feel could be directly communicated only to close contemporaries. Those who were distant in space and time could be reached only so far as human memory might serve the purpose. Memory not being sufficiently retentive and accurate for correct and full communication and exchange of knowledge, experience, thoughts, feelings and ideas between distant contemporaries and between one generation and its successors, the absence of some kind of script in primitive times was a great drawback. But even then, owing to his erect posture and gait, the freedom of his hands and the gift of language and speech, Man was in a better position to make progress in knowledge and intelligence than the lower animals. When the invention of the art of writing was added to these advantages, Man was placed in an immeasurably superior position. for he could then transmit the riches of his mind and spirit to persons distant from him in time and space and also be enriched himself by the similar gifts of his fellows. The result has been that Man has gone on rising from height to height.

We find certain insects, birds and beasts mentioned in the earlist human records and in the fables of alphabetless and literatureless peoples, handed down from hoary antiquity, as being very intelligent and able to display great skill in making their dwellings in procuring food and in other activities. These creatures are not more intelligent and skilful now than they were countless ages ago. But look at man. What a difference between primitive man and modern man in knowledge, intelligence, power of invention, idealism, love, self-sacrifice and co-operation ! Would this difference have been possible, if the art of writing on some durable material had not been invented ?

My minimum demands on and for women then is that they—whether young or old—be all made literate

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so that the intellectual and spiritual treasures of mankind may be placed at their disposal. I know literacy is not synonymous with education. I know one can be educated without being literate, as I also know that a widely read person may be really uncivilized. I know, too, that provided an individual can command at all times the services of persons who each know one thing or many things thoroughly, he may have all the information and enlightenment he requires without being able to read. But how many persons are so luckily circumstanced? It is well-known, too, that history tells of some eminent men who were illiterate or almost illiterate. But their cases are exceptional. For the vast mass of women and men, literacy is indispensable for self-improvement. No people can at present be called truly civilized of whom the vast majority connot read and write.

I earnestly ask all literate women to make their illiterate sisters literate. Even if schools connot be opened for all, each literate woman however small her learning, can easily make at least another girl or woman literate every month by sparing a few minutes every day for this very necessary and very beneficent kind of work.

—

The Three Giants of India

S. Borucki (*Poland*) writes in *The Hindu Mind*:

Nowhere else can you find words grander than those which have been expressed by Mahatma Gandhi. He says, "The greatest contribution which could be given by India to humanity is to acquire her independence by pacific and loyal means.....I would sacrifice my nation (people) if I could save by such a way mankind." (*'Inde et son ame' chitra Paris*) And, renunciation is the sacred religious motto of all Hindus, of all their creeds and sects. It is the chief Vedantic idea as propounded by Sri Ramakrishna and Swami Vivekananda.

Let me name another social and intellectual guide whose range of vision goes farther and higher. Dr. Rabindranath Tagore, the world's greatest poet addressing recently the Punjab students at their conference held at Lahore paid a glowing tribute to Gandhi in the following illuminating terms:—"Mahatma Gandhi has neither physical nor material power but his humility reveals itself in its simple majesty and invokes within us a strong assurance of *Man*, the indomitable and the people downtrodden for centuries, their backs bent down under loads of indignity, suddenly stand up ready to *suffer* and through suffering, conquer. Not an associationist, not an organiser, not a politician, but a Man! And his message goes deep into our veins. He attacks the enemies that are within us. Not like the political machinery of the West that tries to work through the external. But he touches the inner spirit....."

Dear Readers! The Poet's tribute is as true of Gandhiji as it is true of himself. And if their be any body in the world who had not read his wonderful works, these few words will make him appreciate the splendour of Tagore's soul his spirit of universality. Who will not admire, too, the Poet's plan of education in his Visvabharati at Shantiniketan?

It is not true that the *Hindu mind* is predestinated only to soar high in the regions of transcendentalism, up above the earth's questions which are alone presumed to be real. Let me just emphasise here the researches and discoveries made by Sir Jagadish Chandra Bose, the great living scientist of India and the world. Sir Bose binds the analytic methods of the West with Eastern intuition. He applied the the finest Western scientific apparatus in Botany and and Physiology and came to the highest synthetic discoveries of the unity of the physiological processes in plants. He has found out the nerves and hearts of plants. The unity of universal life taught by the ancient sages and seers was proved and the conflict between Religion and Science has received a rude shock.

The discoveries of Sir Bose are universal, as universal as the poems of Dr. Tagore, universal as the messages of Mahatma Gandhi and as universal as all the spiritual teachings of India.

—

The Plays of Tagore

Prof. N. N. Chatterjee, M.A., writes on the subject in *The D. A. V. College Union Magazine* partly thus:

Most of his plays have not been translated into English. Translations into French, German, Italian, Russian, Spanish and other languages are many, but, it seems that only about a dozen plays have been translated again and again, others not being touched.

The comedies of Tagore have not been translated. Some of them like *Vaikunthia's Manuscript* (Vaikanther Khata), *Wrong at the Start* (Golaya Galad) *The Celibates' League* (Chirakumar Sabha) are really entertaining and they are extremely popular in Bengal. It is a duty to remember that Tagore, a poet and a prophet as he is, is also a wit, a very clever wit. He has the child's relish of laughter. We must remember that jnst as he has written serious plays symbolising cosmic mysteries, he has also written farces. It is unfortunate that that aspect of his many-sided character which has caught the light of recognition from the West and which we are praising to-day in imitative style, gives us a very limited view of Tagore.

Not only his comedies but also some of his serious plays, have not yet been translated. In this connection one must mention *The Fort of Conservatism* or Achalayatana, *The Free Current* (Muktadhara), *Tapati* etc. No account of Tagore as a play-wright can be complete if we ignore these plays.

—

Universities of India During Hindu Period

Dr. P. K. Acharya writes in *The Twentieth Century*:

There are epigraphical and other evidences that large contributions were made to the University for its enlargement by kingly persons from Suvarnadvipa (Sumatra) and Yavadvipa (Java) and Maloda and Tikina, the Tukharians, and a Gurjara-Pratihara King named Mahindrapaladeva. The Universities at Taxila in the North-West, Valabhi in Kathiawad, (Gujerat), Vikramasila in Bihar and Odantapuri, Jaguddala, Somapuri and Vikramapuri in Bengal were of the type of Nalanda University which was founded in the fifth century by the Imperial Guptas and was seen in full working condition by numerous Chinese and Tibetan travellers including Hiuen Tsiang, I-Tsing and others. It lasted for nearly a thousand years and was patronized by King Harshavardhana of Kanauj and the Pala Kings of Magadha. There were big colleges at

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Bodh-Gaya, Sanchi, Bharhut, Sravasti, Kausambi, Sarnath, Mathura, Nasika, Amarabati, Nagarjunikunda, Jagayyapeta, Kanchipura, Kaneripattana and Madura. Dr. Barua has shewn that there were some 84,000 smaller secondary and primary schools at the time of King Asoka. From the actual working of these educational institutions the method, aim and ideal of education in Hindu India is apparent. A satisfactory solution was found out by the then authorities of problems dealing with the types of education suitable for different groups of students, the continuous as well as continual periods of study, the training of mind, intellect, character, hands, eyes and ears, the ultimate aim and idea of education, the right type of teachers, the proper courses of study including physical exercises, sports and games, and the method of teaching and examination.

Physical exercises were included in the curriculum not merely to provide diversion from serious study but with an express object of keeping the body and mind of the scholar fit. Mr. Sankalia has supplied a list of games from the Chullavagga (I, 13, 2) which includes besides dancing with ladies, "games with eight pieces and ten pieces, tossing up, hopping over diagrams formed on the ground, and removing substances from a heap without shaking the remainder; games of dice and trap ball; sketching nude figures, tossing balls, blowing trumpets; having matches at ploughing with mimic ploughs; tinkling; farming mimic; wind-mills; guessing measures; having chariot races and archery matches, shooting marbles with fingers; guessing other people's thoughts and mimicking other people's acts; elephant riding, horse-riding, carriage driving and swordsmanships; to run to and fro in front of horses and in front of carriages; to exhibit signs of anger, to wring hands and to wrestle, and to box with fists; and spreading out robes as a stage and inviting girls saying 'here you may dance, sister' and greeting her with applause".

—

The Ground for Social good

The following lines appear in *Prabuddha Bharata*:

The principle of social service should cover all mankind. But unfortunately, national rivalries and industrial compitition have in these days made the field of social service too narrow. Social workers must rise above petty animosities, party strifes and religious differences. No bias of any description snould get the better of their good sense. They need to extend their charity to all, irrespective of race, colour and creed. They need to feel not only the unity of man, but of all beings in the world. The ideal of Karma Yoga as taught in the *Gita* can be followed to the greatest good of society. Social workers must eschew personal motives and practise evenness of mind under varying circumstances. If the goal of life is to realize the oneness of life, that can be attained by a steady process of self-purification arising out of non-attachment and self-abnegation. The reward for social service done in such manner is spiritual joy ultimately leading one to eternal freedom of the spirit.

—

India and the International P. E. N. Congress in Barcelona (20-25 May 1925)

The following extracts on the above subject have been taken from *India and the World*:

The Barcelona P.E.N. Congress was a great succe and while endorsing wholeheartedly its programm we draw the attention of the Indian public to th momentous resolution sponsored by the English and th United States Centres and unanimously supported b the International Executive Committee.

"That this Conference reaffirms its conviction tha freedom of expression and publication is an inalienabl right of all creative workers; that any censorship o literature hinders authors in their work, and is treaso to the rights of conscience, and should be resisted b all authors, whatever the nature of the censorship And this Conference believes that the first duty o every author is the pursuit of truth and the first dut of all governments to the author is to see that he i not hampered in that pursuit.

"This Congress recognizes that in a certain numbe of countries authors, members of the Federation o the P.E.N., are not in a position to put the foregoin principles into practice. It calls upon the Executiv Committee to make such protests or demands as ma be necessary whenever the occasion arises in thes countries."

Our Indian P.E.N. was ably represented at th Congress by our esteemed friend and colleague Madam Sophia Wadia. We quote below the following account o her activities in Barcelona as printed in the June *News*:— "Mme. Sophia Wadia (India) made an impressiv appeal to the P.E.N. to stimulate contact betwee Eastern and Western cultures. Her speech was receive with an ovation. Madame Wadia put forward th following resolution, which was carried unanimously and the International Executive Committee was aske to deal with it:—'It is suggested that this Congress approve that a Committee of P.E.N. members be appointed to determine the desirability and feasibility of sending a P.E.N. deputation, free from politica aims and bias as from governmental interference o support, to centres of culture in Asiatic Countries fo the two-fold purpose,

(*a*) Of bringing fraternal greeting from Wester P.E.N. members to their Asiatic confreres and, wit the co-operation of the latter, of labouring actively t spread among the people of Asia the message o goodwill founded on cultural idealism and to explai to them the merits and worth of Occidental cultur and

(*b*) Of seeking and accummulating such principle of old and almost forgotten Asiatic literary cultures a will energise members of the Deputation to use the in giving a fresh impetus to literary activities i Europe and America'."

Prof. Dr. Suniti Kumari Chatterjee, M. A. (Cal D. Litt (London), author of *The Origin and Develop ment of the Bengali Language*, writes:

The Bengali language has a history going back t at least a thousand years; the language originated a the close of the first millennium A.D. from a kind o vernacular ancient Indian speech current in Easte India, which may roughly be described as a youn form of Sanskrit. The language is an important on being spoken by some 53.5 millions of people in th provinces of Bengal, Bihar, Orissa and Assam. O course, Hindustani (Hindi) is the most importa language of India, her representative speech, b Hindustani, although current among some 140 millio as their language of literature and public life, is th home language, *langue natal*, of a very much smal number of people, less than that of Bengali. Beng is the 7th great language of the world in point numbers, coming after English, Northern Chine Russian, German, Spanish and Japanese.

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One English Professor of Bengali, late Prof. J. D. Anderson of Cambridge, once observed that the British Empire possesses two languages with first class literatures viz. English and Bengali; and another English admirer of Bengali described Bengali as combining the mellifluousness of Italian with the power of German to express complex ideas.

Bengali deserves to be well-known and to have an honoured place in the comity of modern languages and literatures for the intrinsic merits of both the language itself and its literature. It produced a number of poets and other writers who can take their rank with the best geniuses in other languages, like Chandidasa, the lyric poet of the 14th century, the Vaishnava lyric poets of the 16th and 17th centuries, the poet Bharatchandra (18th century) and the great 19th century masters—Michael Madhusudhan Datta (poet), Bankim Chandra Chatterjee (novelist) and above all Rabindranath Tagore. Among elder and younger contemporaries of Tagore there were and are poets and novelists of a brilliance unique in India. The intellectual pre-eminence of the Bengali speaking Indians and their sympathetic acceptance of modern ideas and ideals of the West while preserving a very strong nationalism and a desire to retain the best elements of their own culture is well-known in India and outside.

—

Origin of Art

Prof. Kshitimohan Sen, M. A., writes in *The Young Builder*:

There is a wonderful section in the *Atharva Veda* (XI-7), called the *Uchchishta Sukta* in praise of the surplus. ("Uchchishta" is "remnant", what is left over after the sacrifice; that is, superfluous). It runs thus:—

Nama (name) and *rupa* (form), *satya* (truth), *kalyana* (well-being), *aishwarya* (wealth), *virya* (heroism), *rta* (righteousness), *tapasya* (austerity), *rashtra* (government), *dharma*, *karma* (activity), *bhuta* (what is past or fact); *bhavya* (what should be future or ideal), *uplabdhi* (realization), *prapti* (achievement), *vyapti* (self-pervasion), *Rk*, *Sama Veda*, *Purana*, *Pramoda* (joy), *ananda* (bliss)—all stream forth from the superfluous.

Our mind is at first startled at this assertion, but a moment's deep thought would reveal the truth it enshrines.

All human and cosmic wealth is created from the superfluous. For, whatever we enjoy is consumed but whatever remains as surplus is the source of, human fellowship, civilization, culture, history, art, aesthetics, *dharma*, and all other allied institutions. Luxury consumes everything by its greed, that is why it has no *Uchchishta*, no creation. It is sterile and barren. In the history of human civilization it is nothing but a shining desert. The Creator is devoid of all greed; therefore it is that He is ever creating. Hence, the law: If one wishes to create, he must be greedless, natural and simple.

The wealthy know that whatever they can rescue from their necessity is their capital. The wise know that whatever has been saved from self-enjoyment is the wealth of realization. The artist, the poet, the devotee,—all know that the surplus is the basis of all their activity.

—

Cinemas and Higher Education

Dr. P. C. Ray has contributed a thoughtful paper to *The Indian Review* on the cost of higher education in India. That Cinema in a way is adding to the cost greatly has been brought out in the following extracts:

Cinema-goers suffer from something like alcoholic craving. Boys are known to deprive themselves of refreshments and thus save money for cinema tickets. Many college students, though they suffer from malnutrition, must needs frequent cinema houses.

The cinema shows tell upon the moral and physical health of the student community besides taxing their slender purse. They are shut up in stuffy congested atmosphere for hours and their eye-sight being put on the strain also suffers. The urge towards sensuous fantasies is the most objectionable feature.

—

Migration of Art

Nicholas Roerich writes in *The Scholar*:

Great migrations of nations, as in the past, so also in the present, have many analogies. At present, of course, one of the first messengers of such movements is, as was to be expected, Art. When we wrote on the coat of arms of our Institutions about the universal significance of art, we likewise had in view the mutual understanding of nations by means of the language of Art.

During the last years a great deal has been done in this direction. Various institutes of art, societies and leagues, each in its own sphere tried to sponsor the exchange of art, as well as mutual understanding through the best universal language—creativeness.

Even into the most remote countries penetrate the travelling exhibitions, lectures and concerts. During the period following the Great War, one could have observed remarkable peaceful conquests through art. The names of writers, painters, artists and musicians, both composers and players, as well as the news concerning the development of science, travelled colossal distances. During journeys one may with joy realize to what an extent and surprisingly widely were spread these peaceful inspiring news even in the most unexpected corners of the world.

—

Hindi in South India

The Educational Review writes editorially:

One of the numerous appeals for funds which are made from time to time in India, has just been issued for a lakh of rupees for popularising Hindi in South India. South India has its own highly developed languages of great antiquity and it has enough to do by way of attention to their study and research without concerning itself with another language which is incidentally below at least Tamil and Telugu in its literary achievements. It may be useful for those who have occasion to visit Northern India to develop an acquaintance with Hindi, but it is idle to expect South India, which is already burdened with many vernaculars besides English and Sanskrit or Arabic which have also a claim on the student at school to take up seriously the study of yet another language. If the money is collected and properly accounted for (which is itself a doubtful matter, considering the way public funds are managed in India), it may afford some relief to the unemployed young men in North India and

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sentimental enthusiasts in south India can delude themselves that they are doing something patriotic, but nothing more will happen! The people of South India have a painful way of suffering from a sense of inferiority complex and looking to the North for inspiration!

—

The Oxford Group Movement and its Significance

Dr. N. N. Sen Gupta writes in *The Hindu Review*:

The last few years have seen, mainly in the English speaking countries, the birth and growth of a new religious movement of vast potency, and vitality. The movement had its early beginning at Oxford, mainly among the under-graduates. It is known for this reason as the Oxford Group Movement.

It has brought peace and joy to distressed souls; and has made life worth living to many who had been facing a hopeless future. The basic idea behind the movement must be familiar to all thinking Hindus. The Group maintains that men and women may have direct guidance from God. Man has but to re-orient his life to the Divine reality and Grace will descend on him, purifying his nature, altering his habitual outlook and endowing him with new values to strive for.

God, they say, will fulfil the life of those who seek. Every one will receive his spiritual heritage, and no one is beyond the pale of grace. We are reminded the of verses in Geeta, "ये यथामां प्रपद्यन्ते तांस्तथैव भजाम्यहम्।" We read in the testimonies recorded by the Group, of the sordid souls that have opened in the petals upon the dawning of this new light. The criminal and the harlot turn away from the blind alleys of animal passion; and the drunkard finds in God's love a more potent potion that quietens his insatiable craving.

"ईशावाश्यमिदं सर्वं"—says the Ishopanishat. Likewise, according to the Group, the way to the new life opens as man makes God the centre of his life. Every act, thought and feeling must carry the sense of the Divne presence: man must be in a state of perpetual prayer as he proceeds along the walk of life. This is probably what we are to understaud from the verse in the Geeta "मन्मना भवमद्भक्तो मद्याजी माम् नमस्कुरु।" Such a stage is the consummation of the striving for spiritual realisation; it is also the beginning. In every adventure and undertaking, say the Group, God must be our "perpetual partner". This is not merely an act of faith; it is open for man to have a real sense of God's presence and His Grace.

—

The Mango Exhibition

The following appears in *B. & O. Co-operation Journal*:

The Bihar and Orissa Mango Exhibition that was held at Patna in June last, is the first of its kind in this province and although no wide publicity could be given, probably for want of time, it was on the whole a success. The object of the exhibition, in the main, was to exhibit a variety of mangoes obtained in the province and bring the producers and consumers together with a view to find a market for them. Besides the mangoes obtained in the province, successful efforts were also made to exhibit different varieties of mangoes from other provinces in order to give the visitors and others a comparative idea both in respect of variety and quality. A special feature of the exhibition was the demonstration of canning and preservation of fruits which is still in its infancy in this country. We hope the exhibition will be an annual function and suggest that it should in future be held in a mango producing centre such as Bhagalpore or Darbhanga. It should be considered in this connection if it would be desirable to form a Provincial Fruit Development Board apart from the Provincial Agricultural Association for the purpose of exploring the possibilities of the fruit farming industry in this province and for dispelling the ignorance that prevails here in this respect.

—

Does Co-operation improve the People?

Co-operation has worked wonders in small countries like Sweden, Finland, Denmark and Switzerland. What it has done in Finland is clear from the following extracts taken from *The Bombay Co-operative Quarterly*:

In the villages of Finland, at least before the War the doors of the houses were never locked; the passengers in the tramways dropped themselves the money due for their fare in special boxes; in the villages the milk destined for the co-operative creameries was put outside and left at the doorstep; in the towns the lost objects were left at the same place for a long time, in the public gardens the people left their coats and bags and went for long walks to return to the places, occupied by their things. There is an anecdote about rhe honesty of the Finnish people. Not long before the War a foreigner left his purse in the buffet of a railway station. When, after the war, he returned to Finland, he found his long ago forgotten purse in the same place in the buffet, but with more money inside, as the percentage, due for many years, was added to it.

What I saw in Europe

Under this caption Mr. K. P. Chattopadhyaya has contributed a paper to *Landholders' Journal* giving in brief an account of what he saw in the schools there. From it we make the following extracts:

It is not necessary to point out that the principles underlying development, stimulation or deterioration of the human brain are the same all over the world. It is also almost superfluous to state that we have passed out of our former economic organisation and are irrevocably set on the road of modern industrial civilization. Our problems of education are therefore essentially similar to those in Europe; though the differences in environment and outlook require that the borrowing from the West should not be imitatory but original.

At the present moment educationists in India have realised to some extent the value of hand-work in the school. Its exact place and significance in education has not however been well understood. Hence there is a tendency either to have it done half-heartedly as a subject to be taught, or to attempt to teach it purely on a vocational basis in an industrial school. There is no doubt that the pupil, to benefit by hand-work, must learn it as a genuine craft. But, as the

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wedes have shown, it should be part of the general ducation of every child, so that he might thereby evelop certain traits of character essential to his ture well-being. A question may arise at this stage garding the financtal aspect of the problem. It is uite true that a well-equipped Sloyd shop, in charge f a teacher trained in craft, will not be within the each of the financial resources of most primary chools. It is not however, necessary in actual practice or each school to have a workshop. As the pupils eed work only half a day in the week, a well-equipp- d workshop can easily be used by ten to twelve atches of pupils. Even if there are two sections in ach school, six institutions can co-operate and derive enefit from a single centre. Such a system, it may e added, was worked in England successfully, until here were enough funds to provide a larger number f centres. Common centres are even now used in ertain other subjects in the L. C. C. schools. Such a ystem can be organised in all cities, towns, and even arge viliages, at a comparatively small cost.

—

Nutritional Researches *re* Indian Food-stuffs and Dietaries

Mr. B. C. Guha writes on the subject in *ournal of the Indian Medical Association* partly s follows :

Nutrition is the bed-rock of life and health and here are signs already in Europe and America that ecent advances in our knowledge of the science of utrition are not only being applied in curing the so- alled deficiency diseases, which are after all not so ommon, but what is far more important, are being tilised in averting diseases and promoting a higher tandard of normal health.

McCarrison's admirable work regarding the nutrition deficihncies of some Indian dietaries indicates what ast amount of work remains to be done in this ountry. Systematic investigations on the nutritive alues of the hundreds of food-stuffs of our country ave not yet been carried out. There are great ifferences in climate, soil, nutritional habits, traditions, vailability of food-stuffs, etc., from region to region. nutritional survey dealing with this huge problem all its aspects in a co-ordinated manner is an gent desideratum.

Vitamin A—Investigations carried out on the itamin A content of Indian fish-liver oils show that uite a number of them, for example the liver oils f *Rohit* (*Labeo rohita*), *Mrigal* (*Cirrhina mrigala*), *eki* (*Lates calcarifer*), etc., are very rich in vitamin. being considerably more potent than cod liver oil, ough poorer than halibut liver oil.

The whole bodies of fishes have varying degrees vitamin A potency, *rohit* (*labeo rohita*), *Parse* *ugil parsia*) and *tangra* (*aoria tangora*) being among the richest and *hilsa* (*clupa ilisa*) being the oorest among 12 varieties of fish that have been vestigated.

Among the pulses *kanchamung* (*Phaseolus mungo*), *ola* (*Cicer arietinum*), *masur* (*Lens esculenta*) and *atar* (*Pisum arvense*) are fairly good sources of itamin A comparing well with some of the fishes.

Green vegetables are, of course, fairly good sources vitamin A, owing to their carotene content. Among e fruits, the mango is a very rich source of vitamin

Vitamin B—Complex : Whole cereals are usually good sources of vitam in B_1, but highly milled rice, as is usually taken, is deficient in this vitamin. Among the pulses, *kancha-mung* is a rich source of vitamin B_1, Vegetables, as a rule, are rather low in this vitamin. *Begun* (*Solunum melongena*) and *shakalu* (*Pachyrhizus angultus*) are good sources of vitamin B_2. Among the pulses studied, *mator* (*Pisum arvense*) is the richest source of vitamin B_2 Mango is a fairly good source of both vitamins B_1 and B_2

Vitamin C—An investigation of about 40 Indian foodstuffs, mainly fruits, has revealed that the guava, mango, shaddoc (*batapi lebu,*), lichi and pine-apple are richer in vitamin C than the orange and lemon, the well-known anti-scorbutics It is interesting to note also that the conversion of cow's milk into curd, instead of causing any loss of vitamin C, serves actually to stabilise it (unpublished results). As vtiamin C is very unstable to heat and air, it is the C values only of the food-stuffs like fruits that are eaten raw, which are nutritionally important.

Of only 10 food-stuffs studied, cabbage, *lal shak* (*Amarantus sps.*), *gima shak* (*Erythrœa roxburghii*) and *poein shak* (*Bassela cordifolia*) are rich sources of calcium (0.18-0.15 per cent. in the fresh food-stuff) *Lal shak, gima shak, kalmi shak* (*Ipomœa reptans*) and *palong shak* (*Spinach olerace*) are fair sources of iron (0.03-0.02 per cent. in the fresh food-stuffs). *Patol,* (*Trichosanthes dioica*), *pooin shak* and *dhenrosh* (*Hibiscus esculentus*) are good source of phosphorus (0.4 -0.1 per cent. P^1O_5 in the fresh food-stuffs) (Ghosh and Guha, 1933). *Polta* (leaves of Trichosanthus dioica) is a particularly important food-stuff, unusually rich in calcium (0.46 per cent.), iron (0.8 per cent.), phosphorus (0.25 per cent. P_2O_5) and protein (5.1 per cent.)

The pulses, as a rule, are fair sources of protein. Of only a few food-stuffs studied, *palong shak, patol, gima shak* and *kolmi shak* are fair sources of protein (2.2-1.7 per cent. of the fresh food-stuffs) *Polta* is particularly rich in protein The biological values of these proteins have and yet been studied.

It may be mentioned that human milk derived from Bengali women is about 4 times poorer in vitamin C than that derived from English women in England (unpublished results). Whether this indicates a chronic state of vitamin C—subnutrition in our women is worthy of further investigation.

—

"Wastage" in Primary Schools

Mr. Gauri Sankar Dutt writes in *The Teachers' Journal* :

The full primary course in Bengal is for five years. Although the full course lasts five years, the great majority of children begin and end with the first class ; they are withdrawn before they proceed any further. Most parents regard the school as a convenient creche and teachers are glad to make up anyhow the requisite number of pupils for earning a grant.

But no one can regard with equanimity the enormous amount of wastage. Out of every 100 boys who entered class I in 1928 only 10·6 reached class V in 1932.

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RESTRICTION OF JUTE CULTIVATION—WHY NOW?

By BHUPENDRA LAL DUTT

THE Government of Bengal, Agriculture and Industries Department, in their *communique* of the 20th September, 1934, were pleased to state:

> During the last two years Government have conducted propaganda on a large scale among the growers of jute in the hope of inducing them to restrict their crops but the response had not been adequate. They consider that time has *now* come to prescribe a reduction in the province....*

No doubt, the Agriculture and Industries Department is under the administration of a 'popular' Minister who would not have found himself in His Excellency's cabinet had not his countrymen suffered him to be elected to a seat in the Legislative Council. But the Governor's selection makes him as good a bureaucrat as an Hon'ble Member and it is no wonder that he does not care to address his constituency on any policy he may from time to time initiate. The poor inhabitants are left no other alternative but to draw their own conclusion, in the absence of any direct pronouncement, from the circumstancial evidence as it were.

We remember that it was the Bengal branch of the Indian National Congress that first raised the cry for the restriction of jute cultivation. But at that time 'the response had not been adequate,' and, what is more, there was 'stubborn opposition' from certain quarters. Mr. Nalini Ranjan Sarker whose association with the Bengal organization of the Congress is too wellknown to be described, puts the situation thus:

> Even before the depression, the value of restricting the production of jute as an effective means for the maintenance and improvement of the economic position of the grower was realized. The Bengal Congress, for example, under the leadership of the late Deshbandhu C. R. Das sought to educate the ryots in the value of restricted production of jute crops. And these efforts were supplemented and continued even after Deshbandhu's death by Mr. Subhas Bose during the years just before the depression set in.
>
> They utilized the Congress organization in the province for inclucating upon the ryots the need and the advantages of restriction. At that time, however, the *vested interests gave a stubborn opposition* to the Congress propaganda in this connexion. and the Congress also, for want of proper funds, could not organize as systematic and vigorous a propaganda as was called for. With the advent of the depression and the catastrophic fall in the prices, public attention has again been focussed on the possibilities of schemes of crop restriction as a means to raise prices of agricultural commodities. Unfortunately, *this view was that time with approval of neither the Government nor the European commercial community.* Government seemed to entertain the idea that it was matter which did not come within the ken their duties and as such no responsibility in matter attached to them. The European commercial community contended on *laissez* lines, that any maladjustment in the jute might be allowed to resolve itself by the inevitable play of economic forces, and also drew attention to the *failure of restriction schemes in countries.* They *doubted the practicability of* measures proposed, and *questioned the principle underlying restriction,* although on their part have been applying this principle to the industry by sealing up looms and reducing hours of work.*

Though Mr. Sarker attempts to find consolation at the failure of the Congress propaganda in the 'want of proper funds', others claim victory of a counter-propaganda. In a leading editorial *The Statesman*† says:

> Attempts at persuading the peasant to do with jute have been made in recent years, to small effect. Perhaps he is more than a little bewildered. When certain private persons turned their hands (*not entirely with the a view to help the Government*) at restriction propaganda *the ryot was begged to take no notice of them.* He took none. Then came the Government's turn, and in turn of the friends of the Government, at persuasion to the same end. The ryot took no notice of it either, remembering that this sort of thing was not to be listened to.

But if the Congress gave up a popular campaign for want of proper funds the Government never know such a crisis, and if the ryot took no notice of the Government campaign of his own accord, he is not to be left alone. It must be made to realize that 'he was begged to take no notice of' the talks about restriction initiated by the *Congress.* Is not there a saying current in rural Bengal that a mother-in-law, a strict disciplinarian, made a beggar return and re-accept from herself the handful of rice that the poor daughter-in-law gave him, only to establish that it was a mother-in-law's prerogative, and alone, to give or not to give alms? The Congress has introduced the gospel of non-co-operation in the land and it cannot lament, if the Government practised it. Now that the Congress is silent on the point, the Government are busy to prove

* Italics throughout the article are mine.—Writer.

* Address delivered on November 29, 1934 the 'Problem of Jute' at a meeting of the Institute of Economics of which Mr. Sarker is the President.

† September 22, 1934.

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the cultivators to accept the same principle of restriction. *The Statesman* goes on to say:

Now he is to have another dose, with adequate explanation why the course advocated is healthy to him... And, in short, a whole army of officials of many kinds and ranks and of non-officials will hammer away at the excessively industrious ryot until the idea that he is doing too much for his own good gets into his head. There is to be such a drive as was never known for this or any similar purpose in East Bengal.

Mr. Sarker, glad at this 'welcome change in the attitude of the Government', congratulates them and, thanks to his consistency of opinion, so rare now-a-days in great personages, has lent his support to the Government 'drive'. But we, lesser people, are, we confess, 'more than a little bewildered' in the absence of 'adequate explanation', why the Government think that the 'time has now come to prescribe a reduction.'

2

It is apparent that the Government of Bengal do not believe in the principle of restriction. If they do, what justification can they offer for their inactivity these few years? They are aware that restriction of production of jute itself failed to raise its price. While pleading to the Government of India for the reduction of the duty on galvanized sheets, they confessed:

> Although the area under jute has decreased from 3,415,000 acres in 1929 to 1,899,000 acres in 1932, the price stands today at Rs 26 per bale of 400 lbs. as compared with a price of Rs 67 early in September, 1929.

It is curious that the Government with this statement have mobilized 'a whole army of officials of many kinds and ranks and of non-officials' for 'such a drive as was never known'. Do the Government seriously believe that they expect better result this time *because now it is they who preach the doctrine*?

However, the Government are having the 'drive' with all vigour. Indeed they declared in their *communique* that the restriction was to be voluntary, but Mr. A. E. Porter, Development Commissioner, "definitely assured the Press representatives that executive officers of the Government will never fail to adopt suitable measures in order to check the mischievous activities of the 'black sheep'" who might dare to refuse to listen to any good advice. And 'suitable measures' by executive officers are now being adopted in rural Bengal. That he preached among the cultivators of his own district not to listen to the Government's advice of restriction was one of the allegations levelled against a prominent Muhammadan Congressman of Comilla. Then comes the turn of the cultivators themselves. Here is a report from Munshigunj in Dacca, and another from Chandpur in Tipperah, both jute growing districts.

Munshigunj, May 18.

Thirteen cultivators belonging to different villages in Bikrampur were summoned by the local authorities under section 290 I. P. C. (Committing public nuisance) for it was alleged that these cultivators sowed jute in excess areas violating instructions of Government.

They appeared and were released on bail ranging from Rs. 300 to Rs. 1000. Three cultivators of Tajpur P. O. Serajdigha were discharged by the Magistrate as they were reported to have demolished the jute sown in excess area.—(United Press.)*

Chandpur, June 1.

JUTE CULTIVATION

Kamejaddi Dewan, Nibaran Chandra De, Sadhu Wasti, Aminaddi Bhuia, Ananda Chandra Datta and others in all 14 persons, residing in Ward Nos. IV and V of the Chandpur Municipality, have been served with notices issued from the Sub-divisional Magistrate Court to appear and show cause why they should not be prosecuted for growing jute in larger area of their lands than they were instructed to cultivate in defiance of restraining order. Accordingly they appeared in Court in person and showed cause by separate petition stating that they did not violate the order but grew jute within their limit, hence liable to be freed from the charge of notice. The cause being shown, the Court has referred their petitions for verification to ascertain the truth. †

We are not concerned here with the legal aspects of these cases—whether the existing laws of the land can thus interfere with the cultivator's tilling his land according to his own choice. Nor does the political aspect—whether the state can and should encroach upon the liberty of a citizen's adopting an honest method of earning his bread,—trouble us at this moment. We do not even like, on the strength of these prosecutions, to assert that the restriction attempt is not a response to public demand, as the Government have the pleasure to claim, or to proclaim that voluntary restriction is impracticable and is a failure. What we are at a loss to understand is the question why the Government, that did 'entertain the idea that it (restriction) is a matter which did not come within the ken of their duties' and that sat unmoved when the ryot was 'begged to take no notice of' the counsel of restriction only a few years back, are, *now in 1935*, so eager to restrict the production of jute to a quantity, as we have already shown,§ less than what the Bengal mills even consume, and that with the use of the Indian Penal Code!

3

In the jute export trade graph, the line representing manufacture runs on a higher level than that representing raw jute: it is on rare occasion that the latter ventures to run neck to

* *Amrita Bazar Patrika*—May 22, 1935

† *Ibid.* June 4, 1935.

§ *The Modern Review* for June, 1935—Five-sixteenth Restriction of Jute—What is the Magic in it?

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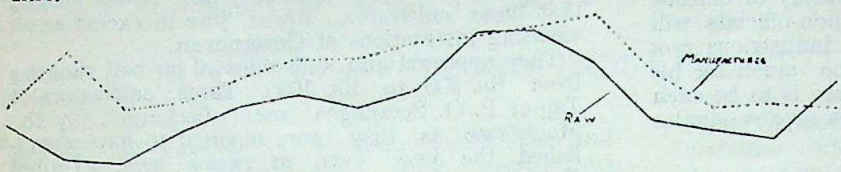
neck with the former; but in 1933-34, for the first time in the history of jute export trade, the raw jute line is able to cross the manufacture line.



The following table will expain the situation.

Year ending 31st March	Raw jute (in thousands of tons)	manufactures	manufactures per cent.
1921-22	467	641	58
1922-23	578	672	54
1923-24	660	747	53
1924-25	696	812	54
1925-26	647	811	56
1926-27	708	860	55
1927-28	892	885	50
1928-29	898	911	50
1929-30	807	958	55
1930-31	620	766	55
1931-32	587	663	53
1932-33	563	680	55
1933-34	748	672	47

Now, it is clear, that in the year 1929-30 export of manufactured goods rose "steadily to a peak of 958,000 tons, which represented 55 per cent. of the total exports of the year". Further, it must be noted from the year 1921-22 to 1932-33 'the weight of manufactures exported exceeded that of the raw material with the exception of a short period round about 1928 when the two sides of the export trade ran neck to neck.' We must not lose sight of the fact that the Congress was in the loudest in preaching for restriction during this period when the export of manufacture was on the increase. That august body would have forefited its denotation 'national' had it kept an attitude of indifference, with the following table before it.

Year	average price raw of jute exported (per ton)	average price of jute manufactures	average harvest price
	Rs.	Rs.	Rs.
1919-20	417	768	234
1920-21	346	641	"
1921-22	300	465	"
1922-23	389	602	"
1923-24	303	569	"
1924-25	418	640	"
1925-26	586	726	284
1926-27	378	618	"
1927-28	344	606	"
1928-29	360	627	"
1929-30	337	543	"

The Congress made no secret of its intention. It preached that restriction was advisable to save the ryot from being exploited by the exporters and millowners. With the unrestricted supply of raw jute the Indian ryots, the Congress complained, were deprived of benefit of the fluctuations in the world ma For we see that while the price for raw varied from Rs. 300 to Rs. 418 and the manufactures from Rs. 602 Rs. 768 per ton the ryot had be satisfied with the harvest p of only Rs. 234 per ton. Furt the Congress argued that nei the cost of transport fr the grower's depôt to the p nor the cost of manufacturing justifies the expo charging 178·63 per cent. and the millow charging 328·21 per cent. of the harv price. The depression in the price of raw was no loss to these traders, rather made a bigger profit.

1930-31	208	414	96
1931-32	191	333	"

Or, in other words, in 1930-31 they charg 216·66 and 431·25 per cent. of the hervest p respectively.

Now, to return to the export trade table. notice that with the year 1930-31 there is a ste annual fall in the export trade. By sim arithmetic we find the percentage of fall to as follows:

Year	percentage of rise and fall from year to y raw jute	manufactures
1930-31	—23.17	—20.04
1931-32	— 5.32	—13.55
1932-33	— 4.08	+ 2.59
1933-34	+32.85	— 1.17

But in 1933-34 the tables turned. The r jute did not only check its fall, it rose by much as 32·85 per cent. of the previous ye while the manufactures trade failed to maint the small increase of 2·59 per cent. of 1932- but again fell by 1·17.

Now, is it a mere chance coincidence th this advance in raw jute trade is immediate followed by the Government attempt at restr tion or has this very situation prompted th action?

4

For some years past we have been hear of Empire-pratriotism. It is now a fash for some interested parties to advance econo claims on political grounds, as they fail to m any stand on purely economic ground. We not like to enter into any discussion with th here on the propriety of such claim but sh only place before our readers the position the different countries of the world as purchas of raw jute.

Names of countries	1932-33 (in tons)	1933-34	Rise or
GROUP A. BRITISH COUNTRIES			
United Kingdom	129,522	177,382	+
Hongkong	3,444	3,454	+
Australia	1,442	840	—
Total	134,408	181,676	

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GROUP B. NON-BRITISH COUNTRIES			
Germany	121,710	174,920	+
Sweden	3,180	5,390	+
Netherlands	21,974	27,680	+
Belgium	40,678	51,218	+
France	68,914	83,666	+
Spain	42,311	35,625	—
Portugal	2,735	1,027	—
Italy	37,465	65,076	+
Greece	1,595	1,705	+
China	6,787	7,063	+
Japan	14,492	17,345	+
Egypt	5,401	8,898	+
U.S.A.	35,949	51,701	+
Mexico	134	285	+
Argentine Republic	7,141	8,511	+
Brazil	13,287	19,033	+
Total	423,753	559,143	

We exclude from this table 'other countries' which may include countries of both the groups. From this table it may be worked out that 1933-34 export of raw jute is distributed as follows :

Countries	average
United Kingdom	23 per cent
Germany	22
France	11
Italy	9
Belgium	7·4
U.S.A.	7

While the British Empire countries have increased their purchase by 47,268 tons, the countries outside the Empire have done so by 135,390 tons. The percentage of increase has been worked out as follows :

Names of countries	per cent increase
Mexico	112.68
Italy	73.69
Sweden	69.49
Egypt	64.74
Brazil	43.24
Germany	43.71
U. S. A.	43.81
United Kingdom	36.95
Belgium	25.95
Netherlands	25.96
France	21.49
Argentine Republic	18·76
Japan	14.30
Greece	6.89
China	4.06

Is this feature of the raw jute trade—this failure of the United Kingdom to keep pace with the speed of foreign countries, enterprising and well-equipped with up-to-date machineries,—responsible for the launching of restriction of jute cultivation in 1935? We pause for the 'adequate explanation'.

A PEEP INTO THE FUTURE *

(*A Skit*)

By Dr. R. P. PARANJPYE, M. A., D. L., Senior Wrangler (Cambridge).

THE following extracts are taken from reports of commissions, records of police-court cases, judicial trials, Council proceedings, administration reports, etc., issued between the year 1930-1950, and are published for the exclusive benefit of the readers of the *Gujarati Punch*.

I

(Report of the Royal Commission on the Government of India, 1930.)

We have given our closest consideration to the representations made on behalf of several communities in India. Taking the figures of the last census as our basis we can only give an approximate satisfaction to all the claims made before us, for it is not possible to give an absolutely accurate solution to the problem of constructing a machinery of Government unless every single person in the country is made member thereof, as the members of the several communities do not possess a common measure. We lay down the number 2375 as the fundamental number in the constitution and this number is divided into parts attached to the several communities as shown in the schedule attached to our report. The claims of each community will henceforward be represented by its proper number and all appointments, memberships of various bodies, and in fact everything in the country will be awarded according to the proportion given in the schedule wherever possible. The Viceroy's executive council will consist of 475 members selected as far as may be according to one-fifth the numbers belonging to each community and these members will hold office for one year so that each community will have attained its exact share of membership in five years. There will be 125 judges in each High Court, each judge holding office for one year, though according to this arrangement, each section will have obtained its exact share only after the lapse of 19 years. The number of other kinds of appointment will be determined on the same basis for the accurate adjustment of all claims.

* From the *Gujarati Punch*, Silver Jubilee number, 1926 A. D.

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To allow for the proper functioning of all bodies with these numbers as many existing Government buildings as may be necessary should be pulled down and rebuilt so as to be of the proper size.

II

(Notification of the Government of India, 1932.)

In accordance with the provisions of the Government of India Act, 1931, His Majesty the King Emperor has been pleased to appoint the following 475 gentlemen as members of the Executive Council of the Governor-General.

267. Matadin Ramdin (caste, barber) member in charge of the Surgical branch of the Medical Department.
372. Allabux Peerbux (Mahommedan camel-driver) in charge of the camel transport division of the Army Department.
433. Ramaswamy (caste, Andhra Sweeper) in charge of the road cleaning branch of the P. W. D.
467. Jagannath Bhattacharya (Kulin Brahmin priest) in charge of the domestic section of the Registration Department.

III

(Proceedings of the Legislative Assembly, 1933.)

Mr. Ratnasing, M. L. A. asked: Will Government be pleased to say whether it is a fact that in the village of Chindopatan the sweepers have been recently asked to use a broom with a rod four feet long and cocoanut bristles only one foot long and who is responsible for this invasion on the old, time-honoured custom of the place when these dimensions were three feet and eighteen inches respectively?

The Hon. Mr. Ramswamy replied: Government regret that such an unauthorized order was given but as soon as the matter was brought to notice by the honourable member the order has been rescinded. The offence to the sentiments of the local people is very much regretted.

IV

(Letter to all Local Governments, 1934.)

In response to a resolution passed by the Legislative Assembly, with which the Government of India are in full agreement, I am directed to say that henceforward every appointment under Government should go by rotation to each community irrespective of the merits of the applicants.

V

(Notification in the Bombay Government Gazette, 1934.)

The Government of Bombay will proceed to make the following appointments in December. The applicants for the several appointments should belong to the castes mentioned against each according to the rotation fixed by Gove[illegible] ment order No.....dated November 30, 19[illegible]

1. Chief Engineer for Irrigation (Sin[illegible] Kunbi from North Kanara.
2. Professor of Sanskrit, Elphinst[illegible] College, Bombay: Baluchi Pat[illegible] from Sind.
3. Commandant of His Excellency's B[illegible] Guard: Marwari from North Gujar[illegible]
4. Consulting Architect to Governme[illegible] Madari (wandering gipsy) from [illegible] Deccan.
5. Director of Islamic Culture: Karl[illegible] Brahmin.
6. Professor of Anatomy (Grant Med[illegible] College): Mahommedan butcher.
7. Superintendent of Yeroda Jail: Ghu[illegible] chor.
8. Two Organizers of Prohibition: Dha[illegible] (Kaira District), Bhil (Panchamahal[illegible]

VI

(Report of a case in the High Court, 1935.)

A. B. (caste Teli) was charged with the c[illegible] blooded murder of his father while he was asl[illegible] The judge summing up against the accused, [illegible] jury brought in a verdict of guilty. Bef[illegible] passing sentence the judge asked the plea[illegible] for the accused if he had anything to say. T[illegible] pleader, Mr. Bomanji, said he agreed with [illegible] verdict but that according to law the accus[illegible] could not be sentenced at all, much less senten[illegible] to death, as during the current year seven T[illegible] had already been convicted and sentenced, two [illegible] them to death, that several other communities h[illegible] not yet reached their quota of convictions [illegible] given in the Government of India Act, while [illegible] Telis had already reached theirs. His Lords[illegible] accepted the contention of the defence plea[illegible] and acquitted the accused.

VII

(Extract from the "Indian Daily Mail", 1936.)

Annaji Ramchandra (Chitpavan Brahmin) [illegible] found wandering in the streets of Poona with [illegible] long knife attacking whomsoever he met. W[illegible] brought up before the Magistrate he was sh[illegible] by the Police to have been recently let off fr[illegible] the Mental Hospital. The Superintendent of [illegible] Hospital in his evidence said that Annaji h[illegible] been in the Hospital as a dangerous ins[illegible] (person) for three years, but as three was [illegible] quota for Chitpavans and as the inmates bel[illegible] ing to other communities had not finished [illegible] year-quota he could not keep him any longer [illegible] show any special favouritism to the Chitpav[illegible] and he had therefore let him off according [illegible] Government order No.....in the Me[illegible] Department. The Magistrate ordered Annaj[illegible] be discharged.

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VIII

(Extract from the Report on the Administration of Jails in the Bombay Presidency, 1937.)

In spite of every precaution the numbers in the jails did not correspond to the quotas fixed for each community. The Superintendent had already asked for instructions from Government with a view to remedy the discrepancy.

Resolution of Government: Government view with serious displeasure this grave dereliction of duty on the part of the Inspector-General of Prisons. Immediate steps should be taken to arrest and put in jail as many members of the various communities as are required to bring their quotas up to the proper level. If enough persons required cannot be caught, a sufficient number of inmates should be let off to bring down all to the same level.

IX

(Proceedings of the Legislative Council, 1940.)

Mr. Chenappa asked: Has the attention of the Government been called to the fact that the class lists of the recent M. A. Examination in Pali do not show the proper quota for *Mang-garudis*?

The Hon. Damu Shroff (Minister of Education): The University Registrar reports that no candidate from among *Mang-garudis* offered himself for examination.

Mr. Chenappa: Will Government be pleased to stop this examination until such a candidate offers himself and if the University disobeys the order of Government to take away the University grant and amend the University Act?

The Hon'ble Minister: Government will be pleased to consider the suggestion favourably (cheers).

X

(Extract from the "Times of India," 1942.]

The Coroner Mr. . . . . was suddenly called last evening to inquire into the death of Ramji Sonu at the J. J. Hospital as the result of a surgical operation; Dr. Tanu Pandkar (caste barber) deposed that he had conducted the operation. He wished to open an abscess in the abdomen but his knife pierced the heart and the patient expired. Asked whether he had ever carried out any operation of this nature before, he said that he was appointed as the principal Surgeon to the Hospital only the day before, as it was then the turn of his community and that he had never held a surgical instrument in his hand before except a razor for shaving. The jury returned a verdict of death by misadventure.

GLEANINGS

How and How Soon Can India Become Literate?

[By Dr. Frank C. Laubach of Lanao, Philippine Islands]

Half the human race is still illiterate. That is startling. One-third of the world's illiterates are in India. That, too, is startling. Of India's 350 millions only 25 millions can read and write—one in fourteen. Among women only one in fifty can read. If the present rate continues it will require 920 years to make India as literate as Japan, for 92 per cent of the people are still illiterate and we have gained only one per cent in ten years.

	Percentage of Literates	Percentage of Increase—Decrease 1921-1931
Parsees ...	79	— 3
Jews ...	41	...
Burmese ...	36	...
Jains ...	35	...
Christians ...	28	— 6
AVERAGE ...	8	1
Sikhs ...	9	23
Buddhists ...	9	...
Hindus ...	8	9
Muslims ...	6	11
Tribals ...	·7	— 2

The problem of illiteracy is immense for India. It is necessary to attempt to prove that these illiterates are a dead weight on all progress? We have a number of things to learn from Russian Communists, and not the least of these things is what they thought about illiteracy in Russia, and what they did about it. When they took over the government they found about 66 per cent of the people unable to read or write. This, they said, was a dangerous situation, for 66 per cent could not be taught communism in centuries. So they put literacy into their five-year plans. By 1931, the literacy of Russia had risen to 90 per cent—57 per cent in ten years! They expect to wipe out illiteracy by 1938. The Communists were right about this. No propaganda of any kind can reach the illiterate masses, for whom all change is dangerous and immerorial custom is the only right.

A literacy campaign has met with large success in the Philippine Islands. The movement began among the Moslem Moros of Lanao Province. We found them ambitious for education, just as the Moslems are in India, but very far behind. We began experimenting with methods, endeavouring to cut down the time necessary to teach an illiterate, until we had achieved a swiftness beyond any we had heard of hitherto. Often we carry the student through our three short lessons and begin reading easy material within an hour. It is the exception rather than the rule for a student to require more than a day to know all the letters—thirteen consonants and four vowels.

We had employed twenty teachers and were getting large and enthusiastic reports from all parts

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of Lanao, when the depression came upon us. This catastrophe proved to be God's blessing, for it pushed us straight into the next important step. We called the leaders of Lanao together and told them frankly that it was necessary for us to discharge all but two of the teachers. The literacy campaign must stop, or the people themselves must carry it on without pay. They declare that it was too precious to stop and that they would see that it continued. Why should not every reader be the teacher for his own family and neighbours? With some misgivings we entered upon this new adventure, for the Moros do not have as much of the beautiful spirit of mutual helpfulness as I have noticed in India. We did not dream that the results would be as good as they have been.

We had to rewrite our charts so that they could be used by anybody without any previous training. We had to print them in small size so that they could be sold for the lowest possible price or given away. We had to go out to the villages ourselves and start the campaigns going, instead of sending teachers. Out of this seeming misfortune came a method which seems best adapted to meet India's immense need. We have seen the literacy of Lanao Province rise more than fifty per cent in five years. From my observation I should say that the Indian people are better adapted to this method temperamentally than the Moros are, and that the villages form almost ideal experimental stations.

The plan in brief is this:

1. Thousands of little, cheap primers are prepared for use. In Lanao we give them away. We can make them at ten for one cent. We find that the primers needed in India will cost one pie each. This and a pencil all we need.

2. These primers are so easy that NO previous training is necessary to teach them.

3. There is but one student reciting at a time. Others may look on in silence.

4. The student is taught a short lesson for about fifteen minutes and then asked to teach another illiterate that lesson, while the teacher looks on. He is told at the outset that he will be made a teacher.

5. After the pupil has taught one or two under supervision, he is told to go out and teach everybody he can that day, and bring their names back to the teacher 'to-morrow morning.' We learn best when we teach.

6. Writing is taught along with reading.

7. As many illiterates are made into teachers of the first lesson as possible that day, and each one is given a few primers and told to make other teachers of the people they teach. I have seen a hundred people in one church all teaching at the same time. They love it. The village learns to read as though by miracle, for the lessons spread by geometrical progression. You can scarcely keep track of the progress.

8. On the following day the second lesson is taught to the same people who learned the first. You may wish to wait for one or more days, while the first lesson spreads as far as possible.

9. Reading is made the fashion. Sweep the village clean, leaving nobody who cannot read unless he has some impediment. Make ignorance a disgrace.

10. A very easy little magazine is provided in the colloquial language of the people, and the attempt made to sell a subscription in every home.

11. Bible stories are prepared in short, easy sentences. Other tracts on health, morals, sanitation, care of children, beauty, progress, geography—anyth broadening and inspiring—are prepared.

12. The department of salesmanship must h at its head the FINEST man we can find to sell periodical and other literature.

13. The teacher must have love that never fail no matter how stupid the student is!

When you sit beside another man, releasing h from his prison of ignorance, and helping him to how your own heart overflows with love, a mill silken threads begin to bind your hearts togeth Nobody ever gave him so much loving service befo

Since our secret purpose is to beget love we a VERY careful of the sensitivity of our illiterate. never ask him a question he cannot answer. never frown, never act in a hurry, never say 'N We never let him know we are correcting him wh he makes a mistake. If he mis-pronounces 'Pap we say, 'Here is a picture of pappa:' you pronou it right, but do not let on you heard his mist For the illiterate has an inferiority complex. He sure he cannot learn. You make him sure he C Give him a wonderful time. Look surprised a pleased all the time. Say 'That's fine' and sm Make him believe that he is an uncut diamond a that now for the first time his brilliancy will shine.

You know the joy in store for him. Help h to anticipate it. Give him a series of thrills. Then will go out and tell everybody he meets, 'It is ea It is fun. Try it!'

Dr. Wilder of Madura watched us teaching a of little children and women before a meeting teachers, and closed the meeting by exclaiming, know what makes this method work. It is love!' H is right at least this far: the method will not wo without love. So before you start out on a liter campaign pray, 'O God fill me full from thine oce of love, enough to keep my poise and tenderness the face of anything!'

Do not tell the student what he already know Ask him that. Talk as little as possible. Let th student talk all he will. Never talk loud. Ke your voice low and pleasant. We remember a wisp better than a shout! Let your student go as fa as he wishes. Never put on the brakes, but nev hurry. Make learning pleasant.

This all sounds very modern to those who ha been studying recent educational tendencies. Th is really nothing new about the method. It is rather new combination of well-known principles.

It has the hearty endorsement of the leadi educators in the Philippines. Indeed a thousa students in the college of education and oth branches of the University of the Philippines a being trained to use the method this year, under t direction of the President. The acting Govern General of the Philippines invited me to his ho and discussed a plan for a national Literacy Coun which, among other things, will train every ch above fifth grade in the public schools to use th charts. The method has the endorsement also Dr. Paul Monroe, who has introduced me to t Turkish Government, and has recommended Teacher's College that I give a course on the subje of illiteracy in that institution upon my retur America.

It was Dr. Butterfield who first started dreaming of visiting other countries to aid the ca of literacy. I thought it would be valuable to coll data concerning literacy and compile all this ma in one volume. Wherever possible the Philipp

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method could be adapted to the other languages. When I sent out letters to determine whether such a journey might be advisable the replies stunned and even scared me. Nearly everybody was dissatisfied with the present slow progress. People wanted me to come, and they wanted my coming to receive wide publicity. Evidently I was in for it! I had made too many promises to cancel them. So I sallied forth praying hard.

Miss Caroline Pope and Mr. D. D. Mehrottia worked with me on the boat coming to India. We found that Hindi had entirely too many letters to be fitted into four or five key words. We, therefore, grouped the letters into families until we had thirteen families of consonants. After a little difficulty we found key words that used one letter from each family. Preparing the chart from key words is not so miraculous as some people seem to think, though it is a severe grind. One knows at a glance what would be the *ideal* words for easy progress.

A committee is now at work seeking to simplify the Nagari characters. I hope they will be thoroughgoing, for they *could* make Hindi and Marathi the easiest characters to learn in the world, and among the swiftest to write. There is a great deal to be said in favour of adopting Roman characters with some additions for the cerebral letters, but that does not seem to be very likely.

The National Christian Council Review

Back *on* the Land

For a generation and more, America talked about the back to the land movement. For the most part, it remained a nebulous doctrine espoused by social philosophers who thought in terms of Utopian pastoral societies. In actual practice, the people of the United States were committed to agricultural expansion and urban centralization.

The urban population of the country grew from 28.2 per cent in 1880, to 51.4 per cent in 1920, to 56.2 per cent in 1930. In the decade from 1920 to 1930, the percentage of the total population living in cities with 1,000,000 or more inhabitants increased from 9.6 to 12.3 per cent. It was a busy, prosperous, exciting march of the masses while the good times lasted.

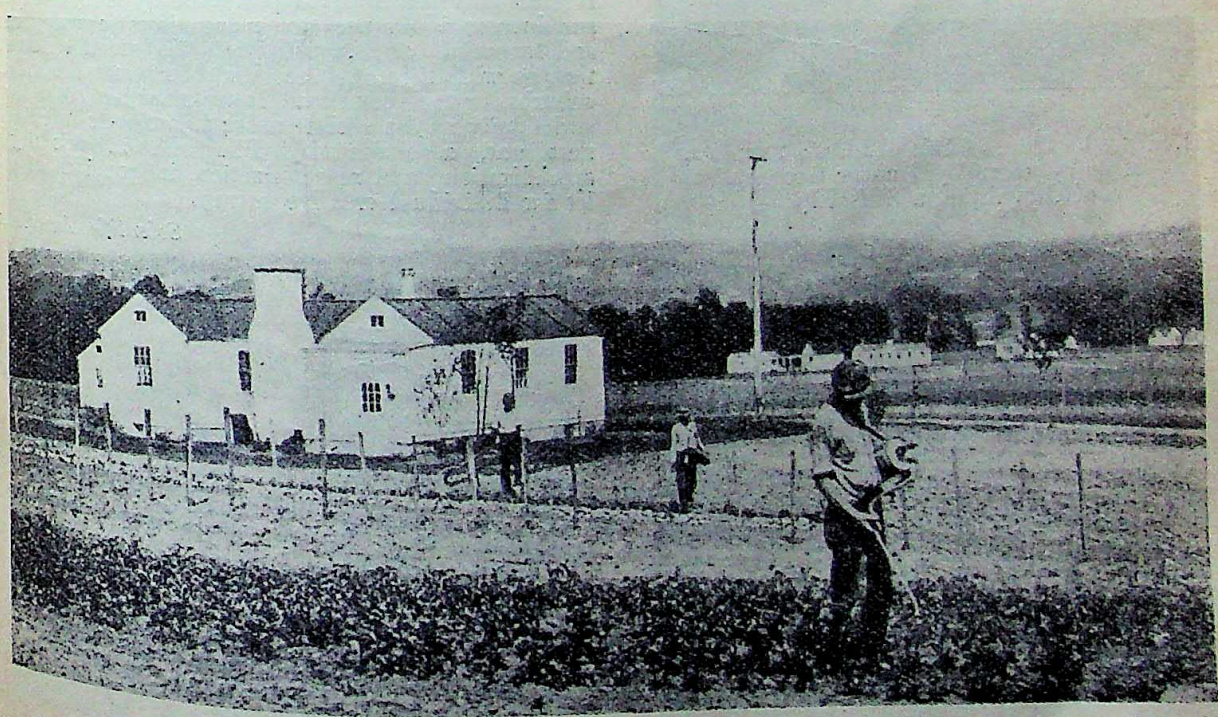
It took the depression to rouse the country to the fact that the process of centralization had passed the point of safety, that an economic set-up in which the great majority of the workers were solely dependent upon pay-roll wages was one perilously liable to being thrown out of balance by any unfavourable economic pressure.

As in the case of all depressions, the past few years have seen thousands of people turn to the refuge of the soil. The back to the land movement is actually being put in practice. But mearly *back* to the land is no solution. The random, aimless drift which has taken place so far carries with it dangers of maldistribution of population and of economic instability as ominous as those of the over-urbanization which brought it about.

And it is here that the federal subsistence homestead program steps in to give direction to the movement already in progress under the inexorable drive of distress.

When Congress passed the National Industrial Recovery Act, it included in Section 208, Title II, authority for the President to undertake a program through the establishment of subsistence homesteads which would "provide for aiding the redistribution of the over-balance of population in industrial centers." Section 208 appropriated 25,000,000 dollars to be made available to the President for "making loans for and otherwise aiding in the purchase of subsistence homesteads." The section further provided that "money collected in repayment of the loans should constitute a revolving fund."

The name "subsistence homestead" is self-explana-



'Payments on the house amount to no more than rent in the city."
Reedsville, West Virginia, homesteaders

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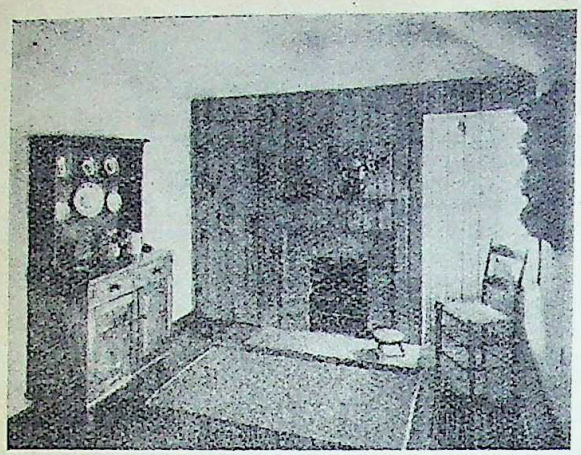
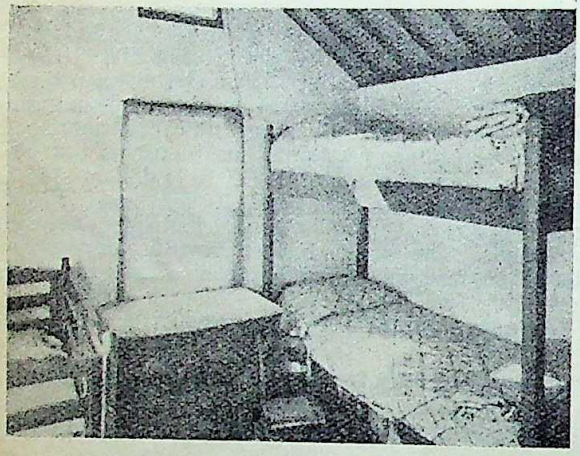
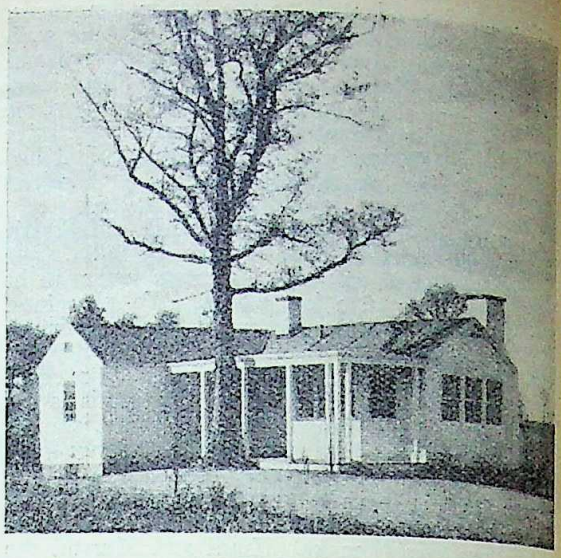


This living room of one of the homes in the Reedsville, West Virginia, project is plain but neat and comfortable



Even the furniture of this children's room was made by unemployed under direction of Committee on Self-Help



One of the houses now completed and occupied in the Experimental Community at the Reedsville, West Virginia project.

tory. It denotes a house and outbuildings located upon a plot of land on which can be grown a major portion of the foodstuffs required by the homestead family. It denotes production for home consumption and not for commercial sale. In that it provides for subsistence alone, it carries with it the corollary that each income must be drawn from some outside source. The central motive of the subsistence homestead program, therefore, is to demonstrate the economic and social value of a form of livelihood which combines part-time wage work and part-time gardening or farming to produce a food supply.

Socially, also, the program offers tangible benefits. It gives to those hitherto prevented by lack of capital and income a chance to move from crowded slum and tenement areas, with all the social conditions that go with them, to the healthier atmosphere of the suburbs, or the country. It re-emphasizes the home and family as the social unit; it promotes neighborliness and a community life, and in this day of specialization and mechanization, it provides an outlet for individual creative energy.

Scientific American

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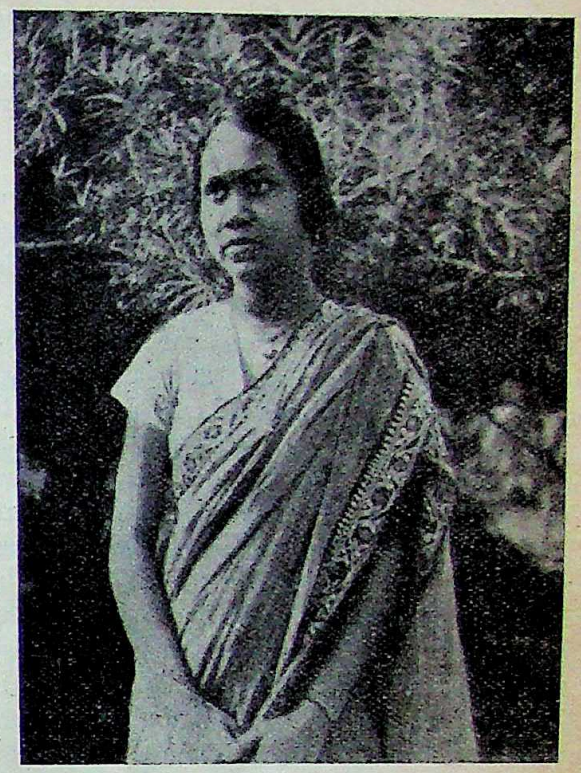
INDIAN WOMANHOOD

Among the female candidates, Miss Arati Sen and Miss Archana Sen Gupta both stood first in the last Matriculation Examination of the Calcutta University, securing the same marks.

Srimati Amala Prabha Das has passed the B. T. Examination of the Calcutta University. Among the successful candidates she has secured the second place, and among the lady candidates she has topped the list. She also came out brilliantly in her B. A., with honours in philosophy. In this examination she secured the highest marks in Bengali and was the recipient of Bakimchandra Memorial Gold Medal.

Miss Pramila Gokhale is a matriculate of the Indian Women's University and has this year passed the Kavya-Teertha examination of the Bengal Sanskrit Association from the Nagpur Sanskrit College, Nagpur. She is also a recipient of several prizes in oratorical contests in Sanskrit and Marathi. She is perhaps the first Maharastriyan lady to get the Kavya-Teertha title.



Srimati Amala Prabha Das

Miss Arati Sen

Miss Pramila Gokhale

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SRIMATI MANORAMA DEVI

By RAMANANDA CHATTERJEE

SRIMATI Manorama Devi, wife of Ramananda Chatterjee, breathed her last on the 16th July last, in the sixty-second year of her earthly life.

In her parents' home she had learnt some Bengali before her marriage. After her marriage her husband helped her to learn more Bengali and some English. She could write Bengali prose and verse. During her stay in Allahabad she learnt Hindi by her own unaided endeavours and could speak idiomatic Hindi with the correct accent and pronunciation. In Calcutta in her last years she used occasionally to read her copy of Ramayan by Tulasidas. In Allahabad she had learnt Urdu also by her own efforts and had read some Urdu school-books. She could not keep up her knowledge of Urdu. During her years of illness, she acquired some knowledge of Sanskrit without the help of any teacher. She could read and appreciate *Sakuntala* of Kalidasa in the original Sanskrit. She was naturally gifted with a melodious voice and sang hymns and other songs with feeling, though she had no training in vocal and but little in instrumental music.

She shared her husband's ideals without losing her individuality.

She did her duty towards her husband cheerfully with whole-souled and selfless devotion.

As a mother, she was most affectionate and dutiful. She tried her best to teach her children, both by precept and example, to be courageous, truthful and just. On an uncertain and very limited income she gave them all the educational facilities which it was possible to give them.

She was a careful, capable and frugal housewife. Until the break-down of her health at about the age of 45, she did all the cooking and cleaning for the household whenever necessary. She made the garments of her children with her own hands during their boyhood and girlhood. During her thirteen years' stay in Allahabad her home was open to guests from Sind to Madras.

She longed for India's freedom.

From before the commencement of the Swadeshi agitation she insisted on using only such clothes and other articles as were made in India, as far as they were procurable.

But for her, the magazines *Prabasi* and *The Modern Review* could not have been started and conducted. When *Prabasi* was started, her husband, who did not belong to a well-to-do family, had a moderate income. This was sufficient for simple and cultured existence but not for engaging all the staff necessary for a monthly journal, conducted as it had to be at a loss for a good many years. Hence, from the despatching of its prospectus and its early numbers by post to the checking of accounts, Srimati Manorama Devi had to help her husband in many ways, teaching even her little ones the simple arts of packing and affixing postage stamps.

The starting of *The Modern Review* put her to a severer test. But her faith in God, her confidence in her husband, her love of freedom, her love of country, her courage and her firmness were equal to it. When, in 1906, there were differences of opinion between the managing committee and the principal (Ramananda Chatterjee) of the Kayasthas Pathshala, the latter had to decide whether he would adhere to his principles and opinions and resign, or be subservient and keep his hire. He was for the first course, and so was Srimati Manorama Devi unhesitatingly and cheerfully. At that time their total savings did not amount to even a month's household expenses, and it is well known that a precarious income is a greater trial for the mother than for the father. But nevertheless she and her husband decided to face an uncertain future. The plan was not to accept service again under anybody, but to continue *Prabasi* and establish a new English monthly, named *The Modern Review*, and earn a living from

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Srimati Manorama Devi

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Srimati Manorama Devi

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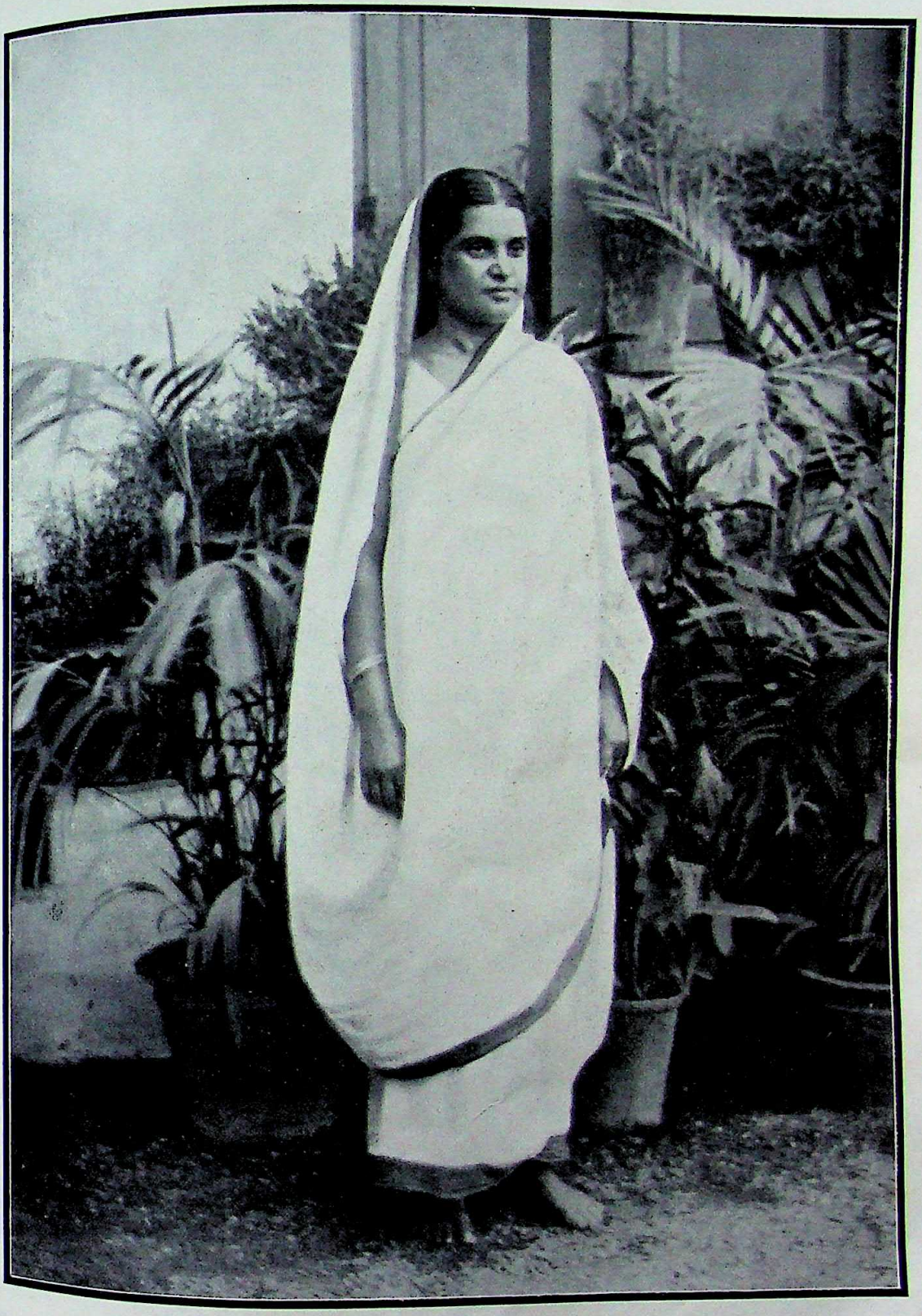

Srimati Manorama Devi

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these two monthlies. And this had to be done without a capital of even a hundred rupees.

The plan was carried out, and for years the annual balance sheet showed a deficit.

After some time the family removed to Calcutta. Here Srimati Manorama Devi's body and mind were put to a great strain. She had lived in comparative comfort in Allahabad. Here she had to economise, keep sometimes only a maidservant, meet the expenses of the education of two of her sons, one after the other, in England, of one in Santiniketan and of the two daughters in Bethune College; and in addition she undertook of her own accord to check all the office accounts and control all expenditure. To the pecuniary worry was added the greater anxiety due to the political risk involved in her husband's endeavour to speak and write truthfully as a public worker and an editor of two journals. In the days of the Anti-Bengal-Partition and Swadeshi-Boycott Agitation there used to be frequent rumours of imminent house-search and the arrest of her husband. Though she never flinched, never wanted her husband to speak or write like a hypocrite—once in fact many years ago, when he secretly gave indications of weakening, she expressed grave displeasure and said that persons who were not prepared to face the untoward consequences, if any, of speaking and writing the truth, had better keep quiet—the strain at last proved too much, and there was a break-down. There were predisposing causes in some family arrangements and in the long absence of her eldest son in England for education during the anxious years of the great war. The death of her youngest boy was a great blow, in spite of which, however, she sent her second son to England for education.

God is the ultimate source of all power. But, humanly speaking, she was the power behind her husband's right arm.....

May her pure, loving spirit have peace and grow in bliss from strength to strength!

Thy voice is on the rolling air:
I hear thee where the waters run;
Thou standest in the rising sun,
And in the setting thou art fair.

What art thou then? I cannot guess;
But tho' I seem in star and flower
To feel thee some diffusive power,
I do not therefore love thee less:

My love involves the love before;
My love is vaster passion now:
Tho' mix'd with God and Nature thou,
I seem to love thee more and more.

Far off thou art, but ever nigh;
I have thee still, and I rejoice;
I [labour], circled with thy voice;
I shall not lose thee tho' I die.

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DAVID GRAHAM POLE—AN APPRECIATION

By ANDREW MacLAREN, ex.-M. P.

INDIA in her distress has many counsellors. It is difficult to know how far those who come forward as advocates are moved by a purely disinterested motive, more especially if they happen to be Europeans. In recent months there have been many people in England turning their attention to Indian affairs as a result of the Parliamentary searchlight, and India, like Ireland, will suffer from the new-born champions who are concerned more with their own publicity than with the wrongs they are supposed to be redressing.

It is well, therefore, that Indians should know something of a man who has for years rendered unselfish service to the Indian cause, both inside and outside Parliament. That man is Major David Graham Pole. He is naturally reticent, and does not exploit the cause of India for any career objective; I therefore have taken upon myself to say something about him, as I feel that his work should be known by the Indian people.

He was actively engaged promoting Indian Home Rule at a time when many Indians considered such a demand extreme, if not preposterous. He, with George Lansbury and Mrs. Besant, worked almost alone in bringing the claims of India before the British electorate. His interest in India was not purely academic; he has visited the country and there made intimate contacts with the people. His visitations were not, like so many others, confined to the restricted circles of Governors and Civil Servants. His activities among the people of India were frowned upon in official circles. He would visit Indians in their own domestic circles and then proceed to address Indian Trades Union meetings, which, as he says himself, was not done in any spirit of annoyance, or to create any sensation, but to get into closer touch with the lives, feelings, and aspirations of the people themselves.

After these visits he returned to England with a better understanding of the Indian outlook than any other public man in this country. For years he has kept Indian matters alive in the House of Commons; every week the Secretary of State for India has had to answer a batch of questions in Parliament, all of which emanated from Graham Pole's office. In this Parliamentary activity, through the process of question and answer, he collected and compiled data regarding Indian administration which can only be equalled by the official bureau at the India office. As a result of this, Members of Parliament and others, desirous of knowing something about India—either to make speeches or write books—invariably consulted Graham Pole.

In 1929 he was first elected to Parliament and he devoted all of his Parliamentary activity to the furtherance of Indian welfare. Parliament recognized his work, and duly elected him as one of its representatives at the Burma Round Table Conference, which sat in 1931. Unfortunately he was defeated in the notorious election of 1931, and returned to civil life, not to retire from politics but to undertake more exacting and responsible work on behalf of the people of India.

During the sittings of the Joint Parliamentary Committee he was in daily contact with the Labour and Liberal representatives, guiding them as far as possible on sound democratic lines. He literally had to father the Labour representatives on the Joint Committee, sometimes not altogether a heartening job. Whatever measure of success he had in moulding the opinions of others was due to the staunch support he received from Mr. George Lansbury. After the prolonged sittings of the Joint Parliamentary Committee, when it became incumbent upon the members to draw up a report of the findings on the evidence they had taken, it was Graham Pole and another who was saddled with the task of drawing up a Report, and at the same time formulating a Constitution for India which should be taken as the Labour Party's policy on India's new Constitution. He was not a member of

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the Joint Committee, being out of Parliament, but it was a singular tribute paid to him by his colleagues in Parliament that they asked him to draw up this report and Constitution.

He devoted six months to the task, and only those who know him intimately know how much work and anxiety it cost him. No other man in the Labour Movement in Great Britain could have undertaken this work; alone he did it and, let me say, without one penny of payment—but not without criticism. What now appears in the imperishable annals of the Indian Blue Books, as the considered opinion and policy of the British Labour Movement on India, is the work of David Graham Pole.

Having completed his masterly review of the Indian political situation and rounded off his summary with a new Constitution for India, he placed his work in the hands of the official Labour group in the House of Commons for their acceptance. But it was not to be expected that a man outside the House of Commons should tell Members in the House something about a subject of which he was master while they were new students! Graham Pole's work was resented by some who claimed to be Labour's champions of India in Parliament (this perhaps is all too human among politicians). What appears now in the official report of the Joint Parliamentary Committee as Labour's review and proposals on the Indian Constitution is but a skeleton of the monumental work which Graham Pole erected. In all the Parliamentary publicity that has been given to this question, his name has never been so much as mentioned, though many a speech has been delivered during these prolonged debates on Indian reforms in the House of Commons which was almost entirely made up of notes supplied by Graham Pole for the use of the honourable and distinguished members of that assembly. From this we see that not only did he compose the major work, but throughout the debates kept the House of Commons supplied with data.

The Bill which it is now proposed to impose upon the Indian people bears no resemblance to the proposals embodied in the Graham Pole Draft. In discussing the new Constitution with me, which he has done now for months almost daily, he has been pessimistic as to its successful working. His one hope now is that it will stimulate Indian public opinion, draw the various sections and communities closer together in a united effort to attain the great common objective. There are in the new Bill possibilities for expanding Indian responsibility and developing greater administrative talent amongst the statesmen of India, and he hopes that before two or three years have passed there will be a consolidated public opinion in India which will demand for Indians a full and unrestricted constitutional right to govern their own country.

In giving this statement to the Indian Press, I feel I am doing no more than passing a tribute well deserved to one who must be known as a champion of the liberty of mankind. He has throughout been unsparing in his efforts—and always disinterested. When the time comes that India may rejoice upon the initiation of her rightful constitutional claims, one name must be remembered amongst others who have rendered their service to bring about its realization, and that name is David Graham Pole.

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NOTES

Acknowledgment of Kindness

On hearing of the death of Srimati Manorama Devi, wife of the editor of this monthly, many friends and well-wishers sent her husband and children messages of sympathy. Their kindness has been thankfully acknowledged by letters written by her children to these ladies and gentlemen individually. We thank them again for their kindness.

Japan's "Cultural Diplomacy"

The Foreign Office of Japan, according to *The Japan Weekly Chronicle,* is "evincing much enthusiasm over cultural diplomacy." That paper writes :

> As it has the sum of Y1,000,000 at its command as a fund for financing enterprises bearing on international cultural intercourse, it is studying various new plans.
>
> A special section is to be created in the Foreign Office to take charge of such business, to begin with. With Y700,000 out of the total vote, it is further proposed that the following schemes should be carried out.
>
> 1.—Creation of chairs of Japanese culture at principal universities abroad.
>
> 2.—Exchange of professors and students.
>
> 3.—Better provision for the teaching of the Japanese language in Siam, India and the Philippines.
>
> Mr. Hirota, the Foreign Minister, intends to secure a bigger appropriation on this head in the new Budget so that international cultural enterprises can be carried on on a scale not inferior to British, American and French enterprises. He has the following schemes in view:—
>
> 1.—To create a University town for the benefit of the students from Oriental countries.
>
> 2.—To establish in Tokyo students' halls for Chinese, Siamese and Manchukuoans respectively, with the co-operation of the Governments of the countries concerned, together with a big library.
>
> 3.—To establish an organ for the control of films for export. This organ to attend to the promotion of international amenities also in matters of theatrical and musical performances and art exhibitions.
>
> 4.—To provide a central organ for the despatch abroad of Japanese athletes, including judo, fencing and wrestling experts.

Apart from the objects aimed at by Japanese diplomacy, the Japanese language has commercial importance owing to Japan's growing industrial and commercial enterprise. Many Indian students also go to Japan to learn some industries, arts or crafts. It is necessary for them to learn Japanese. For the convenience of these students and of men of business who wish to have commercial connection with Japan, Mr. Nagendra Nath Majumdar, who had some industrial training in Japan, has opened a class to teach Japanese in the Albert Hall, 15 College Square, Calcutta.

The mention of Japanese art exhibitions reminds us that some artists of the new Bengal school of art were considerably influenced by the Japanese style of painting in the beginning of their careers.

As regards "the despatch abroad of Japanese athletes, including judo, fencing and wrestling experts," it may be noted that a judo expert was brought to Santiniketan years ago and kept there for some years for the training of the students of Visva-bharati independently of any Japanese "cultural diplomacy."

Second Edition of Dr. Acharya's "Manasara"

It is encouraging to note that a second edition of Professor Dr. Prasanna Kumar Acharya's edition of *Manasara,* a standard Sanskrit work on ancient Indian architecture, is in course of preparation. In recent years and months there has been much talk of Indian architecture. But nobody can be said to have a sound and complete

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knowledge of ancient Indian architecture who has not studied *Manasara*. In this journal and in *Prabasi* we have referred to Dr. Acharya's edition of this work more than once. In the first number of the new series of the *Visva-bharati Quarterly* Rabindranath Tagore says of *Manasara* :

> Ordinarily research scholars seem to ignore the fact that the past is of interest to us only in so far as it was *living* and that unless they discover it for us in such a way as to make us feel its life, we may admire them for their patience and industry but will not be the wiser for their labours. I have often felt sad that so much human talent and industry should disappear in the publication of matter where bones keep on rattling without forming for us an outline of the figure that once moved. I, therefore, cannot help congratulating Dr. P. K. Acharya of the Allahabad University for his great work *Manasara*. I am not qualified to pronounce judgment on ancient Indian architecture, but I can say this much that the learned author has succeeded in re-fashioning for us, out of the debris of the past, a picture of the forms of ancient architecture which, while it speaks much for his scholarly equipment, has the additional merit of interesting us in a real human way. The indirect glimpses it gives into the life of the people whose architecture he discusses, are something for which his readers will have reason to be grateful to him.

"Personal Reminiscences of Raja Rajendra Lala Mitra"

A well-informed correspondent writes to us that the late Babu Jogindranath Bose's Personal Reminiscences of Raja Rajendra Lala Mitra appeared in the January 1905 number of *The Hindustan Review*. We published it in ignorance of this fact, which was evidently not known either to Miss Lajjavati Bose, the youngest sister of the writer, who sent us the manuscript. We are sorry for having unconsciously published this article as one of our original ones.

A Cultured Indian Bookseller in London

It is a pleasure to draw the attention of our readers to the advertisement in this issue of Mr. Sasadhar Sinha, PH. D., of London, who has started business in book-selling there and hopes to supply the needs of Indian readers direct from Europe. He proposes to develop the second-hand book side of the business especially. The address of his firm is 2, Great Ormond Street, London, W. C. 1.

Visva-bharati Village Reconstruction Work

Dr. J. Chakravarty, Medical Officer of Sriniketan, Visva-bharati, writes in the July number of *Visva-bharati News* :

> All questions concerning village reconstruction really centred round the health of the villagers. The vitality of the people of West Bengal, particularly of the District of Birbhum, was being undermined by the scourge of malaria. Medical work, therefore, formed an integral part of the village welfare department. A central dispensary was started in 1924 at Sriniketan around which were organized fourteen Rural Reconstruction and Health Societies in the neighbouring villages. The central dispensary supplied medicine and the service of the doctor at a concession rate to the members of the Health Societies. The influence of the medical service has always helped in creating a spirit of co-operation amongst the villagers in solving their various problems. The village people have ungrudgingly co-operated in cleaning the jungles, filling up the pits, cleaning the tanks and in opening the drains. In addition to these sanitary measures, they have also constructed some roads, re-excavated tanks for irrigation, and have organized "Dharmagolas" (Paddy-stores) as insurance against famine. They are also maintaining a number of primary schools.

He proceeds to state :

> In 1932, the Medical Officer prepared a scheme for self-supporting dispensaries in these villages. Members of the Co-operative Health Societies supplied money for dispensaries and raised funds amongst themselves for medicine and other recurring expenditure within two years of their establishment. The members succeeded in starting three dispensaries at Ballabhpur, Bandgora and Goalpara. Each of these dispensaries was managed by a committee elected by the members themselves. The scheme soon turned out to be a success and attracted the attention of the people of neighbouring villages. At present four such Health Societies are maintaining six dispensaries.

The Health Scheme is worked on the following basis :

1. Three or four villages with a minimum of 250 families form a unit which maintains a self-supporting Health Society.
2. Members of the Society elect their own Working Committee and office-bearers.
3. Each member pays a subscription of 12 annas per year in cash and a contribution of Rs. 3-4 either in cash or in kind, *e.g.*, paddy, etc.
4. Members get the medicine from the dispensaries at cost price, but non-members are required to pay according to the bazaar rate.
5. Members receive medical advice at the dispensary free of charge. They are, however, required to pay a very small fee of four annas per call for services of the doctor in their homes.
6. Besides the subscriptions and contributions of the members, all fees, realized by the doctor for his services to members and non-members, are credited to the funds of the Society.

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7. The doctor also takes steps for prevention of malaria and other epidemics, and for general sanitary improvement of the area served by the Health Society.

The writer gives an idea of the results in the following words :

Working on the above scheme since 1932, it has now been found that at least one of the Health Societies has become self-supporting for all practical purposes, and others are steadily on the way. The idea behind starting such Societies was firstly, to take curative measures against diseases at minimum cost, and secondly, by preventive measures to improve the general health of the villages. The annual membership subscription of annas twelve per family is utilized towards preventive activities. It was observed that malaria was the main scourge to be fought against; and the activities of the Societies were naturally directed towards adopting such measures as were necessary to remove that evil. Systematic work in the above direction led to satisfactory results.

The decrease in the number of malaria patients is not the only feature of the beneficial effect of the scheme. The general sanitary condition of the villages has considerably improved.

In addition to the benefits conferred on the villages by the Societies, the co-operative method of work is responsible for another remarkable improvement from the economic standpoint. The curative expenses incurred by a family have been considerably reduced, much to the relief of the poor villagers.

A Theatre for the Hard-of-Hearing

The Sonotone Theatre,—the first theatre in the world for the hard-of-hearing, was opened in Chicago on March 21. It has 350 seats, all equipped with outlets into which can be plugged either bone conduction or air conduction receivers. The stage is equipped with high fidelity microphones so that lectures and entertainments may be heard in every part of the auditorium. Talking picture equipment with high fidelity sound reproduction has been furnished by the RCA Photo-phone Division. It is the intention of the management to have the theatre serve for meetings for the hard-of-hearing as well as for talking pictures. Educational films for hard-of-hearing children are shown Saturday mornings. The equipment of the theatre was done by the Sonotone Corporation of New York under the auspices of the Chicago League of the Hard-of-Hearing.

Dr. Hugh Leiber, the President of the Sonotone Corporation, remarked, while opening the theatre,

—"Just about six years ago, when the sound pictures came in, we realized that we would lose in the motion picture industry some 15,000,000 20,000,000 people. We have now equipped ev seat in this theatre, so that those pers who are hard-of-hearing may come in, take a seat and enjoy the program."

The first picture shown was "The Night Young," featuring Ramon Novarro, with ver satisfactory results.—S. N. B.

Japan Swallowing Up China ?

Effective political control in north Chi has passed into Japanese hands. Japan h been continuing its relentless drive for Fa Eastern hegemony in disregard of the righ of others. At each successive stage of th drive one can only ask : "How far has th drive gone now ? What is its present an possible future meaning ?" Though an Anglo-American stand might have arrested Japanes advance, it would be too much to expec Britain and America to take the risk. Ther does not seem to be any hope of interventio on the part of Soviet Russia, so long a Japan does not violate its frontiers. Th question is : Can there be a national-revolutionary war of the Chinese masses, following upon the overthrow of Chiang Kai-shek ?

Rate of Increase of India's Population

Joan Beakchamp writes in *The Labour Monthly* of London :

It is a favourite trick of the Anglo-Indian t talk as if the rate of increase of the Indian popu lation were so great that the land and resource of India were insufficient adequately to suppor 'the teeming millions' rapidly springing up. This of course, is a deliberate misrepresentation. No only do the census figures over the last fifty year show that the percentage rate of increase of th Indian population has been more than 10 per cen lower than that of the population of England an Wales, but the rates of increase in the decade 1901 and 1921 respectively sank to less than a hal and less than a quarter, respectively, of the lowes rate that has ever been known in this country

Stagnation in Agriculture

One would suppose from the increase of population in India that the cultivated area would also greatly increase. But the writer in *The Labour Monthly* points out that there is stagnation in agriculture.

Agricultural statistics show that an additiona quarter of the total area is 'culturable but no cultivated,' but in spite of this the cultivated area is not increasing at any appreciable rate, nor ha

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the situation improved during the last ten years, as the following figures show:

AGRICULTURAL SURVEY
(In Millions of Acres)

	1922-23	1932-33
Total Area	667	667
Not Available for Cultivation	152	145
Forests	85.5	88.4
Fallow	47	50.4
Culturable Waste ..	154	154
Sown Area	224.9	228
Irrigated Area ..	47.8	49.6

These figures show a stagnation in agriculture, and, when one looks at them more closely and considers also those for 1931-32, a definitely retrograde tendency is seen. Comparing 1931-32 with the following year, one finds that the same area, that is, 34 per cent of the whole, is cultivated, but in the latter year there was a 3-million-acre reduction in the area sown to food crops. Also, when one looks at the figures for rice, the staple food of the Indian masses, one finds not only a reduction in the acreage of last year's crop but a very substantial reduction in the yield per acre as compared with 1922-23. The yield per acre of wheat also fell considerably during the same period.

Proportion of Land For Each Peasant

The same writer observes :

If the 278 million acres of cultivated and fallow lands were divided up equally among the landlords and peasants who live upon it, it would average at a little over 2½ acres per worker and landlord, but, as many of the landlords possess more than 50 acres of cultivated land, it can be seen how small a proportion is left for each peasant.

"A Beggar Is Not a Profitable Customer"

The poverty of the masses in India has affected both British and Indian manufacturers. The same writer states :

Nevertheless, from the point of view of both British and Indian capitalists, the ruin and expropriation of the peasants is not good business—a beggar is not a profitable customer, and this obvious fact is beginning to be forced home to the Indian bourgeois as he sees his home market contract. The Annual Trade Report for the United Kingdom (1933-34), in accounting for the low level of exports to India, makes the following significant statement: 'The consuming capacity of the Indian people, both in urban and rural districts, was at its lowest ebb, and their purchases were confined to the barest necessities.'

In its 1933 report the Committee of the Bombay Millowners' Association says: 'The main factor that adversely affected both yarn and cloth was the low purchasing power of the masses, who have suffered from successive crop failures, coupled with low prices.'

Age of "High Point of Human Development"

Berthold Hatvany, a Hungarian scholar, has given the world a very remarkable book on the Soul of Asia, named *Axsia lelke.* It has been reviewed in the *Pester Lloyd,* a Budapest German-language daily. The reviewer writes :

Hatvany places the high point of human development in the fifth and sixth century before Christ because at that time Greek thought was developing in Hellas and the Hebrew prophets were filled with the prophetic spirit. It was then that Jainism and Buddhism developed, it was then that Confucius flourished, it was then that the doctrines of Zoroaster originated and spread.—*The Living Age.*

German, Japanese and British Interests in Abyssinia

In an article contributed to the *Christian Register* of Boston Reginald A. Reynolds says :

Abyssinia—the "Ethiopia" of antiquity—is the home of the last independent nation of Africa, and probably the oldest Christian state in the world. So far the mountainous nature of the country and the mutual jealousies of the Great Powers have combined to preserve this independence.

Abyssinia is in area about three times the size of Italy, rich in minerals, with fine soil and an excellent climate. In the eighteen-nineties the Italians (who were building up a colonial empire in competition with Great Britain and France) first made efforts to obtain control of this country, which they invaded with an army of 25,000 men. They were routed, however, in a decisive battle at Adowa (1896), the defeat being followed by mutiny in the Italian army and the overthrow of the Italian Government.

In his opinion,

How far Italian aggression will go depends upon the attitude of other Powers. Of these France, Great Britain, Japan and Germany are all "interested."

The writer sums up German and Japanese interests in Abyssinia as follows :

German interest in Abyssinia appears so far to have confined itself to a clumsy attempt at "cultural" penetration by Dr. Goebbels, who recently presented 18,000 selected German books to the national library at Addis Abbaba in order to show the Abyssinians how much happier they would be under Aryan rule.

Japanese penetration has been less spiritual and more effective. Her cotton goods have captured the Abyssinian market from European and American competitors, and she has a considerable territorial concession in the country for cotton growing. Moreover, the Abyssinians, who, in

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common with other African peoples have every reason to detest the white races, have not yet discovered that there is a yellow imperialism too, and they are disposed to be friendly.

As regards the position of Great Britain Mr. Reynolds observes :

Great Britain: The position of Britain is the most complicated and probably contains the key to the situation. India, as usual, is the pivotal factor in British policy, and control of India means effective control of the Red Sea and Suez Canal. This in turn involves control of Egypt—that is to say, of the Nile—and this has so far been taken to include British occupation of the Sudan and the neutrality of Ethiopia, where the Blue Nile rises. Any attempt to divert the Blue Nile from its source at Lake Tzana (in the northern highlands of Abyssinia) would cause the greatest consternation in London. Yet such an engineering feat is actually held to be possible, and was anticipated by a treaty made in 1902 between Great Britain and Abyssinia with regard to this lake. This treaty was invoked by the British Government in 1927 when an American firm contracted to dam the waters of the Blue Nile at Lake Tzana in order to control the supply.

London is believed to be already apprehensive of Italian designs in Africa, and it is rumored that British support has been withdrawn from King Fuad of Egypt on account of his pro-Italian leanings. In Egypt the *Wafd* (the Egyptian Nationalist Party, historically anti-British) actually appears to have received encouragement from London as a counterblast to Italian influence. Italian occupation of Abyssinia with control of Lake Tzana would not only vastly increase the menace of Italian influence in Egypt, but would considerably strengthen the position of Italy on the Red Sea coast and directly threaten British control of that vital sea-route. Moreover, the next step in Italian policy would be the joining up of this East African Empire with the Italian colonies on the Mediterranean—and such a step, of obvious strategic value to Italy, would cut right across British interests, since it would only be realizable by Italian acquisition of the Sudan and the breaking-up of the British "Cape to Cairo" belt.

In conclusion Mr. Reynolds says :

Solution: The way out of this tangle does not lie in supporting any one of the predatory powers outlying on the Ethiopian frontier or any group of these powers against another group. Nor is there any hope that Abyssinia will receive justice at Geneva from the hands of those same powers in conclave, though open discussion at Geneva may help to expose their aims. Those who uphold peace must stress the rights of small nations and subject races. They will have to wage an unqualified ideal of freedom for the people of British, French and Italian Somaliland and all other subject peoples, throughout the globe.

Not only must this demand be reiterated, but it must be made the subject of educational work in Christian churches, peace societies, the labor movement, and all groups affecting public and official opinion. Only upon freedom and justice can we build peace.

The Glory and Strength of Diversity

British imperialists have tried to ma Indians and others believe—and appear have even succeeded to some extent—th because India is inhabited by peoples speakin different languages, sprung from differe races and following different religions, there fore there cannot be one self-ruling or fr and independent State in this country. W do not subscribe to this belief. A far larg number of languages are spoken in Sov Russia. Some 200 nationalities dwell the following no religion or many religions. A these nationalities are at different stages human civilization, as is the case with vario hill and forest tribes in India.

But it may be said that Soviet Russia yet an experiment and cannot yet be taken be a successful experiment. Let it be gran for argument's sake. But the United Sta of America cannot be spoken of as an expe ment. What are the facts relating to th large, powerful, enlightened and prospero republic? *Unity* of Chicago writes editoriall

The old historic American motto, *E Pluribu Unum*, has specific reference, of course, to t technical character of our federal republic. W have one nation which is composed of a union the separate and independent individualities of t several states. But this motto has always seem to us to have a deeper social and even spirit significance. Thus, our people—what are they t a single homogeneous human unit composed o great free massing of heterogeneous groups various national, racial, and religious elemen The diversity of this country's population, it h always seemed to us, is its glory and also basic strength. Here are millions of English, Germans, and French, and Italians, and Scandi vians, and Russians, and Bulgarians, and Pe and what not, all gathered from many soils and now living peacefully side by side on the one of this happy land. These national groups crossed by lines of religion—Jews, Catholics, myriad sects of Protestantism, and eastern not a few. Then there are the races of mank —white, black, brown, yellow—all of which fruitfully represented among our inhabita What a gathering of the tribes of earth—a assemblage of God's peoples, enriching one anot by mutual contact, and proving by their comm life on this continent larger than Europe feasibility of peace! And there are those am us who would have these groups lose their indi duality and become absorbed into one dull characterless uniformity of Americanism! nothing is the loss of democracy more terr than in this loss of differentiation in the totalita idea which flourishes in such ghastly fashion Italy and Germany. God forbid that we sho ever fall victim to the superstition of *Gleichs tung*! Let it be forever proclaimed that the

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best serves America by being a *Jew*, and the Negro by being a *Negro*, and the Catholic by being a *Catholic!* Anything less than this is the great American heresy.

Let us Indians not only believe that our diversity, instead of being a source of weakness, can be made a source of glory and strength, but let us make it so by mutual service and harmony.

The Communal Decision and the Muhammadans

There was a clause (299) in the original Government of India Bill which indicated how the Communal Decision could be altered. The conditions laid down in the clause were such that the British Government or the Muhammadans or both could always show that those conditions for any alteration had not been fulfilled. So there was little chance of any alteration. But the bulk of the Muhammadan population of India appear to have become so enamoured of the Decision that a hue and cry was raised demanding that in the Bill itself it should be provided that the Decision would never be altered without the consent of the communities concerned. So clause 299 has now become clause 304 with the necessary amendments. Its wording ought now to satisfy the Muhammadans.

"Crying Child gets its Milk"—*The Hindustan Times.*

Of course, the Muhammadans who are so fond of the Communal Decision would have been completely satisfied if the clause had laid it down that the Decision would never be brushed aside or altered. But unhappily no Parliament can bind any future one.

Whether the Muhammadans or any other minority communities understand it or not, the Communal Decision has been given not for promoting their interests but for safe-guarding and furthering British political and economic interests. British imperialists think that British political and economic domination can be maintained only by keeping the people of India divided as they are and creating further divisions. This has been done by the Communal Decision. If at any future time these imperialists find that wronging and insulting the majority community of India is not conducive to British interests, they will alter the Communal Decision. Muhammadans may say, "But there is clause 304, and there is the British pledge that the Decision will never be altered without our consent. We will be very angry if the promise is not kept." But those who have drafted one clause have the power to draft another and pass it into law, too. And as for *the* pro-Muhammadan pledge, why should Britishers, who have broken so many pledges, find it impossible or difficult to break only one more? "Oh, but there would be the consequent Muhammadan anger," some one may say. But if Britishers have been able to despise and ignore the resentment of the Hindus who are far more numerous than the Muhammadans, what formidable difficulties would there be to make them afraid of Muhammadan wrath in particular?

No, the deciding factor is British interest. If the Muhammadans can promote British interests, the Communal Decision will remain unaltered.

British interests can be promoted by the Muhammadans in various ways, some of which are briefly indicated below.

The Anti-India Bill, which is to become the Constitution Act of India in the course

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of a month, does not transfer any power to Indians. If the Muhammadans of India oppose in future the least transfer of power to Indians, they will continue to be the favourites of British imperialists, and the Communal *Rewards* No. 1 and No. 2 (that relating to the reservation of jobs mainly for the Muhammadans) will then not only remain intact but may be followed by Communal *Rewards* Nos. 3, 4,—etc. etc.

It is necessary in British interests to stop further Indianization of the civil and military services. Therefore, the process, however slow, should be opposed by all friends of British imperialists. Perhaps the ideal thing would be to de-Indianize all the higher services, civil and military. Hence, the so-called Indian Sandhurst and the training ship "Dufferin," etc., should be scrapped. The more the Muhammadans of India help in the accomplishment of these objects, the greater will be the chances of the perpetuation and multiplication of Communal *Rewards*.

As regards coastal shipping, not only should the Muhammadans not have steamers of their own, but they ought to patronize British steamers by preference.

As for ocean liners, all Muhammadan lascars should give up their jobs there and make room for British seamen, thus joining hands with the British Labour and other parties in making British steamers all-white.

Next to the direct and indirect political advantages accruing to Great Britain from her supremacy in India, is the economic advantage gained by occupying the predominant position in the Indian market and in the Indian industrial sphere. Hence Muhammadans should take particular care to buy only British goods. Indian Muhammadan industrialists and manufacturers should close their factories if the goods produced there are also produced in Great Britain and can be imported from that country. And of course they should not start new factories to manufacture articles which are and can at present be supplied by Great Britain.

As the Hindus are more than three times the number of the Muhammadans, if they (the Hindus) ceased to buy British goods, that might do great harm to British interests. Hence, as a proof of their friendship for British imperialists, the Indian Muhammad should purchase four times their requireme from British merchants and manufacturers one part to supply their own needs and th parts to make good the possible British l that might be caused by possible Hindu r chievousness.

In these and other similar ways the Co munal Rewards already obtained can be k intact and additional rewards can be obtaine

Separate Communal Electorates and Weightage

A class or a community can deman certain number of representatives in t legislatures on the strength of th numbers, education, or property qu fications. The Muhammadans can dem more representatives on the basis population than on any other basis. they distrust all non-Muslim representativ as they appear to do, they have certainly t right to demand separate communal electora to return to the legislature only Muhammada as their representatives. Though we thin joint electorates are most conducive to nation interests and are in addition conducive, n antagonistic, to class and communal interes also, we cannot insist on that view bei accepted by the Muhammadans. So we thi they are entitled to ask for separate electora and for a number of representatives pr portionate to their numerical strength.

But they are not entitled to ask that oth communities should not have a number representatives proportionate to their popu tion. The claim to "weightage", howev involves injustice to other communiti Weightage cannot come out of nothing, even Mr. Ramsay MacDonald said in his so moments. It can come only from the j shares of others. Wherever one commun has got any weightage, it has been given the expense of and by doing injustice to oth communities. The act of giving weight has, of all communities, done the great injustice to the Hindus. British imperialis had and have no right to do them this inj ing injustice. The Muhammadans had s have no right to support this injustice a insult and ask for its perpetuation. Let th stick to separate electorates, if they cho

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to, as long as they like. But the sooner they give up weightage the better for them and the Indian nation. Hindus will not, must not tolerate this insulting injustice. Let British imperialists also take note of the fact.

Points of Hindu-Muhammadan Separation and Contact

Muhammadans appear to set so high a value on electing Muhammadans alone as their representatives that they forget that they have been deprived of the liberty to vote for even the fittest non-Muhammadan.

Suppose a law were made that Muhammadans must engage only Muhammadan barristers, advocates, vakils, attorneys, and muktears to help them to obtain justice in law-courts and in legal matters generally. Would the Muhammadan community as a whole welcome such a law, though Muhammadan barristers, etc., may welcome it? At present Muhammadan clients have the right and the liberty to engage both Muhammadan and non-Muhammadan legal practitioners, and they are satisfied with the present state of things. They have not said that non-Muhammadan legal practitioners are as a class untrustworthy and do not try to protect the interests of their Muhammadan clients.

Suppose a law were made that Muhammadan legal practitioners must act only for Muhammadan clients in legal matters but must not have any non-Muhammadan clients, would Muhammadan legal practitioners be satisfied with such a law? Perhaps not.

At present Muhammadan patients can call in and obtain the medical and surgical help of both Muhammadan and non-Muhammadan physicians and surgeons. Muhammadan patients as a class have never complained that non-Muhammadan medical practitioners are incompetent and untrustworthy as a class. If a law were made that Muhammadans when ill must be under the medical treatment of Muhammadan medical practitioners alone and that Muhammadan medical practitioners must give professional help only to patients of their own community, would such a law be satisfactory to that community?

Muhammadan manufacturers make things for and sell them to Hindus and others also. In fact they and Muhammadan shop-keepers sell more goods to Hindus than to others, for the Hindus are more numerous in India than others. Would the Muhammadans like a law laying down that Muhammadans must not have Hindu customers?

Would Muhammadan weavers, tailors, bricklayers, masons, carpenters, shoemakers, boatmen, washermen, barbers, peasants, coachmen, bookbinders, press-men, motor-drivers, etc., like a law providing that they must work for persons of their community alone? Of course not.

Evidently Muhammadans value and want contact with Hindus in various directions, as they gain by such contact. It is only in connection with legislative and other representative bodies, that Muhammadan distrust of Hindus has been manifested in a very pronounced manner. That distrust is bound to have undesirable results. Muhammadans cannot expect that, in spite of that distrust, Hindus will continue to extend to them the advantages of trustful neighbourly contact to the extent that they have hitherto enjoyed. For it is only trust that can beget trust.

Dr. Bhagwan Das's Hindu Intercaste Marriage Validation Bill

Dr. Bhagwan Das's proposed Bill for making Hindu intercaste marriages valid has our wholehearted support. We think even without such a law such marriages are valid. Many competent lawyers have declared that they are. There were such marriages in ancient times. There are many such now even in our days in Nepal and Sikkim, and in the British Darjeeling district. In British India, including Bengal, such marriages have been taking place in recent years in increasing numbers. So, it is necessary to enact a law placing their validity beyond any doubt.

It is superfluous to add that the proposed law would not compel anybody to marry outside his or her caste.

Unconditional Release of Mr. Sarat Chandra Bose

We are glad Mr. Sarat Chandra Bose has been unconditionally released. The Governments of India and of Bengal are to be congratulated on not giving a longer lease of

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life to the injustice which was done to him in ordering his detention as a state prisoner, without trial, for an indefinite period. There will not, however, be any reparation for the pecuniary loss he has been put to and the sufferings he has undergone.

Lord Zetland's Junior Partner

In a speech in the House of Lords Lord Zetland said that "he could treat India as a junior partner who for many years would need their aid and guidance." That India is or ever has been treated as a partner in the British "Commonwealth of Nations" is mere cant. A nation of 353 millions cannot, moreover, be a *junior* partner of another of less than 50.

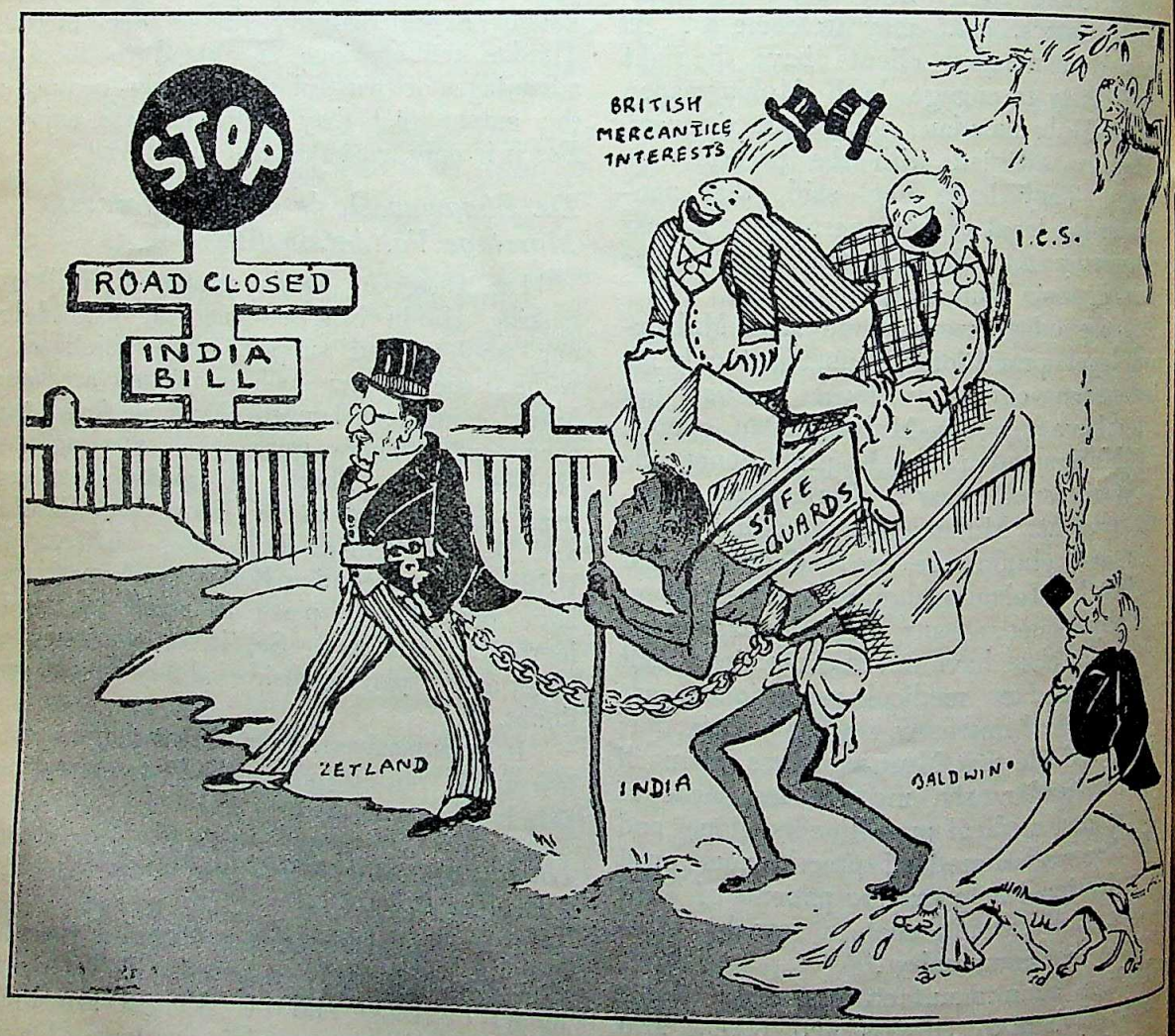
"Thus Far and No Further"

The Marquess of Crewe declared in speech in the House of Lords that "the In Bill is the right mile-stone for the Governm to stop and that India would realize the sp which caused the Government to go thus and no further."

Yes, we do realize that British imperia ingenuity could not, and did not think necessary to, forge more and stronger ch for India and therefore stopped and did go further.

Explosions in Coal Mines

In consequence of an explosion whi occurred on the 29th June last in Baghdighi colliery near Jharia 19 persons d



"This Partnership Business."—*The National Call.*

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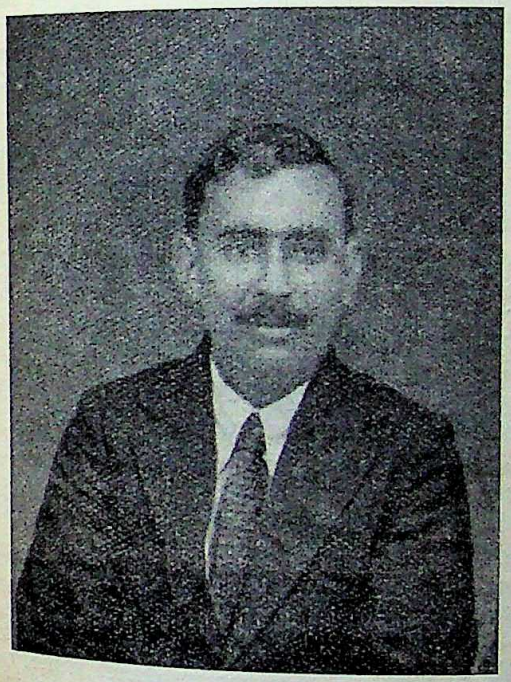
and 7 were injured. This happened at night at about 9 P. M. Suspecting that there was something wrong in the mine, the overman ordered the 150 persons of the night shift to come up. After that, though apprehending that there might be an explosion, the assistant manager Mr. Harisadhan Chatterji accompanied by the overman went down to investigate and to rescue two khalasis and two men at the pump who were still at work. Immediately afterwards there was a terrific explosion and the dead bodies of Mr. Chatterji and the overman were thrown up with such violence that they were found at a distance of 300 feet from the pit's mouth. All honour to the men who went to the rescue of others imperilling their own lives. Mr. Chatterji was about 42 at the time of his death.

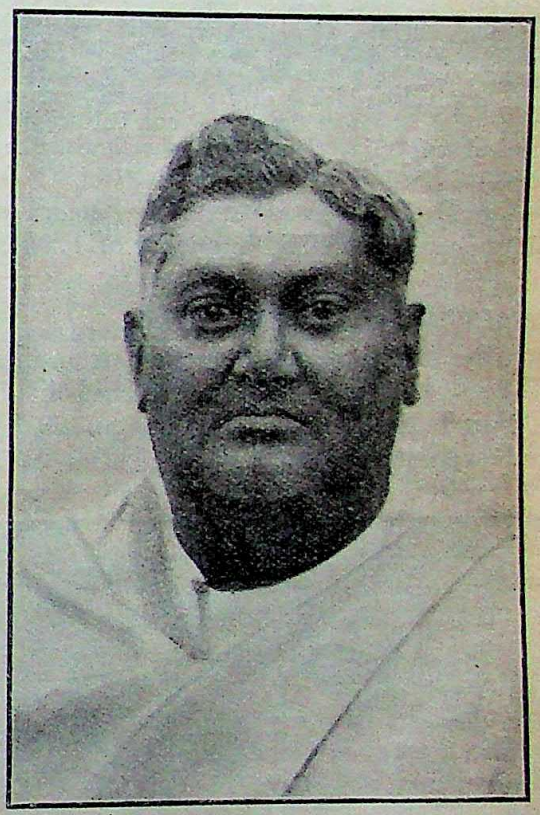
Last month there was another and more disastrous colliery explosion, near Giridih.



Harisadhan Chatterjee

Dinendranath Tagore

Bengal is poorer by the death at the age of 53 of Dinendranath Tagore, the distinguished musician, who was best known as the musical interpreter of Rabindranath Tagore, the greatest song-maker of Bengal. For twenty-five years he was connected with the Visva-bharati devoting to it his mature powers as a singer. Numerous are the boys and girls whom he has taught music, whose love and respect he won by his very able teaching and his affection for them. He had a memory of steel, and though the Poet himself might forget the music to which he had set some song of his, Dinendranath never did so. Very appropriately therefore did the Poet call Dinendranath the *Kandari* (helmsman) and the *bhandari* (storekeeper) of his songs. He had an imposing presence and a manly, rich and magnificent voice which impressed hearers with its volume and flexibility. He had a scientific knowledge of Indian music and the training of a musician. He knew western music also.



Dinendranath Tagore

He was not a mere musician. He was a well-read man of culture, remarkable for his conversational powers, good humour, geniality and gentlemanly qualities. His loud laugh reminded one of the open-hearted laughter of his grandfather, the sage Dwijendranath Tagore, the eldest brother of the poet.

Bengal owed some of the success of the Swadeshi-Boycott Agitation to the powerful

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voice with which Dinendranath Tagore sang patriotic songs in those days.

There was a special commemorative service at Santiniketan on the 24th July last.

Santiniketan, July 24.

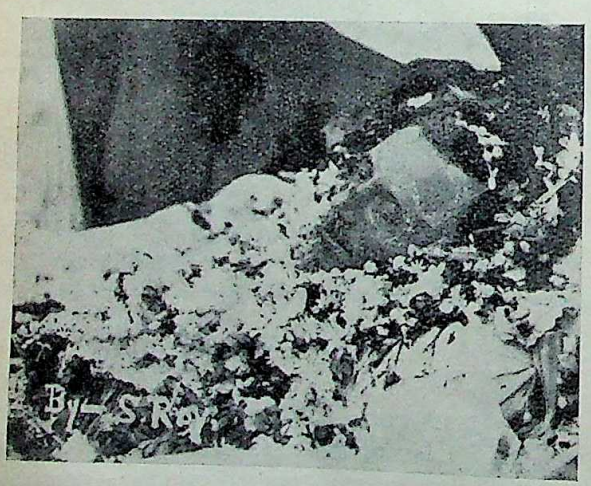
In the course of a special service this morning on the sad death of Sangitacharya Dinendra Nath Tagore, the Poet paid a tribute to the deceased's genius which rendered an important service to the Ashram by importing music into the life of the institution.

"It was this spirit of music," said the Poet "which created in our atmosphere a beautiful harmony with the surrounding nature and offered its own gift in return for the gifts of colour and sound that varying seasons brought to us. There have been workers, scholars and teachers, who have lived here and have left us, and valuable though the benefits might be that have been reaped through them, there is some risk of their memory growing thin in the course of time, but his own memorial that Dinendranath has founded himself in Santiniketan is a living one that will persist in the expression of our joy of life, in our festivals which will be renewed year after year with the new leaves of our Sal trees, and arrival of rain clouds on our horizon after summer."—United Press.

The Poet's discourse was in Bengali and will appear in the Bhādra number of *Prabasi*.

Nibaran Chandra Das Gupta

After suffering for a long time from illness Nibaran Chandra Das Gupta breathed his last in Purulia last month. He was an officer in the Government education department before



Nibaran Chandra Das Gupta

he joined the non-co-operation movement. As a teacher he was distinguished alike for his learning, his powers of teaching and the moral influence which his high and pure character exercised over his pupils. At the time wh he joined the civil disobedience moveme embracing poverty, he was the headmast of a Government High School drawing monthly salary of Rs. 375. He was sentence to various terms of imprisonment on thr different occasions. He was not a me political worker. The work of enlightenme and social uplift which he did among th aboriginal people of Chota Nagpur was ve valuable.

Convocation of Indian Women's University

We thank Mrs. Iravati Karve, Registrar the Shreemati Nathibai Damodher Thackers Indian Women's University for a copy ea of the speeches delivered by Sir C. V. Ram and Mr. S. S. Patkar at its last convocatio an examination report and a photograph take at the time of the convocation, which is re-produced here.

The examination report shows that th results of the different examinations wer fairly satisfactory. The Entrance an Secondary School Certificate Examinations were held at the largest number of centres an in the largest number of languages.

The Examinations were held at 19 centres i seven different languages. The Centres were:— 1. Poona, 2. Ahmedabad, 3. Amreli, 4. Barod 5. Belgaum, 6. Bhavnagar, 7. Bombay, 8. Calcutt 9. Dhar, 10. Hyderabad Deccan, 11. Hyderab Sind, 12. Indore, 13. Karachi, 14. Malva 15. Nagpur, 16. Patna, 17. Sangli, 18. Saug 19. Surat. The Languages were :—1. Marat 2. Gujerati, 3. Hindi, 4. Sindhi, 5. Telug 6. Kannada, 7. Bengali.

It is a pleasure to note from the speec of Mr. Patkar, the Chancellor,

the happy termination of the suits against th executors of Sir Vithaldas Damoder Thackers The charity suit by the Advocate-General and th suit by the University against the executors ha culminated in a compromise decree, whereby it agreed that the executors should pay in fo quarterly instalments the sum of Rs. 52,500 intere at 3½ per cent on fifteen lakhs in perpetuity t the corpus is handed over to the University o the conditions laid down by Sir Vithal Thackersey. The payment of the annuity is to t in perpetuity though there is no time limit to t fulfilment of the conditions for handing over t corpus. Satisfactory and adequate safeguards a provided in the decree to secure the regular pa ment of the annuity of Rs. 52,500 and to sec the corpus of 15 lacs and building up of a fu The University alone will directly own, mana and control all the institutions which are fu maintained by the University from its own fun

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S. N. D. T. Indian Women's University Convocation, 1935

Sitting (from the left): 1. Mrs. Iravati Karve, Registrar of the University; 3. Mr. S. S. Patkar, Chancellor; 4. Sir C. V. Raman, D. Sc., F. R. S.; 5. Prof. D. K. Karve, Founder of the University

Sir C. V. Raman said in the course of his address:

> No one who is a patriot at heart, no one who looks to the future of India, will fail to be impressed by the importance of our women receiving the best and the highest kind of education. I would like my young friends who have studied Indian history to ponder over the facts of history. Ask yourselves, why is it that we in this country, 350 millions of people with an age-old culture, with traditions of learning and practical achievement, are in the position we are in to-day. I need not describe the position now. It is known to all of you. I think the answer to be found is this: That we have kept down our women, we have refused our women their birth-right, which is a right to gather knowledge, a road to the highest in life. No nation of which one-half is sunk in ignorance, in superstition, can ever hope to rise, can ever find a place under the sun.
>
> It is a truism, Sir, that it is the mother rather than the father who forms the ideals that inspire the little boy or the little girl. It is the mother who makes the character, not only the physical character, but also the intellectual and spiritual character of the rising generation.

Satyendra Prasad Bose

The country has lost a capable journalist of great promise by the untimely death at the age of 35 of Satyendra Prasad Bose of the United Press. One of his former teachers Mr. C. F. Andrews, has spoken highly of him. He has been spoken of equally highly by his colleagues, too.

Lalit Behari Sen Ray

Lalit Behari Sen Ray, private secretary to H. H. the Maharaja of Benares, died in Calcutta last month. He was for some years the elected Chairman of the Benares municipality, and filled many other honorary offices. When the present writer was principal of the Kayastha Pathshala at Allahabad Lalit Behari was one of his students. We met last at Sarnath on the occasion of the opening of the new *Vihara*. It is a mournful fact that sometimes the pupils pass, the old teachers linger. Lalit Behari was liked by all who knew him for his affability and gentlemanliness. He was a man of culture. Though he had been suffering for a long time from what now appears to have been a fatal malady, he insisted on holding a session of the Prabasi Banga-sahitya Sammelan at Benares. Hence its next session was invited to that city. It is to be regretted that he has not lived to witness the fulfilment of his desire.

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Mysore's Rejection of Child Marriage Restraint Bill

Stri-dharma for July writes with just cause :

> It is indeed a most deplorable departure from its usual progressive policy and public spirit for Mysore to have failed to pass the Child Marriage Restraint Act in its recent council session. Only a short time ago Mysore led the whole of India in the matter of Inheritance Reforms for women. It has been leading in all matters of beneficent social legislation and we are indeed painfully surprised to see that in a matter of the premier importance, and one which is the very basis of all other social evils, *viz.*, child marriage, Mysore has yielded to the forces of orthodoxy and retrogression.
>
> The one outstanding feature in the defeat of this measure in the State council is the very active opposition offered by the official block, even including the European members, who generally remain neutral on matters concerning social customs which they cannot be expected to understand. We feel that this was a most unfair procedure, as it was the factor that defeated the bill—which was passed by a majority of non-official members and would have been successful except for the votes of the official block . . . .
>
> The actual evil results of the ancient custom are so many and so obvious that to protect it through false sense of allegiance to ancient tradition, is to do it at the cost of innocent human lives—nor does it affect the girls only. The miserable premature fathers minus work, income or ambition, dependent and spineless, are the result of child marriage for boys. Shall we protect a hollow tradition—shall we spend years in quarrelling over forms and ceremonies while the human lives that traditions should serve perish? It is indeed a sad reflection on our sanity and sense of proportion.

It undoubtedly is.

Argument Against Present Form of Government Not Sedition

Mr. Justice Lort Williams, sitting with Mr. Justice Jack, in the Calcutta High Court set aside the conviction and sentence of one year's rigorous imprisonment passed on Kamalkrishna Sarkar by the Chief Presidency Magistrate, Calcutta on a charge of sedition, in respect of a speech delivered on November 11, last, at Shraddhanand Park, under the auspices of the Bengal Youth League. Mr. Justice Lort Williams, in the course of his judgment, said:

> "It is really absurd to say that speeches of this kind amount to sedition. If such were the case, every argument against the present form of government and in favour of some other form of government might be alleged to lead to hatred of Government, and it might be suggested that such ideas brought Government into contempt. To suggest some other form of government is not necessarily bringing the present Government into hatred or contempt.
>
> "All that the speech in question amounted was the recommendation of the Bolshevik f of government as preferable to what is gene called the Capitalist form of government, that the present form of government; and all that speaker did was that he had encouraged yo men to join the League and to carry on pro ganda for the purpose of inducing as large number of people in India as possible to bec supporters of the idea of Communism represented by the present Bolshevik system Russia."

In his Lordship's opinion, it was unwise institute a prosecution against a speech of kind. He said that the effect of it was to the impression that Government were desirous taking a kind of step which had been taken countries like Germany and Italy, where the ri of free speech had practically disappeared.

He added: "So far as we know, that is the present position in India."

The accused was directed to be acquitted.

When the editor of *The Modern Revi* and his printer and publisher were prosecute for sedition, in connection with the publicati of Dr. Sunderland's *India in Bondage*, one the arguments in defence was, that the obje of the book was to show why home rule an dominion status should be preferred to th present form of government in India. But neither the trying magistrate nor the Calcutt High Court attached due importance to thi line of defence.

The concluding sentences in the judgmen of Mr. Justice Lort Williams imply a comparison between India on the one hand an Italy and Germany on the other in th matter of free speech. Of course, it literally true that "the present positio in India" as regards free speech is no exactly what it is in Italy and Germany But it is also true that freedom of speech i the sense in which it is understood in Grea Britain or America does not at all exist i India.

"Goodwill" Behind the India Bill!

Replying to the debate in the Lords after which the India Bill passed the third reading Lord Zetland said:

> "It was inevitable that the opponents of th Bill figured more prominently than the supporte He (Lord Zetland) wanted Indians to realize th behind the Bill there was a great measure o goodwill on the part of the people of Britai Although they might not realize it at present, th Bill would test to the full their capacity fo administration and government."

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We do not believe that there is any measure of goodwill behind the Bill. But unlike a British judge of a High Court in India who said in a famous judgment that "want of affection is disaffection," we do not say that the absence of goodwill behind the Bill argues the presence of malevolence at its back. No. What lay and lies behind it is intense and extensive selfishness overriding every other consideration.

We do not know how to, and we do not want to, indict a whole people. So when Lord Zetland credits the people of Britain with a great measure of goodwill, and when we contradict him, it does not mean that we charge the whole population of Britain with lack of goodwill towards the people of India and with selfishness. What we do say is that the majority of the members of Parliament who voted for the Bill were guilty of selfishness and want of goodwill to the people of India.

Lord Zetland said that the Bill would test to the full Indians' capacity for administration and government. Yes, exactly as a man's capacity for swimming is tested to the full by throwing him into a river with his hands and feets tied.

False Evidence By Responsible Police Officers

Their lordships of the Panjab High Court who heard the appeal of Inderpal said in the course of their judgment that responsible police officers had given false evidence in order to support their own improper conduct. It is the belief of the public that that is not the only case in which police officers behaved in that way. But high executive officers of the Government and very often the heads of the Indian and Provincial Governments bestow only unmixed praise on all ranks of the police.

Italy and Abyssinia

As we can write again not before a month hence on the situation which has been rapidly developing between Italy and Abyssinia and many things not imagined now may happen in the course of a month, it would not be wise to indulge in any forecast. But what is clear is that neither logic nor sage counsel on the part of the League of Nations can prevent Italy's invasion of Abyssinia. If some Great Power or Great Powers were to definitely assert that it or they would side with Abyssinia in case of such an invasion, Italy might think not twice but many times before attacking the sole remaining independent African country. But there is not much chance of any Occidental Power adopting such an attitude. There is some possibility of Japan doing so, because her own plans of peaceful penetration of Abyssinia by means of commerce and cotton plantation would be thwarted by the Italian subjugation or colonization of that country. Italy had been indulging in some bluff and bluster in relation to Japan. But as Japan, too, is an adept in sabre-rattling and has immediately responded by making a gesture of the non-pacifist variety through her Black Dragon society, Mussolini has alighted from the high horse so far as Japan is concerned.

It is not known exactly how far Abyssinia is in a position to resist Italian aggression single-handed. But her emperor's declaration that he would fight to the last ditch and the last man in defence of the independence of his country cannot but be approved by freedom-loving men, bond or free, all over the world.

It is curious, though not susprising, that when fighting was going on between Japan and China, no European Power or Powers talked or thought of disallowing the sale and export of arms and munition to either country, but on the present occasion there has been such talk, including that of closing the Suez Canal to arms transport. Of course, if such export were now stopped Abyssinia would be placed at a greater disadvantage than Italy. It is perhaps because Japan and China are both Eastern countries that they were "impartially" supplied with munitions of war according to their capacity for payment. And it is also perhaps because Ethiopia is not a European country and Italy is, that similar "impartiality" may not be shown.

Colonizing Mission

Mussolini has spoken of Europe's colonizing mission. In all continents and countries

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which Europeans have colonized, colonization has practically meant total or partial extermination, displacement of the indigenes, expropriation and robbery, miscegenation and 'syphilization'. These may be glorious achievements, but does the word "mission" connote or denote these things ?

An Irritating and Futile Appeal

His Excellency the Viceroy and Governor-General recently visited Allahabad and there in the course of his reply to the address of welcome presented to him by the Allahabad Municipality, he gave very good advice and made an equally pious appeal. Said he :

> "The shadow of communal dissension and ill-will is hanging at this moment over India and it is the duty of all those who have the welfare of their land at heart to show courage, wisdom and, above all, tolerance towards all men, so that this evil miasma may be dispelled and India may enter on her new constitution with the omens favourable and the course set fair. I appeal to you all and through you to the citizens of a great city to join hands with those who are striving for the country's good in creating better feelings and greater concord among the communities of India. Never in her history was there greater need for such united effort."

All appeals for tolerance and communal concord have our sincere support. But we do not think that it is either right or proper or wise to make such an appeal in order that "India may enter on her new constitution with the omens favourable." For the Bill itself in which the new constitution is formulated is not a little responsible for stirring up communal jealousies, dissensions and ill-will. The Communal Decision or "Award' or Reward was ill-omened and the constitution embodying it is ill-omened. The omens cannot be favourable so long as the Act embodying that Decision, which is a reward for communalism, will remain on the Statute Book. The omens will become favourable only when the identity of the political and economic interests of all communities, irrespective of their religion or race, is recognized and they are all placed on a common footing of equal citizenship. Discrimination either in favour of or against any community or race in the matter of seats in the legislatures, electorates and admission to the services cannot but foment communal dissensions and ill-will. Those who support such discrimination, whether they are or are not dire or indirectly responsible to any ex for the policy of discrimination, are scar entitled to utter the words of advice appeal which Lord Willingdon has d Coming from the mouth of a supporter such a policy, those words are not only likely to produce the results which, taken themselves, they ought to produce, but are likely to irritate those who have b discriminated against.

Nevertheless, it is the duty of all Indian nationalists to try to produce comm concord even while fighting with all might the Communal Decision and all sim things of evil omen.

Lord Lothian on Direct Elections

In the coming constitution elections to Federal Assembly have been made indi mainly on two grounds: (1) that di election in big constituencies is or would course of time be unmanageable, (2) in s direct election there would be no to between the representative elected and electors. In his speech in the House of Lo in support of direct election Lord Loth effectively disposed of both these objections.

In reply to the first he said :

> "Take the United States. You have the w of the United States, with its 100 million pe voting in a single constituency for a Presid Each of the 48 States votes as a single co tuency for the members who represent th The State of New York with a population 12,000,000 and a large area votes as a single co tuency. In the case of Australia each of States elects six members to the Upper House the Central Legislature. The immense State Western Australia votes as a single constitue and elects six members in that way. There the big constituency with all its difficulties inherent in federal constitutions. And I do believe the difficulties are so great as many pe believe. It has worked elsewhere and today methods are coming into being; in fact elec methods are changing every day."

One of the methods which he mentio was broadcasting by the radio. The ra now enables a man to address audienc hundreds of miles apart simultaneously, th annihilating distance.

As regards the second objection, he said

> "I think, that it is an echo of our own Victo experience in this country at a time when th was not universal suffrage and when it was p sible for the members to keep in close pers

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contact with their constituents. Admittedly that is the most desirable form of parliamentary government but it is an impossible form as democracy spreads, and it does not really exist today in a country where you have constituencies of 40,000, 50,000, 80,000 or 90,000 voters. The old Victorian intimacy has gone and gone for ever. It is inherently impossible under Federation because the whole purpose of Federation is to enable very large areas to be brought into a single government and, therefore, in all federations which exist you have the phenomenon of very large constituencies."

Of course, the real reason why indirect election has been made the rule for the Federal Assembly is that Parliament did not want that India should have democratic self-government, and therefore India has been given an Assembly which will not be able to claim to speak on behalf of the people of India. The Assembly members will represent only the small number of provincial M. L. C.s electing them, and hence their opinions will carry little weight as representatives.

Putting "Liberty and Responsibility in Indian Hands"

Lord Lothian did the right thing in fighting for direct elections. But he was not right in everything else that he said. When

"he opined that there was an immense amount of ability and public spirit in India only waiting to be mobilized in support of good Government when responsibility was placed on Indian shoulders,"

he was right. But when he proceeded to assert that

"The Bill put liberty and responsibility in Indian hands,"

he made an incorrect statement. It is only the Viceroy and Governor-General and the Provincial Governors—and to a lesser extent other members of the Executive—in whose hands liberty and responsibility have been put. Hence, Lord Lothian's conclusion that "It now rested with India to say how the opportunity was to be taken and responsibility discharged," was wrong.

Indian Women Dissatisfied With Coming Constitution

POONA, July 29.

The Standing Committee of the All-India Women's Conference which met here on Saturday and Sunday last under the presidentship of Mrs. Furdunji of Hyderabad (Deccan), after prolonged consideration adopted a resolution expressing strong disappointment at the new constitution envisaged in the India Bill and asserting that until such time as the disabilities under which the Indian women have been placed are removed, they might not be able to participate in the working of the new constitution. The resolution also opines that the Indian women cannot separate themselves from the larger issues involved in the question which concerns besides them the status of the country.

The Committee further point out that sex disqualification has not been entirely removed and that they have been forced into the communal arena against their wishes. The Committee urges that literacy qualification should be extended to Assam, the North-Western Frontier Province and new provinces, and that the wifehood qualification should be done away with.

The Committee by another resolution reiterates its firm belief in the principles of direct election and hopes that this principle will be adhered to in the election to six reserved seats in the Upper Chamber.—*United Press.*

Women lose nothing by the wifehood qualification. Only some women who would not have got the vote in their own right owing to lack of independent qualifications might get the vote because of being the wives of some persons suitably qualified for the vote. But it takes away nothing from the rights of the non-wives. There is no doubt the sentimental objection that the women who get votes by virtue of being the wives of some particular men have thereby the stamp of inferiority placed on their foreheads. But the Standing Committee of the All-India Women's Conference could have had their revenge by proposing that men who were otherwise not qualified for the vote would get it if their wives were qualified for it! We are rather unsentimental and think that the more women get the vote the better for the nation—no matter whether they get it by their own qualifications or by those of their husbands.

Muslim States' League

BOMBAY, July 28.

The *Bombay Chronicle* publishes the following interesting news:

"According to *An Balag*, a Cairo daily newspaper, Mustafa Kemal Pasha is planning to convene a conference of leading Muslim States at Teheran to explore the possibilities of forming a League of Muslim Nations.

It will be recalled that this idea was mooted by Nahas Pasha, the leader of the Egyptian Wafd Party, who, however, could not put it through. The trend of the present European situation seems to have given momentum to Kemal's move"—*United Press.*

This item of news requires confirmation. If correct, it is an omen.

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The Shahīdganj Affair

It is some satisfaction that, though late, the Arhar party of the Panjab Muhammadans and some leading Muhammadans have openly declared themselves against any attempt to take possession of the Shahidganj Gardwara (or mosque, as the Muhammadans called it) by the use of force, direct or indirect. As the place and the building had been in the possession of the Sikhs from before the commencement of British rule in the Panjab, as the Sikhs were declared to be the legal possessors of the property by the highest court in the land, and as the building was never used as a mosque within living memory, the Muhammadans ought not to have tried to take possession of it or to interfere with the Sikhs' right to use it in any way they liked or to demolish it. It may be that, according to the *Shariat*, no building ever used as a place of Muslim worship should be destroyed. But non-Muslims are not bound to act according to any injunction of the Shariat. The Panjab Government was clearly wrong in stating that, though the Sikhs had the legal right to do what they liked with the property, they were to be held morally responsible for the Sikh-Muhammadan tension, thus absolving the fanatical section of the Muhammadans from all blame, though they had neither the legal nor the moral right to use force of any description.

All mankind could have been proud if in human history no religious community had ever forcibly taken possession of, destroyed, desecrated or made any profane use of the holy places of any other community. But history does not show such a clean record, and Muhammadan history cannot claim to be an exception. If Muhammadans can ask some non-Muhammadans to restore to them some of their places of worship, non-Muhammadans in general and the Hindus of India in particular can lay claim to such restoration to a greater extent. Therefore, all communities should be sensible and let bygones be bygones, and live peacefully as good neighbours. Every community may consider itself as the special favourite of God and the salt of the earth, but it is not reasonable to expect other communities to admit this claim.

Bill Regarding Mosques on Agricultural Holdings

The Mussalman writes :

> According to Islamic *Shariat* no mosque can be built by a Muslim on any land in which he has no permanent right. A mosque built on such land cannot be a *Musjid* in the true sense of the term. It is stated that a bill will be introduced at the forthcoming session of the Bengal Council by a non-official Muslim member "to provide against ejectment of tenants for use of lands other than for agricultural purposes, if such use consists in building mosques or prayer halls on an agricultural holding." We think this is not a move in the right direction, however one may like it, and we hope the member in question will give up the idea of introducing a measure not sanctioned by Islam.

This is a sensible view. It is to be hoped that the Muhammadan leaders in the Panjab who propose to get a law passed for the protection of mosques will bear it in mind.

Communal Reward No. 3 ?

According to *The Amrita Bazar Patrika* the Bengal cabinet under the coming constitution will consist of eight ministers, five of whom are to be Muhammadans, one a "depressed" Hindu, one a "caste" Hindu, and one European in charge of law and order.

That there will be more Communal Rewards may be expected. But whether Communal Reward No. 3 will take this form time will show.

Congress and Foreign Publicity Work

It was a mistake on the part of the Congress to have given up foreign publicity work (we do not like the word propaganda, though it is not necessarily synonymous with lying). It is true, we must win freedom mainly by our own efforts. But the sympathy and at least the *moral* support of foreign nations are valuable. In any case, lying propaganda against India must be counteracted. Congress may not always have sufficient funds for foreign publicity work. But, as suggested by Mr. Subhas Chandra Bose, some of those Indians who are doing such work abroad without any pecuniary help from Congress whom Congress can trust can be authorized by it to act as its representatives and agents. In that case their words would carry greater weight in foreign countries.

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By the by, it is a mystery why the executors of the late Mr. V. J. Patel's will have not yet made over to Mr. Subhas Chandra Bose the amount intended by the donor to be given to him for foreign publicity work. It is a public matter and the public has the right to know the exact reason.

Only Two Months for "Semi-official" Bomb Manufacturer and False Information !

Three police informers had prepared a bomb, placed it in the garden of a respectable cloth merchant of Midnapur and informed the police that there was such a thing there, obviously for killing some Government officer. The police proceeded to the spot, found the bomb and arrested the merchant's two sons. But it transpired afterwards that the merchant and his sons were innocent and that the informers themselves had made the bomb and placed it in the garden. The trying magistrate sentenced them to only two months' rigorous imprisonment. If the bomb had been manufactured entirely non-officially, instead of being made "semi-officially" as it were, the makers would have got at least three or four years' rigorous imprisonment.

In our opinion these informers ought to have been sentenced to at least twice the term of imprisonment which non-officials get for illegal bomb-manufacture. Has there been any inquiry to ascertain whether the informers acted at the suggestion of any police official ?

Congress and Acceptance of Office

The morning papers of the 31st July say that up to 10 p. m. on July 30 last the Congress Working Committee members who have assembled at Wardha had not arrived at any decision relating to acceptance of office by Congressmen under the coming constitution. So we are unable to discuss their decision in this issue.

We have said in a previous issue that we are not in favour of the acceptance of office by any member of any political party which has "rejected" the "Reform" Scheme. Entering the Councils and fighting the Scheme there in furtherance of the freedom movement is practicable, whatever the result. But a cabinet minister can scarcely act like a member of the (non-official) Opposition whenever necessary.

Calcutta Municipal Gazette Silver Jubilee Number

The Silver Jubilee Number of the *Calcutta Municipal Gazette* is a magnificent production. It more than keeps up the reputation of that journal's previous special numbers.

The Proper Status of the Aborigines of Chota Nagpur

Rai Bahadur Sarat Chandra Roy, M.A., B.L., M.L.C., of Ranchi, the distinguished anthropologist, has made the welfare of the aborigines of Chota Nagpur his special concern for the last thirty years and more. He is, moreover, neither a faddist nor a doctrinaire, but a level-headed conservative. Therefore, the status which he advocates for the aborigines of the sub-province of his adoption, should receive the serious consideration of Government. He has repeated his arguments and suggestions in an important contribution on the subject to the last annual number of *The Indian Nation* of Patna, to which we invite the attention of Government and the public. His main and concluding contention is :

> Whatever additional protective provisions might be necessary and must needs be adopted for exceptional circumstances and contingencies, their normal political status should, to my humble thinking, be that of an important minority community, for whose protection and uplift the Government should have a special responsibility. . . . . administrative leading-strings which might suit the Khonds of Angul or the Sauria Paharias (Malers) of the Raj Mahal Hills or the Damin-i-koh, will no longer be consistent with the present educational progress of the Mundas, Oraons and Kharias, Bhumij, Hos and Santals of Chota Nagpur, and "partial exclusion," under the restrictions laid down in sections 91, 92 and 94 of the new Government of India Bill, instead of enlarging the constitution for them so as to suit their increasing stature, might make it more cribbed, cramped and contracted.
>
> For, Chota Nagpur is no longer a 'sleepy hollow'——
>
> "A spot of dull stagnation without light
> Or power of movement."

Shivaji and the Coming Constitution

"Coming events cast their shadows before," and so has the coming constitution. If under its shadow defeatism has crept into the soul of any Hindu—we say 'any Hindu', because the constitution will hit Hindus the hardest—

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he will do well to peruse the concluding paragraphs of Sir Jadunath Sarkar's *Shivaji and His Times* printed below :

> Shivaji was the first to challenge Bijapur and Delhi and thus teach his countrymen that it was possible for them to be independent leaders in war. Then, he founded a State and taught his people that they were capable of administering a kingdom in all its departments. He has proved by his example that the Hindu race can build a nation, found a State, defeat enemies; they can conduct their own defence; they can protect and promote literature and art, commerce and industry; they can maintain navies and ocean-trading fleets of their own, and conduct naval battles on equal terms with foreigners. He taught the modern Hindus to rise to the full stature of their growth.
>
> He has proved that the Hindu race can still produce not only *jamadars* (non-commissioned officers) and *chitnises* (clerks), but also rulers of men, and even a king of kings (*Chhatrapati*). The Emperor Jahangir cut the *Akshay Bat* tree of Allahabad down to its roots and hammered a red-hot iron on to its stump. He flattered himself that he had killed it. But lo! within a year the tree began to grow again and pushed the heavy obstruction to its growth aside!
>
> Shivaji has shown that the tree of Hinduism is not really dead, that it can rise from beneath the seemingly crushing load of centuries of political bondage, exclusion from the administration, and legal repression; it can put forth new leaves and branches; it can again lift up its head to the skies.

The lesson of Shivaji's life is not that we should *copy* him and his methods but that we should at all times and under all circumstances be inspired with undying hope and the confidence that we can never be crushed and that we can rise to our full stature against the heaviest odds if we only *will* to do so.

Freedom of Thought in Educational Institutions

One of the notable and natural, but not surprising, observations which Dr. Dhirendra Mohan Sen, Principal of the college and school at Santiniketan, made in the course of the interview which he gave to a representative of the United Press on his return from his recent educational tour in Britain was :

> "It is noteworthy that such a remarkable progress in the realm of education has in recent years been possible in England owing mainly to the fact that unlike other countries freedom of thought is a special privilege which all British Educational institutions widely enjoy."

As in other matters so in education, there can be little progress without freedom of experiment. But how can there be carefully-thought-out and conducted experiments in education under the stereotyped wooden methods enforced by our education departments ?

Dr. Sen's interview stimulates curiosity. We hope he will give the public the benefit of more detailed information about the new methods which he noticed during his stay abroad.

Japan's "Commercial Invasion" of India

We read in *The Japan Weekly Chronicle* Commercial Supplement (June 20, 1935) :

> Japan's commercial invasion of the Indian market has begun in real earnest, reports the *New York Times*. That Indians seem to have taken a special fancy to Japanese goods is strikingly demonstrated by the great increase in imports from Japan and a corresponding shrinkage in imports from other countries.
>
> A business emporium, where articles of Japanese manufacture from paper clips and pins to motor cars are attractively exhibited, has become a permanent feature in Bombay of Japan's commercial conquest of India. The emporium is being visited daily by thousands including many Europeans, and orders are being taken for future delivery.
>
> The exhibits contain goods priced very low compared with manufactures of other countries.
>
> Representatives of prominent Japanese manufacturers of motor-cycles and motor cars have come to India to investigate the possibility of establishing an automobile factory near Calcutta. As a first step it is understood that they intend to import cars manufactured in Japan, which will be assembled here and sold at sacrifice prices in order to capture the market. If they succeed in this, the establishment of a factory in India might be in order, with its cars selling as low as 500 rupees each.
>
> A good deal of stir has been created among the iron and steel merchants of North India over the news that a Japanese firm has decided to form a big joint stock company with a capital of £4,000,000 for starting an iron and steel factory in Amritsar having a production capacity of over 50,000 tons annually.

Proposed Subsidy for Japanese Cloth Exports to India

The following sentences are taken from the same commercial supplement to the same paper :

> A subsidy may be offered to exporters as one means of encouraging cotton cloth exports to India.
>
> This suggestion was made at the seventh sitting of the Council for Control of Cotton Cloth Exports to India at the Department of Commerce and Industry on Friday afternoon (14th).

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"Asia for the Japanese"

Under the above caption the same journal publishes the following :

PARIS, June 12.

The Japanese Army has successfully achieved its objectives in North China without causing the slightest hindrance to the current atmosphere tending to rapprochement between Japan and China, *Le Temps*, influential journal here, declares in an editorial published today, commenting on the North China developments.

While the European countries are struggling among themselves with financial and economic difficulties and are intent upon dealing with various troubles which are the legacies of the Great War, the journal continues, the Japanese military authorities in North China have completely driven Nanking's influence out of that part of China without mobilising a single soldier. Thus, the paper adds, the Japanese military has secured the objective which it has long desired since the Manchuria Incident in 1931.

Continuing, the journal predicts that time will not be distant when the Manchukuoan Emperor will reign over North China, with his Palace in Peiping.

The paper further asserts that both European and American countries are surprised to find the motto, "Asia for the Asiatics," changing itself into a new one. "Asia for the Japanese." The journal then questions what will be the steps to be taken at this juncture by those nations which are deeply interested in China's territorial integrity and the Open Door principle, adding that the experience of the Manchurian Incident revealed that nothing of any importance can be expected of those Powers.

In conclusion, *Le Temps* declares that any solid principle will be quite powerless before a *fait accompli* unless those Powers are firmly determined to resort to force in order to have a law respected.

Government's Village Uplift Work "Political Contraception"?

POONA, July 10.

In course of the discussion of the Government resolution on the expenditure of the Government of India's grant of Rs. 7 lakhs in the Bombay Council today when the Revenue Secretary, Mr. J. A. Madan, repudiated the charge that the Government had awakened only recently, Mr. Bakhale (Labour) asked if the Government of India would have sanctioned one crore of rupees for village improvement had Mahatmaji not started the All-India Industries Association. Referring to similar denials from officials elsewhere Mr. Bakhale remarked that he was reminded of the saying, "My lady protests too much."

Mr. Gazdar called this "Political contraception," adopted by the Government to prevent the growth of Congress influence in villages.—*United Press.*

Scholarships and Council Seats for "Harijans"

According to the Poona Pact, promoted and signed by the non-Bengali well-wishers of the "Harijans" of Bengal, these "Harijans" are to have 30 seats in the lower chamber of the Bengal Legislature. Madras "Harijans" have been given an equal number. The "Harijans" of no other province have got more seats. All this means that the Bengal "Harijan" community is unsurpassed in India in numerical strength, helplessness, and educational and economic backwardness.

Therefore, the Harijan Sevak Sangh ought to give Bengal "Harijan" students a number of scholarships proportionate to the numerical strength and backwardness of the community here. As Bengal "Harijans" have been given the same number of seats as the Madras "Harijans," the number of scholarships given to the community in Bengal and Madras would be expected to be equal or nearly so. But the list of scholarships for "Harijans" published in *The Hindustan Times* for July 10, 1935, does not come up to that expectation. The Madras Presidency includes Andhra-desa, part of Karnataka, part of Kerala, Madras, and Tamil-nad. Let us take only the scholarships assigned to Andhra-desa, Madras and Tamil-nad. They are 6, 2, and 5 respectively ; total 13, amounting to Rs. 190. To Bengal "Harijan" students only two scholarships have been given, amounting to Rs. 25. Of course, the seats were given to the Bengal "Harijans" at the expense of the Bengal "caste" Hindus, and so it was easy to make the gift. But the scholarships had to be given from the funds of the Harijan Sevak Sangh, with its headquarters at Delhi.

Bengal Development Bill

The decline in fertility, population and health of the Burdwan Division of Bengal—particularly of the districts of Burdwan, Hughli and Howrah—is directly due to the construction of the East Indian Railway and interference with the natural drainage and flooding of the region due to it. Therefore, those responsible for that railway and those who have derived the greatest economic advantage from it are morally responsible for repairing the injury. They could have been made legally liable, too, for compensation ; but there is no law-court where they can be sued.

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So we are quite serious in stating that the Government which originally sanctioned the railway and now owns it ought to do at its own expense all that is necessary for revitalizing the region. The inhabitants of the region should not be taxed for the purpose in any way. If money has to be raised for development, let there be terminal taxes and similar imposts.

It is an unjust provision in the Bengal Development Bill that whether the occupier of a piece of land in a notified area requires improvement or not, he will have to pay an improvement levy, but he will not have the right to supply of water within any period—he may or may not get water !

The Bill is defective in various other directions. It does not properly define improvement work, Government being the sole judge of what would constitute such work. The improvemet levy will be restrospectively imposed upon areas irrigated by the Damodar and the Bakreswar canal constructed long ago. There is an impression in the public mind that the Bill is a device to tax mainly West Bengal for the benefit mainly of East Bengal, and this impression will be strengthened by such provisions. Why should non-agricultural lands be liable to pay the improvement tax ? An appeal should lie to a properly constituted civil court against the decisions of the Government. But there is no such provision in the Bill.

Lectures on Indian Subjects at the Royal Society of Arts

The Journal of the Royal Society of Arts for July 5 last states that during the last session seven papers, including the Sir George Birdwood Memorial Lecture, were read at meetings of the Indian Section of the Royal Society of Arts, London. Some idea of some of these lectures is given below.

Forests in India

A paper entitled "Forestry in India: Economic and Commercial Aspects," was read by Mr. A. D. Blascheck, who gave an account of the present position of the forests, for the economic development of which wider possibilities have been opened up by the establishment in 1929 of the new Fo Products Research Institute at Dehra Dun, finest Institute of its kind in the Empire. permanent forest policy was first developed Lord Dalhousie in 1855, and the total area forests amounts to nearly a quarter of the of British India. Rather less than one-third this huge area is at present subject to system economic management, as large areas are inac sible or unprofitable, and in 1929 the gross reve of the Forest Department in India and Burma risen to about £4,750,000, the net revenue be nearly £2,000,000. After referring to the fig of the imports and exports of timber and exports of minor forest products, of which la by far the most important, the lecturer conclu with the hope that the New Constitution wo provide means for securing a permanent and ordinated policy of forest preservation and devel ment in all the provinces of India.

Industrial Progress of Mysore

A paper on "The Industrial Progress of Mys State" was contributed in 1925 by Sir Alf Chatterton, and a further chapter was add during the present session by Mr. C. Rangana Rao Sahib, who read a paper entitled "T Recent Industrial Progress of Mysore." Af giving a general outline of the physical featu population and constitution of the State, th lecturer dealt with some of the more import aspects of its industrial life. It has been for ma years the policy of the Mysore Government to ta a leading part in the initiation of industrial ent prise. The work of the Agricultural Departme includes the improvement of the breed of nat cattle, the supply of steel ploughs and other sp cultural instruments and of superior strains of se as well as the demonstration on Government far of modern methods of cultivation. The Electri Department has carried out a comprehens scheme of rural electrification for the supply power for irrigation purposes, and for weav and other industrial plants, and of electric light for towns and villages, while the Industrial Depa ment has sunk a large number of wells of sm diameter for the provision of a pure drink supply. Among other important developme due to Government enterprise may be mentio the introduction of the cultivation of sugar-ca the establishment of iron and steel works, a the erection of factories for the manufacture sugar, soap and porcelain insulators, and for distillation of sandalwood oil. In the sphere education, on which nearly one-seventh of annual revenue of the State is spent, the sp of progress is equally manifest; the standard literacy among the masses is being raised, a facilities for higher and university education provided at a very moderate cost.

In education and the development industries, Mysore has outstripped Brit India in some directions.

Printed and Published by Manik Chandra Das, Prabasi Press, Calcutta

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"In Chapter 29 Mr. Banerjee is in his own special sphere, and has certainly made an original contribution to the study of Orissan art and architecture on scientific lines: he has rescued it from the vague generalisations and guessworks. He concludes that the gap between the first and the seventh centuries (A. D.) in Orissan art highly is as inexplicable as remarkable, though he admits that there has inot been yet a full and accurate survey of Orissan antiquities, specially in the hill-States. It is possble, in my view, that present-day studies in the origins of the so-called Gupta revival will in the near future show that the early mediaeval (seventh century) Orissan art, fully developed and striking at its first appearance, was only another florescence of the same original Naga-Vakataka art (third to sixth centuries), as the Gupta art was; it is of course well known that the Naga-Vakataka political influence spread over Western (Hill) Orissa in that period."

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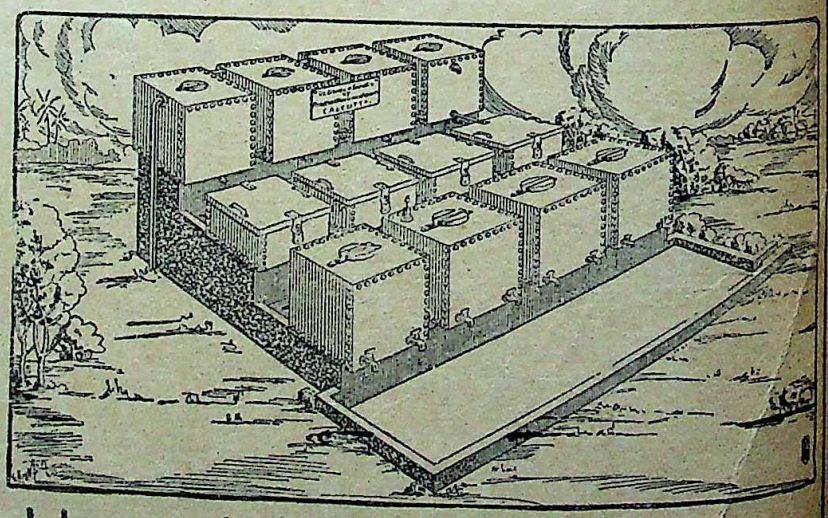

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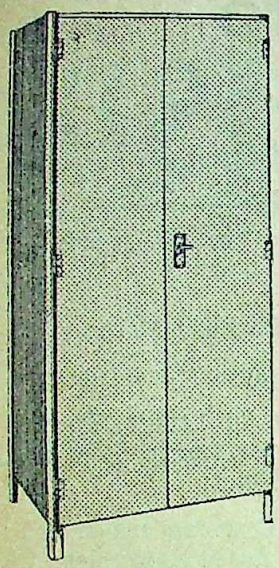

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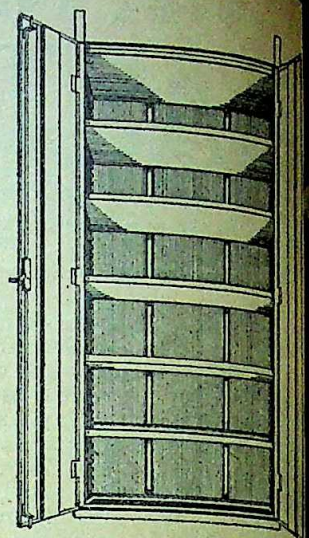

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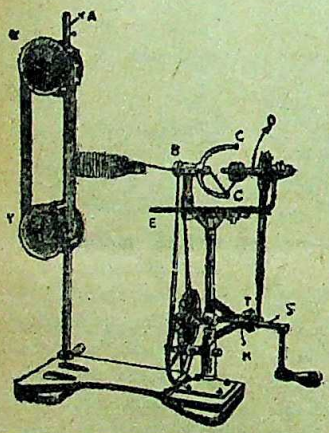

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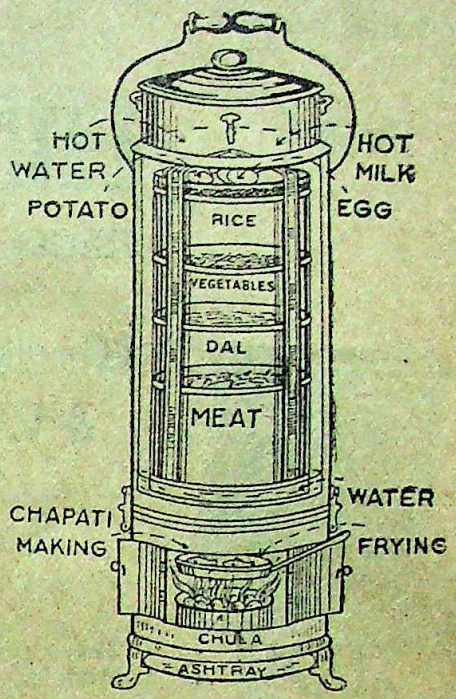

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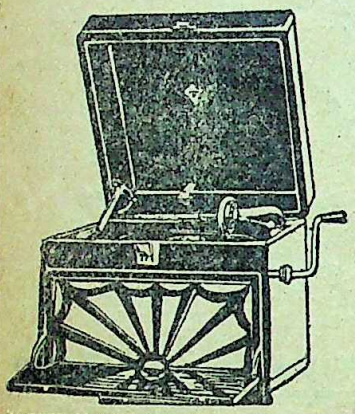

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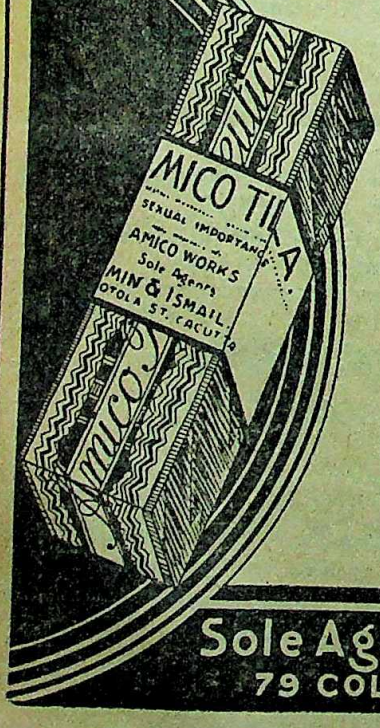

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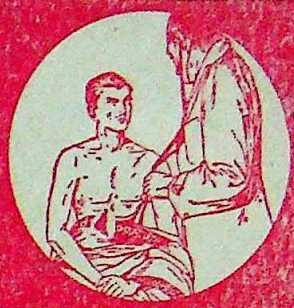

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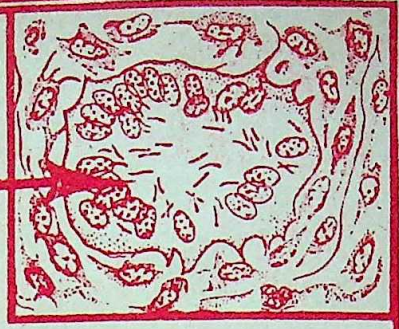

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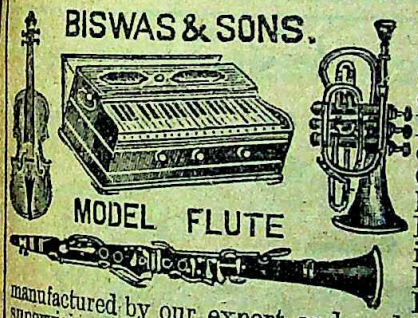

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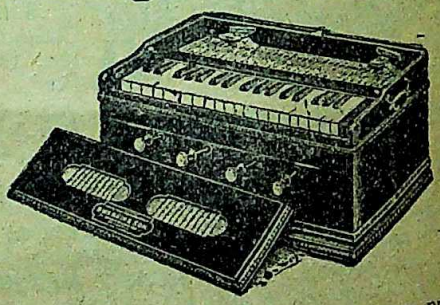

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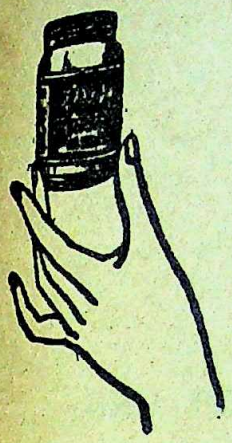

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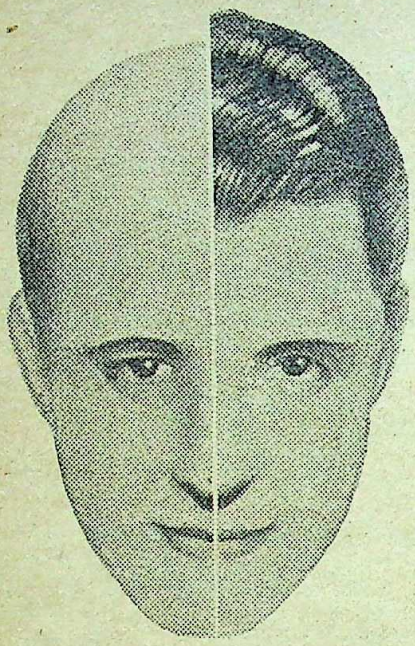

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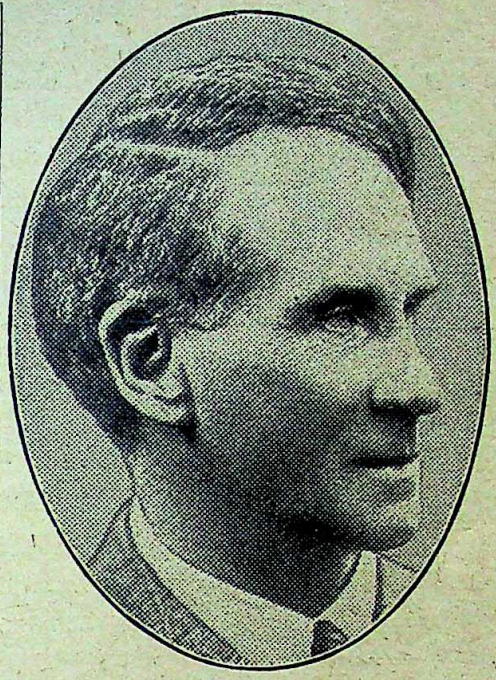

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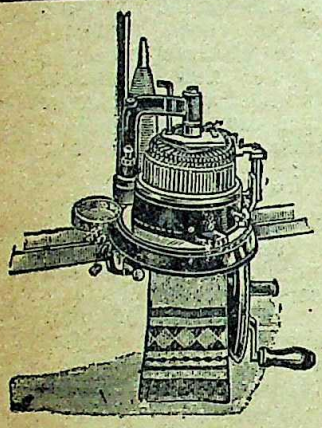

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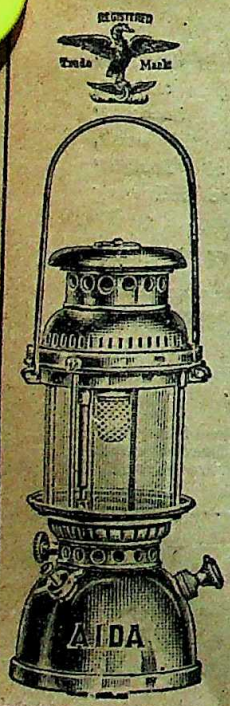

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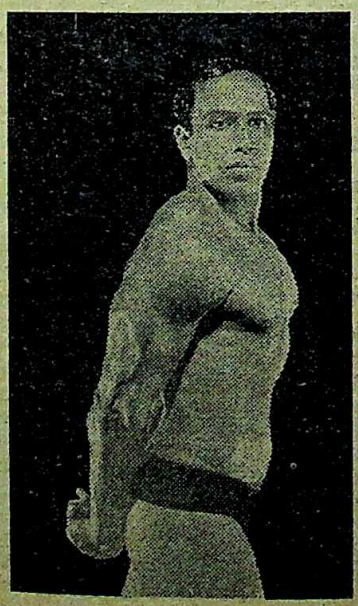

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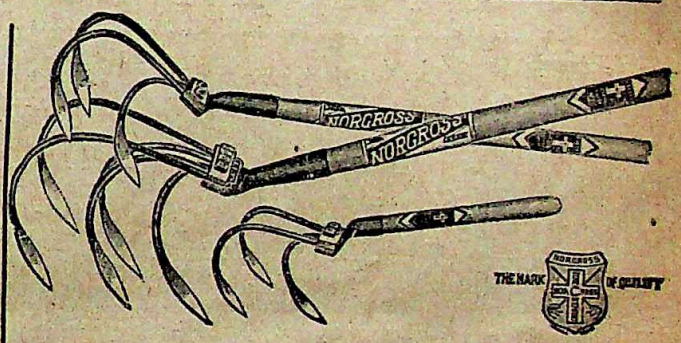

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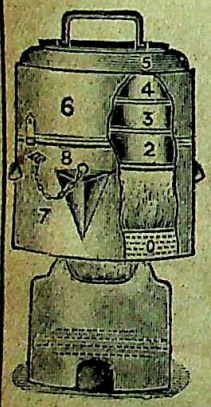

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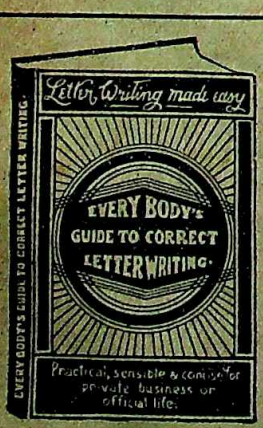

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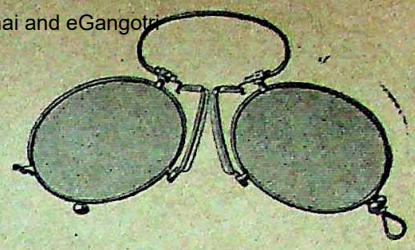

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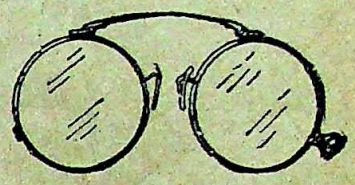

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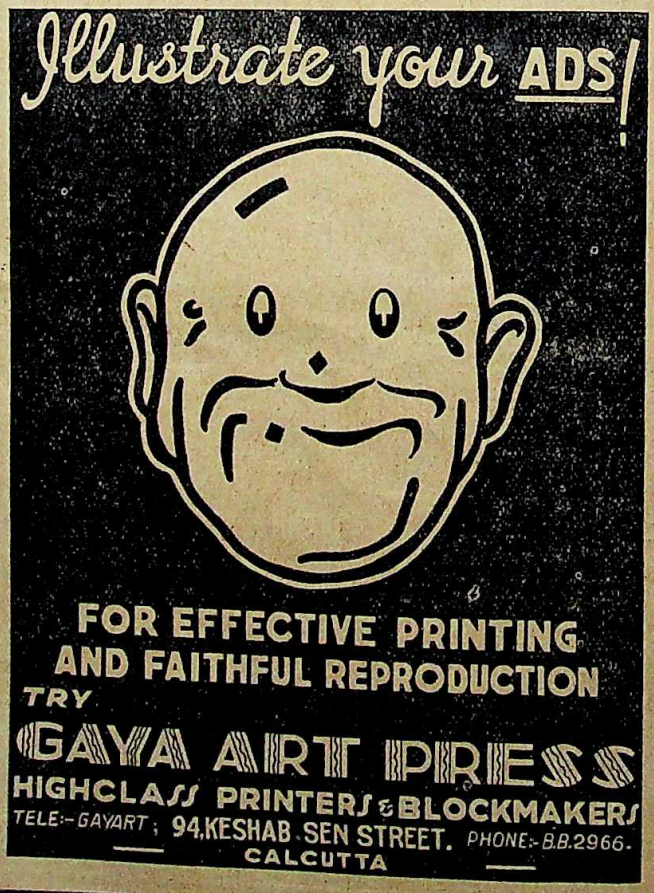

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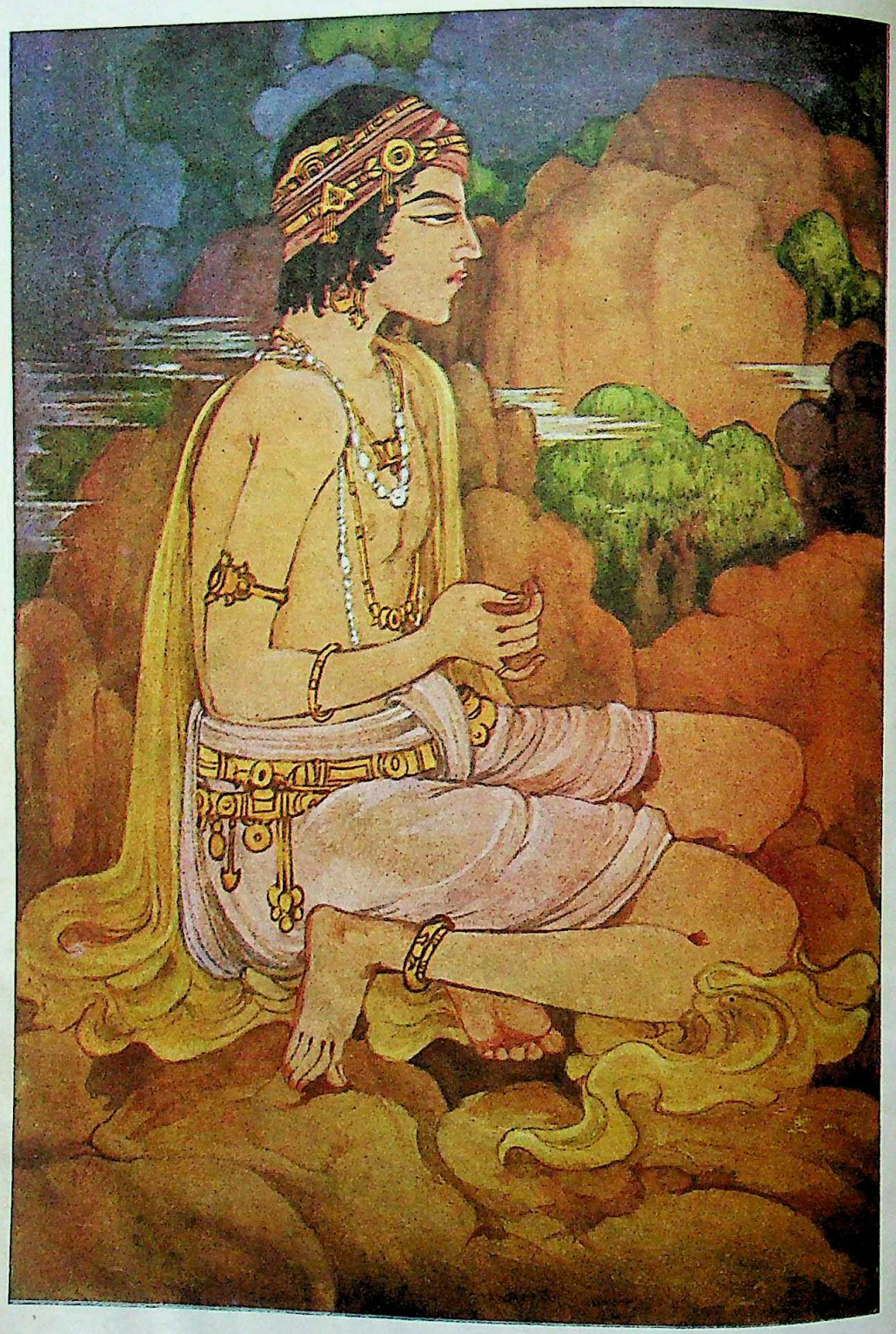

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THE MODERN REVIEW

SEPTEMBER 1935

VOL. LVIII., No. 3 WHOLE No. 345

A SUNDAY IN ROME

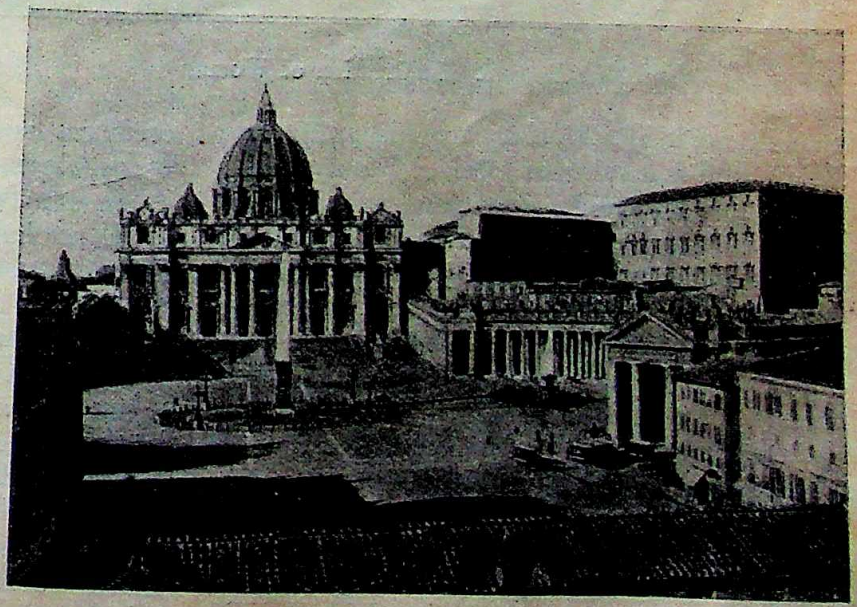
BY J. T. SUNDERLAND

ROME comes nearer than any other city to being the religious capitol of the Christian world. It is the religious capitol of the Catholic world; and the Catholic world constitutes about one half of Christendom. Nor is Rome's connection with Christianity confined to the present. On the contrary no other city holds so central a place in Christian history. Throughout a long array of centuries the history of Rome was essentially the history of Christianity: for from Rome went out the power that governed, and the influences that shaped, nearly the entire Christianity of the world.

It follows that to study Rome is to put oneself in condition to obtain important light upon the great world movements of religion, present and past. Surely then a Sunday in Rome may be most appropriately and profitably spent in visiting some of the spots associated with the religious history of this famous city.

Of course the first of these is the church of St. Peter's, the magnificent cathedral associated with the vatican and the Pope.

Crossing the Tiber near the massive and striking Castle of St. Angelo, or Hadrian's Tomb, the distant view of St. Peter's which we get is particularly fine, showing the dome much better than do nearer views. We approach the church across a broad paved open plaza or circus, shut in by long imposing circular colonades on either side. In the plaza stands an Egyptian obelisk of red



St. Peter's

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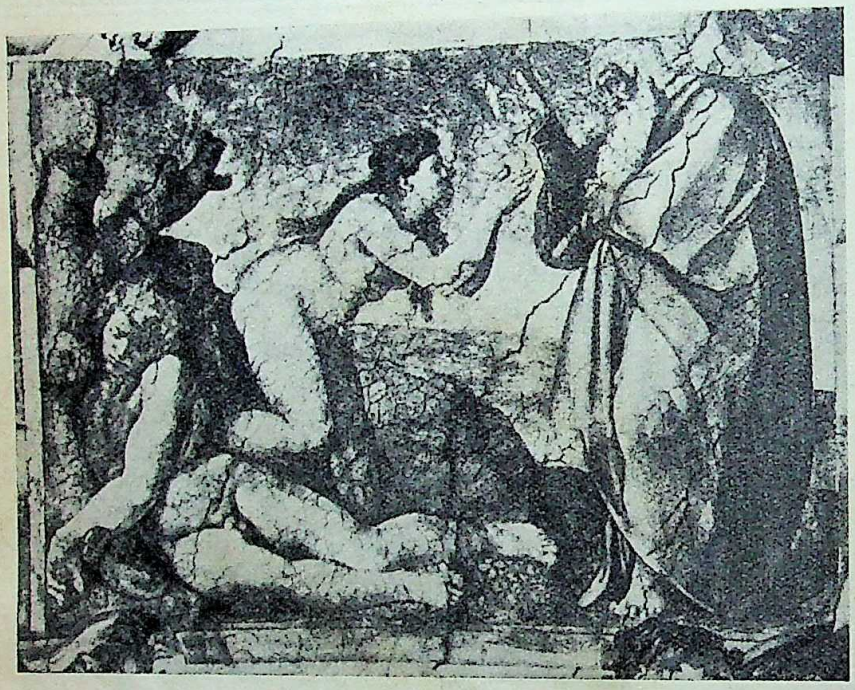
granite, 130 feet high, brought from Heliopolis by the Emperor Caligula. There is neither tree, nor shrub, nor flower, nor any green thing on the plaza: everything in sight is stone. But the monotony, and in summer time the heat, are a little relieved by two fine fountains which play into the air vigorously a little way to the right and left of the obelisk.

By far the most impressive feature of the church seen from the outside, is the dome. It is the largest dome in the world. Seen from the various hills on which Rome is built, and from many places in the country miles away from Rome, it lifts itself up magnificently into the air, and is a thing of glorious beauty. But the church is so large upon the ground, and the dome is placed so far back upon the church, that as you approach near the building the dome is soon hidden from view, which is a fault in the architecture of the church. In this respect the dome of St. Paul's Church, London, or that of the National Capitol of the United States, in Washington, is far more satisfactory.



Michelangelo. The Creation of Woman

The facade of St. Peter's is ornate but weak. It lacks the nobility and grandeur that makes the dome so impressive. The interior of the church is immense, and its magnificence is beyond description. But it does not seem like a church; it seems more like a series of palatial rooms opening by vast arches into one another. Nor is its style of furnishing and ornamentation like that of a church, but rather like that of a gorgeous palace. Everything seems designed for display,—the polished marble, the rich gilding and brilliant colours, the mosaics, the statues, the paintings. One is overwhelmed with the vastness of the display, dazzled with the brilliancy of the show, but it arouses no sense of awe or solemnity, no feeling of worship is awakened in the soul. One place is an exception however. Standing at the intersection of the nave and transept, and looking up into that vast and splendid dome, rising perfect in every proportion and glorious in colour, 400 feet above your head, you are stirred by its sublimity and you feel that here one could worship. As one wanders about amidst the forest of pillars and under the wilderness of arches it is easy to get confused and for the moment to lose one's self. Everything is on a gigantic scale. Under these lofty heights and beside these gigantic statues men and women seem like pigmies.

There are numerous shrines in different parts of the church. At some of them we see persons kneeling, counting their beads, crossing themselves, and performing other acts of devotion.

In a chapel leading off from one of the aisles a religious service is just beginning. We go in. About a hundred persons, evidently of wealth and position, are present. There are a dozen or more priests arrayed in splendid robes, and a finely trained choir of forty men. The altar is magnificent with its candles, its crucifix and its furnishings of gold. But how lifeless and perfunctory is the long service. The singers have superior voices, and the music would be excellent and enjoyable if it had any soul in it. But it has none. While the long prayers in Latin go on, the singers

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turn uneasily, yawn, and some of them repeatedly relieve the tedium by taking snuff.

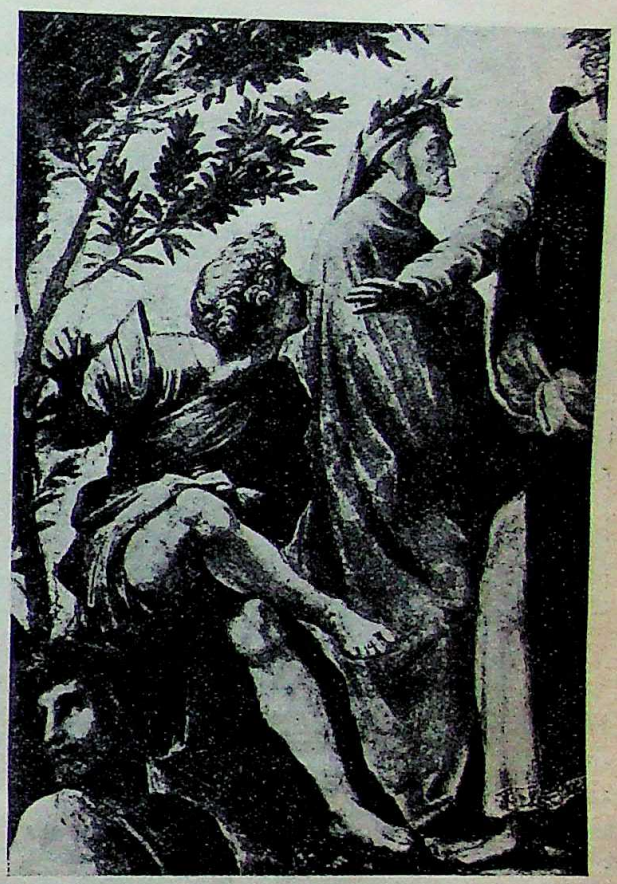
When the service is over we go out, and finding another in progress in another chapel, we enter there. This is evidently a service for the poor. It is conducted by a single priest, with one small boy attendant to lift up his long robe as he walks about, to tinkle the little bell, and to carry the Bible from place to place. There is no choir or music. Is it because the poor do not need these things? About 200 persons are in attendance, among the number some 50 girls and young women dressed all alike in very cheap clothing,—probably from some charity school. Here the part performed by the priest seems as hurried and as perfunctory as in the other chapel. But the congregation seem earnest and sincere, and they give the place something of an air of devotion, so that we do not go away without at least a slight feeling that we have been in a place of worship.

At the close of this service we go out again into the great, gorgeous church. There is one place to which all steps tend, and which seems to be the centre of interest and devotion in the vast room. It is the spot where stands heavy black statue, and as the people approach it they kiss its toe or reverentially rub their foreheads against it. It is the famous statue of St. Peter, cast by Pope Leo the Great from the old pagan statue of Jupiter Capitolinus. This history of the statue has given rise to the rather cynical pun, that the pagan Jupiter has become the Christian Jew Peter. We stand and watch the proceeding in amazement. As the people in the church pass the statue, most of them, men, women and children, Italians or foreigners, kiss the toe.

In the church are four other specially sacred objects. They are what are known as the relics. Each is kept in its own shrine. They are first, as we are told, the spear with which the side of Christ was pierced at his crucifixion; second, the head of St. Andrew, one of the twelve disciples; third, a part of the true cross; and fourth, a handkerchief (called the napkin of St. Veronica) containing the impress of the countenance of Christ—the same being, as the guides declare, a handkerchief on which he wiped his face on his way to Calvary, leaving on it his likeness.

Even if all these relics were genuine, what would be the effect of using them in connection with worship? Could it be anything else except to create superstition, and draw attention away from that true worship which is of the heart?

But there is not the slightest evidence that a single one of these relics is genuine; on the contrary, there is every reason to believe that they are every one mere make-believes, kept here, to awe and impress the people. Oh, how much of this kind of thing the traveller



Raphael. Dante, a detail of the Parnassus

sees in connection with the Roman Catholic Church: the Greek Church, the Coptic Church, the Armenian Church; yes, and outside of Christian lands, in connection with Muhammadanism, with Brahmanism, and with Buddhism. It is the attempt to hold the people beneath a religious yoke by an appeal to superstition. And wherever ignorance prevails it is successful. Only knowledge, only enlightenment can break the bonds, and give men a religion of freedom and truth.

As we wander about this vast and magnificent room, and gaze upon its architecture, its

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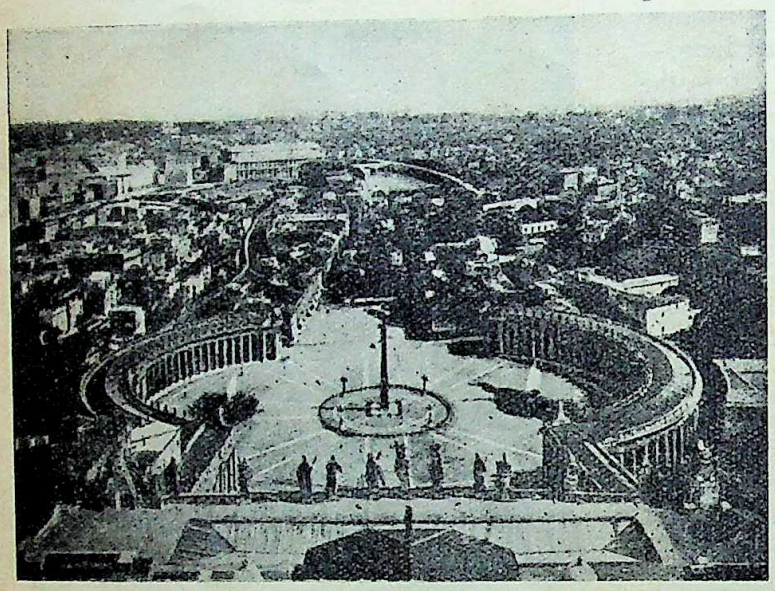
sculpture, and its paintings, certain thoughts mar the pleasure which we might otherwise receive from it. What did this church cost? It is estimated, about $60,000,000. Where did the money come from to pay for it? From many sources, but one source is notorious. It was to raise money to complete this church that Pope Leo X sent Tetzil up through Germany selling indulgences, at the time of Martin Luther. Luther was shocked when he found that absolution from the most



Panorama of Rome from St. Peter's

heinous sins, was being sold for money, and he denounced the traffic. That was the torch that lighted the fire of the German Reformation. As one stands here and looks about, he can hardly help wondering, into what part of all this magnificence did Tetzil's iniquitous money go? Was it into this wall, or that ceiling? See, in this marble there are stains. Are they the stains of that iniquity against which the indignant soul of Martin Luther protested?

Another thought mars our pleasure. Says Lanciani, the great authority on Roman archaeology:

> "Of the huge and almost incredible mass of marbles, of every nature, colour, value and description, used in building St. Peter's not an inch, not an atom, comes from modern quarries; they were all removed from classic buildings, many of which were levelled to the ground for the sake of one or two pieces only."

What does this mean? It means that this gorgeous edifice, instead of being a creation, a new thing of beauty added to the earth, was ten times more a destruction than a creation. Its builders, instead of going to the quarries, as they ought to have done to get their marble for its erection, did, like Vandals, tear down for material, numberless precious old classic buildings, rich in historic interest,—to the irreparable loss and impoverishment of the world. Thus in this showy structure we see really the wreck of old historic Rome.

Alas! how much of this kind of thing has there been in the world!—not only in Rome but in many cities and lands;—one Pharaoh in Egypt carving out the name of a preceding Pharaoh wherever it appears on the monuments, and carving in his own name!—one King tearing down the work which the Kings before him have wrought, that it may not over-shadow his own glory!—one religion tearing down another religion that the latter may build itself on up on the ruins of the earlier! When will the world leave behind this kind of barbarous vandalism and become really enlightened? When will men learn to respect and preserve whatever is beautiful and good, whoever may have been the creator, and from whatever source it may have come?

Still another thought lays its hand upon us like an oppression, as we look around us in this magnificent room. What was this costly and imposing cathedral erected for? Was it for beauty's sake? Was it to promote virtue or any good to humanity? Was it not rather to give prestige and power to the Roman Catholic hierarchy? Was it not erected in order that through it Europe and the Christian world might be a little more securely overawed and dominated by that ecclesiastical power in Rome which would henceforth send out its decrees to the nations from this august pile? Then does not this gorgeous building really mean spiritual tyranny? Alas, how far have the Christian church wandered from the simplicity and freedom of its great Founder even before the foundation of this building was

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laid! And has not the effect of all this magnificence been to carry her still further away, and to give her simply more power to overawe and enslave the soul of man, which God made for freedom?

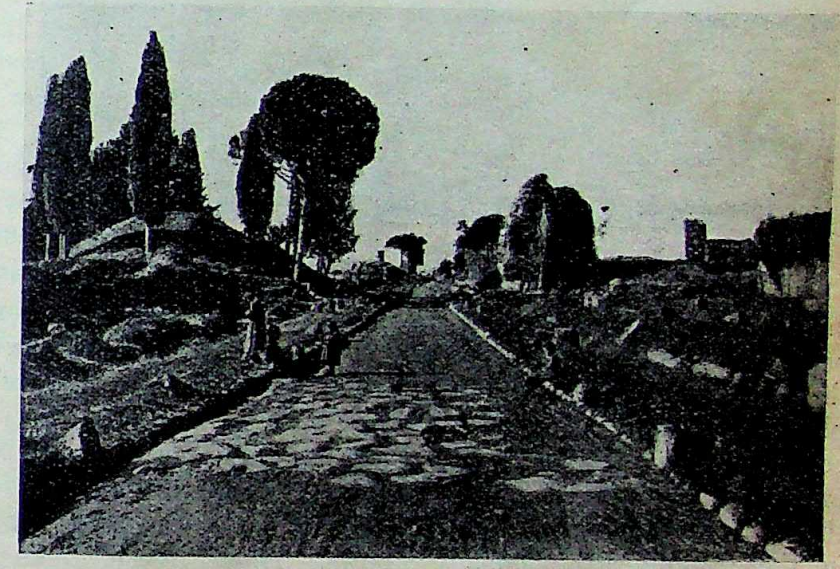
We have now lingered quite long enough in St. Peter's. We will go next to the Catacombs,—which will offer a striking contrast to what we have seen here.

To find an entrance to this strange underground city, where the early Christians buried their dead, and held religious services, and hid from their enemies in times of persecution, we must go a mile or two outside of Rome. We take a carriage and are driven out along the old Appian Way, the most famous of the roads leading from the ancient city.

We stop in an open field, green with grass and bright with wild flowers. Here and there in the vicinity are hedges, scattered trees, small houses, old ruins of one kind and another, and grain fields. In the hedges and trees I see many birds, and occasionally catch a song. We employ a young monk for a guide. He supplies us with candles, and leads us down some stone stairs, when very soon we find ourselves in the Catacomb of St. Calixtus. Our guide proves intelligent, but he is a different kind of monk from any that we have ever seen, being an inveterate joker in the style of the grave-digger in Hamlet. We like jokes in their proper place, but prefer to have them somewhere else than amid underground sepulchres and by the ashes of the historic dead. To have a skull selected out from a pile and held up as one having an "American expression," and then to hear a hilarious laugh ring through the long black corridors, is not wholly inspiring or agreeable. However our afternoon is only a *little* marred—it turns out on the whole very instructive and interesting.

These catacombs came into existence in a wholly natural way. The common Roman manner of disposing of the dead was by cremation. But when Christianity arrived on the scene a change began. Christianity came from Judaism; the Jews buried their dead. This would naturally have its influence with the Christians. Jesus was buried. This would naturally have much influence: for the Christians liked to imitate him in everything possible. But a third thing probably had most influence of all. The early Christians seem to have believed in a literal resurrection of the body. They thought the second coming of Christ would occur speedily, and then they would all be raised from the grave with the same bodies with which they fell asleep. This would naturally make them strongly averse to having their bodies burned. Hence they adopted the Jewish plan of burial.

But the Roman law would not permit



The Appian Way

burial within the limits of the city. Hence the Christians went outside, and began excavating underground burial places here and there where they could find opportunity—generally on the land of some friend. But land was precious, and they must make the most of it. So instead of digging one grave, and then another, they dug down into the ground and opened a subterranean passage or tunnel, and extended it on and on, excavating tombs or receptacles for their dead on either side. One very common way was to open these passages in the sides of hills, digging for indefinite distances. Of course as time elapsed and the Christians multiplied, more and more, these underground passages

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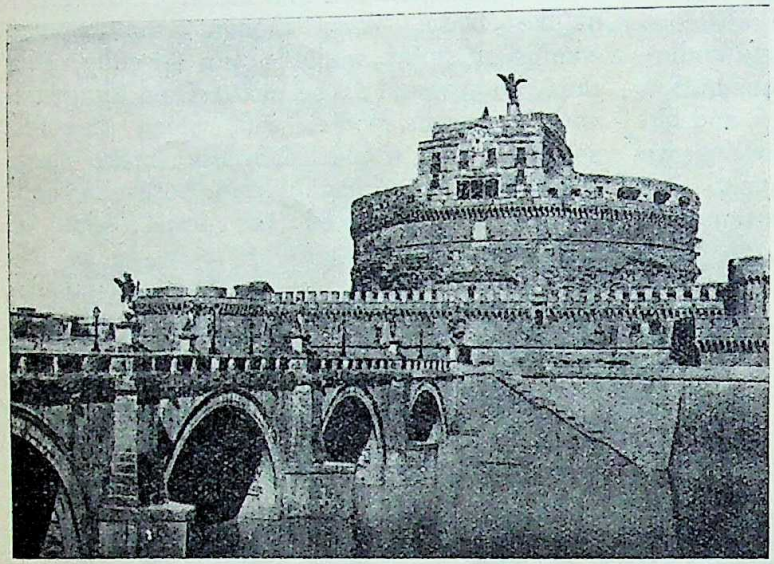
would have to be extended very far in order to furnish burial accommodations for all. Thus in the course of two or three centuries they grew into all these elaborate and almost endless labyrinths.

At times the early Christians were allowed to excavate these burial places for their dead in peace. But at other times they were persecuted severely, and then they found these subterranean passages good hiding places from their persecutors, and here they could with most security hold their religious meetings. How many persons have been thus saved from being thrown to wild beasts in the amphitheatre, nobody knows. How many have been dragged from these solitudes to death, nobody knows. What tragedies these dark labyrinths have witnessed, will never be revealed in this world. Certain it is that they have all been places of song and prayer, of hope and tears, and of as deep experiences as the human heart can know. These catacombs are of almost incredible extent—the total length of their narrow underground lanes and streets being not less than about 350 miles. They run in all directions; they cross each other at different levels; sometimes there will be three, four and even five sets of passages or streets one above another. Of course in many of them it takes the greatest skill to avoid getting lost.



Castle of St. Angelo

One of the most interesting features of the catacombs is the great number of relics and inscriptions found in them. We may almost say that the history of Christianity for three hundred years is written here. In this place, hidden from the sight of the world, the young Christianity grew strong, until it was able to master the Roman empire.

The mystery of these catacombs stirs the imagination. While the Rome of Trajan and the Antonines was moving on its lordly way, proud and complaisant, with its poets and historians, its triumphs, its grand spectacles in the Coliseum, its majestic buildings rising as if by magic, looking upon the Christian sect with contempt, there was all the while "living beneath the visible, an invisible Rome—a population thought of vaguely, vaguely spoken of, and with the indifference that men feel who live on a volcano—yet a population strong-hearted, of quick impulses, nerved alike to suffer and to die, and in numbers, resolution and physical force sufficient to have hurled their oppressors from the throne of the world, had they not deemed it their duty to kiss the rod, to love their enemies, to bless those that cursed them, and to submit for their Master's sake to the 'powers that be.' Here in these catacombs—these 'dens and caves of the earth'—they lived, and here they died—a 'spectacle' in their lifetime 'to men and angels,' and in their death a triumph to mankind." Such was the young Christian giant that was growing to strong and noble manhood in this hidden and invisible Rome.

What kind of a Christianity was it, which the catacombs reveal? Was it the same kind as that which is represented by St. Peter's Church? It would hardly be possible to conceive of two forms of religion farther apart. The Christianity of the catacombs was simple and spiritual; all who professed it were brothers; its ministers were simple pastors leading the flock; Jesus was the Good Shepherd over all, gathering all into his fold; death was illuminated with the bright and sure hope of immortality. There was no

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pope; there was no ecclesiastical hierarchy; there was no mass and no elaborate ritual; there was no St. Peter holding the keys of heaven and hell; there was no theological creed laying its burden upon men's souls.

We return from the catacombs with many thoughts and emotions. Above all others is that of amazement at the distance that Christianity has wandered from the simplicity, the spirituality, the naturalness, the equality in brotherhood of its early years.

We have one more visit to make, before our Sunday in Rome is ended. It will not take long. There will be no labyrinths to wander through. There will be no great and magnificent church to inspect. What we shall now go to see is a simple monument, standing in one of the less known public squares of Rome,—but a monument that will tell us a tale to stir our blood, and whisper in our ears hope for Rome and Italy and man.

The sun is far down the West. We order our driver to take us as quickly as he can to the Camp di Fiori—the old square where the Inquisition used to burn its victims at the stake. Here in the centre of this square, a little more than three centuries ago, a tragic event occurred, which has taken a great place in history. It was the burning of the illustrious apostle of free thought, Giordano Bruno. On the spot where the fire did its cruel work, a later Italy erected a noble monument to that great martyr's memory. It is this monument we have come to see. We stand before it with bared head. Men call Rome "the Holy City." Aye, it is a holy city, for it contains Bruno's ashes: wherever a man dies for truth or freedom, there is holy ground. In that far away past which the catacombs speak to us of, St. Paul was in Rome. He too was a hero, and a martyr for conscience' sake. Thus Paul and Bruno clasp hands across the centuries.

The significant thing about this Bruno monument is that it should have been erected in Rome,—that it stands on the very spot where the Inquisition did its horrible work, telling that the days of Inquisitions are for ever gone. Even the Pope has never ventured to disturb this monument, though it stands in his own capitol city.

> "Truth forever on the scaffold, wrong
> forever on the throne,—
> Yet that scaffold sways the future, and
> behind the dim unknown
> Standeth God within the shadow, keeping
> watch above his own."

THE VEDA AND THE AVESTA

By NAGENDRANATH GUPTA

SOME European orientalists and a few Zoroastrian scholars have devoted some study and attention to the very remarkable similarity between the Vedas and the Avesta, but the parallelism has not been explored thoroughly and exhaustively. It is one of the most fascinating and fruitful studies in comparative theology and comparative philology. There was a time when the Aryans of India and the Aryans of Iran were the same people, following the same religion and the same customs. Then at some time in the remote past they divided into two sections and went different ways. Before they parted there was a religious schism of which there is evidence in their scriptures. There must have been considerable bitterness of feeling, though there is no circumstantial or suggestive evidence and no tradition that there was any actual feud or fighting between the two sections of the tribe.

In order to trace the similitude between these two ancient faiths to the fullest extent it is necessary to have a full and accurate knowledge of Vedic Sanskrit and also the language of the Avesta. The scriptures of both languages should be carefully studied and great patience will have to be exercised in

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making comparisons. There should be no predilection and no prejudice. It should be calm, dispassionate research work with the sole object of finding the truth. We have to wait for such a gifted and devoted scholar. Meantime the spade-work may continue and any contribution in this direction, however humble, may prove useful.

So long as the original Indian Aryans and the Iranian Aryans lived together there was no need of separate prayers or different forms of worship. The art of writing was unknown and was not introduced till many centuries later. Long before that the tribe had divided and gone different ways. The scriptures that existed were retained merely in the memory. The tongue was the stylus, the memory was the tablet. The Vedas were ultimately collected and put together in India, the Avesta in Iran. Whether these two are derived from a still older language, or whether they are the same dialect in which differences have appeared on account of change of locality and surroundings is mainly a matter of conjecture. It is a common experience that shades of difference appear in the same language or dialect by reason of distance alone. A spoken dialect undergoes changes in the countryside at the distance of a few miles. There are changes in accent, in idioms, in pronunciation, in the grouping of letters. This is noticeable everywhere. Cockney English and the English spoken in Yorkshire are so utterly at variance that they sound like two different languages. The difference in the sounds of certain letters in the Veda and the Avesta is very noticeable while it is impossible to overlook the similarity in the use and the meaning of words. Specially, the spelling and pronunciation of Avestan words have been markedly influenced by other Iranian languages which are not of direct Sanskritic origin. Vedic Sanskrit differs from later Sanskrit but all the sacred literature of the Aryans and the later Hindus are in Sanskrit, while Pahlavi and Persian in which a portion of the Khordeh Avesta is composed are not Sanskritic at all.

It is impossible to ascertain the circumstances under which a schism appeared and the Aryan tribe was divided into two, but there are certain indications of the stage of religious advance at which the division took place. Any suggestion made is only inferential, nor can any theory be put forward with any degree of confidence. It can only be offered for what it may be worth.

The hymns of the Vedas as well as the existing parts of the Avesta must have been composed at different times spread over a considerable period. Part of the Rig Veda may have been in existence when one section of the Aryans came to the Punjab, then known as Aryavarta, or the first settlement of the Aryans. It is certain, however, that the concluding portion of the Rig Veda and the hymns contained in it must have been composed in India, for there are references to the Indus and other rivers of the Punjab and the Sarwasvati, to which hymns are dedicated, is believed to have been a river near Ambala, adjoining the eastern boundary of the Panjab. This river has disappeared but its bed can still be traced. In the Avesta the Gathas are the oldest portion as is apparent from the evidence of the language but in the Vendidad, Fargard I, it is mentioned that the fifteenth and best of places created by Ahura Mazda was Hapta Hendu, named Hidus in the Cuneiform Inscriptions. Hapta Hendu is the same as Sapta Sindhavas, the seven rivers, in the Vedas. This is India or rather the Panjab. This makes it clear that the ancient Aryans of Iran were perfectly aware of the existence of India.

The split among the Vedic and Avestan Aryans must have taken place early. Part of the Vedas was then in existence and the rites and rituals of worship had be definitely settled. To what was the schism due? To this question no answer can be given, but it may be surmised that some difference arose as regards the position assigned to Vedic gods and also because one section of the tribe showed an inclination to depart from ancient customs. The number of gods in the Veda is thirty-three; some are worshipped by hymns, others by oblations and sacrificial offerings. Of the higher gods Mitra and Varuna are named often together, sometimes Indra-Varuna, and some hymns are addressed to Varuna alone. Varuna is chief of the Asuras (Ahura in Avesta). The root *As* means life and in Zend *Ahu* has the same meaning. In the Veda, Varuna is called *Mah*

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(great), which is the exact equivalent of the Avestan word *Maz*. The letter *h* in Sanskrit becomes *z* in Avesta, both words conveying precisely the same meaning. *Hotar* in Sanskrit and *Zaotar* in Avesta have the same meaning.

In the Rig Veda the hymns gradually display a tendency to assign to Varuna a secondary place and to make Indra the principal divinity in the pantheon. Perhaps this was resented by one section of the people. Among the 101 names of Ahura Mazda in the Khordeh Avesta Varuna is given as the 44th name. It is not improbable that differences also arose about some customs. Consanguinous marriages are not permitted by the Vedas; the allegory of Yama and Yami is an instance; they are allowed by the Avesta. The original custom about the disposal of the dead was the same as that practised by the Zoroastrians up to the present day. One section might have introduced the burning of the dead and this must have given great offence to the conservative and orthodox section. It is mentioned in the Vendidad that Angre-Mainyus 'created the curse of inexpiable acts, the burning of the dead.'

The resulting breach and religious hostility assumed a very curious form. The word Deva is from the root *div*, to shine. The Devas are the Shining Ones, the Celestials. In the Avesta this word is slightly changed to Daevas, and means evil spirits. We shall presenly see that this does not mean that the Vedic gods are rejected in the Avesta. They are invoked under other names. Moreover, the word Daeva is very comprehensive and includes many spirits, such as the *pisachas*, which haunt the places of the dead and are called evil spirits in the Veda. The *Druh* in the Veda are *Drukhs* in the Avesta and are evil spirits. Besides, the Avesta does not contain such an anomaly as giving to the same word two diametrically opposite meanings. The Daevas are evil throughout the Avesta; on the other hand, Asura in the Rig Veda means the highest among the gods in the major portion of the hymns, while in some other portions Asuras mean demons. No explanation whatsoever is forthcoming. So brilliant and gifted a commentator as Sayana, or Mahidhara, or any one else never explains why the word Asura, in the same Veda, should mean the highest among the gods in so many hymns and why the Asuras should be degraded to demons in other hymns. But this is a sure indication of the parting of the ways. When the Protestants broke away and exalted Asura Varuna to the highest and denounced the other Devas, Indra in particular, the other section changed the great god Asura into a demon and called Agni (Fire) Asura-slayer. Indra became the tutelary god of the Indian section of the Aryans. In hymn 124 of the 10th book of the Rig Veda it is clearly indicated that Agni, the fire-god, has left Varuna-Asura, originally the supreme deity, whose power was waning and associated himself with Indra who has superseded that god. The fire-god declares kingship alternates and he favours it. Some time later, the word Asura lost its original meaning altogether and even the root was perverted. A new word which cannot be found anywhere in the Vedas—*Sura*—was coined to mean the Devas, the prefix *a* implied the negative and a new classification of gods and demons was made, Suras and Asuras. This invention is in defiance of Vedic grammar and the original etymology of the word Asura.

Excluding the Puranas and judging from the Veda and the Avesta the feeling of hostility in the latter is far more vehement than in the former. There is no book corresponding to the Vendidad in Sanskrit. Vendidad is Vidaeva-data, the law against the Daevas, but there are laws against human offenders also and they are draconian in their severity. One wonders whether the penalties prescribed were ever enforced. As has been pointed out the Daevas are not only the Vedic gods but all kinds of evil spirits and evil-doers, and there are men among the Daeva-worshippers. Part of the daily worship of a Zoroastrian consists of the denunciation of the Daevas. Among the Indian Aryans there are no set prayers for denouncing the Asuras, nor is there any declaration of faith laying down opposition to the Asuras as a paramount duty. It is undeniable that the bitterness on the part of one party was much greater than of the other.

In the tenth Fargard of the Vendidad certain Daevas are named as those to be combated with. The 17th verse says, 'I combat Indra, I combat Sauru, I combat the

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Daeva Naonhaiti away from the dwelling, the clan, the tribe, the region.' Further on it is said, 'I combat the Daeva of rain, I combat the Daeva of wind.' Indra, who wields the thunderbolt, is called Andar in the Bundehesh. Sauru is identified as Siva, or it may be Rudra. Naonhaiti is the name of the Asvin twins, called Nasatya in the Rig Veda. The Vedic Deva of rain is Parjanya and the wind is named Vayu. This exclusion, however, is not so final as would appear from the passage quoted above for they are to be found under other names in the Avesta. The Vedic gods are the *Yazatas* of the Avesta.

One of the most important Devas in the Veda is Agni or Fire, who is invoked in numerous hymns. He is also called Vaisvanara, the god 'who is present with, and benefits, all Aryan men.' In the Avesta and among the Zoroastrian community Fire is the chief symbol of purity and holiness. The common place of worship is a temple where the sacred fire is kept permanently alight like the fire in the temple of Vesta in ancient Rome. This is the reason why the Parsis are called Fire-worshippers or *Atashparast*. It is clear that Fire is not among the Daevas. It is called the Son of Ahura and in the Veda also it is said that Fire was born from the womb of Asura. The notable point is that the Vedic words Agni and Vaisvanara are never used in the Avesta anywhere. The word used in the Avesta is Atar, from which comes Atarsh, Atash. But this word also is not outside the Vedas. Athar is a special name of Agni, the fire-god. Hence the Atharva Veda and the fire-priest, Atharvan. This word is retained almost unchanged in the Avesta as Athravan. In the minutest detail the rite of the Homa, Haoma, is the same in the Veda and the Avesta. The *Barhishi*, trimmed grass for the fire, of the Veda is the *Beresma* of the Avesta, the priests Hotar and Atharvan of the Veda are the Zaotar and the Athravan of the Avesta. The famous libation of Soma in the Veda is Haoma in the Avesta.

Indra or Andar, the opponent of Asha-Vahistha himself, and second only to Ahriman in malignity, may be driven away from the realm as a Daeva chief, but who is Verethraghna of the Bahram Yasht if not Indra himself under one of his Vedic names? There is scarcely any change even in the name itself. Verethraghna is Vritraghna, the slayer of Vritra, the Demon of drought. The root is *han*, to kill. In the *Ramayana* the younger brother of Rama is named Satrughna, the slayer of foes. The legend of the slaying of Vritra, who is named Daeva Apaosha (Drought), is told in the Tistar Yasht. Vritra or Apaosha is a demon both in the Veda and the Avesta. In the latter the star Tistriya (Sirius) plays the part that is assigned to Indra in the Veda.

The Daeva of wind is to be exorcised energetically. In the Gatha Vahistoishti the Daeva (Vayu) is named twice, the *a* being written short as in *call*. But under the name of Ram the wind is invoked in the Ram Yasht and calls himself Vayu and addresses himself to Zarathushtra as one of the great Ones. Mihr Yasht is an invocation to Mithra, the Vedic Mitra, the sun. Aban Yasht is like the Vedic hymns to the waters and the river Ardvisura is invoked just like the Sarasvati or the Indus. An examination of the Avesta shows that in actual practice very few of the Vedic Devas are really treated as Daevas.

The resemblance in the names is so close that any notion of an accident or coincidence must be ruled out at once. The names are identical, only the inversion of ideas are sometimes very curious. Yama in the Vedas and Yima in the Vendidad are identical. Even the name of Yama and Yima's father is the same. In the Rig Veda Yama is called the son of Vivasvan; in the Vendidad he is repeatedly addressed as the son of Vivanhao. In the Avesta Yima is later designated Jima, which is again transformed into Jamshed. In Vedic lore Yama is the Ruler of the land where the departed souls of men go. He is called the king who gathers men together. In the Vendidad Yima is the ruler of the fabulous region of Airyanavaeja, the first land of happiness created by Ahura Mazda. The common feature of both these regions is that the dwellers live in the enjoyment of all bliss and happiness. Fargard II of the Vendidad contains an account of Yima's kingdom. It is always expanding as must happen in the land of the dead since the number of the dead is always increasing and the dead from the beginning of creation must exceed the living

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In Persian mythology, however, Jamshed was a king who ruled over the living. On the 21st March every year the Jamshedi Nowroz is observed by all the three sections of the Parsis, the Shahenshahis, the Kadmis and the Faslis, and it is also celebrated by the followers of Islam in Iran.

One of the most extraordinary coincidences between the Veda and the Avesta is in regard to a certain rite performed in connection with the dead. When a follower of the Zoroastrian faith dies, a dog is brought in into the presence of the dead. This rite is called *sagdit : sag* is a Persian word meaning a dog, *dit* is derived from the Sanskrit *drishti*, seeing. With reference to this a fuller account is to be found in the Rig Veda than in the Vendidad. The 14th hymn of the 10th Book of the Rig Veda is an invocation of Yama. The spirits of the departed, the Fathers, are advised to 'run and outspeed the two dogs, Sarama's offspring, brindled, four-eyed, upon the happy pathway' that leads to the kingdom of Yama. These two dogs accompany the departing soul. 'Dark-hued, insatiate, with distended nostrils, Yama's two envoys roam among the people. May they restore to us a fair existence here and today, that we may see the sunlight.' Sarama is the bitch hound of Indra and all dogs are considered her offspring. In the Vendidad, Fargard 8, only one dog is mentioned, though the description suggests two, 'a yellow dog with four eyes, or a white one with yellow ears.' That is brindled; the four eyes mean certain peculiar spots over the eyes. Nothing is said about the origin of the dog. Elsewhere in the Vendidad it is stated that the beautiful and pure soul goes to the Bridge of Chinvat accompanied by a dog. In the Sanskrit epic of the *Mahabharata* it is related that a dog accompanied King Yudhisthira to heaven. The rite of *sagdit* is still practised by the Parsis whereas it has been discarded by the Hindus, who look upon a dog as an unclean animal. It is a Vedic rite as well as an Avestan ceremony. It is allegorical but most Vedic rites come under that description.

There is inherent evidence that the dispute that divided the ancient Aryans into two sections did not materially affect the religious beliefs of the Indian and the Iranian Aryans. Most of the Daevas of the Avesta are also the demons of the Veda. The few Vedic Devas that are denounced by name or designation in the Avesta are invoked under other names in other parts of the Avesta. The Yasna, the Gahs, the Yashts are all like Vedic hymns. The Gathas alone, though not quite free from the Vedic tradition of a variety of divinities, invoke a single supreme deity as the Creator and Sustainer of the universe.*

* Written for the Silver Jubilee commemoration volume of the Young Men's Zoroastrian Association, Karachi.

"INDIAN NATIONAL CONGRESS"

(*A Review*)

By Dr. SUDHINDRA BOSE

To students of contemporary India, a carefully detailed study of the Indian National Congress is of first-rate importance. It is not only the dominant political organization, but it has been a vital factor during the last fifty years in creating many of those great social forces which have gone to the making of modern India. I say this most deliberately, in spite of all the bleatings of the sleuths of bureaucracy and the squawkings of the kept Indo-British press.

The English rulers of India treated the Congress leaders as if they were dirt under their feet. Worse. They were stinking dung. The rulers operated on the hypothesis that Congress did not count; it was worth less than nothing. That, it is now evident, was wishful thinking.

There was once a man in France by the name of Louis XVI. One day returning from Fontainebleau, after spending a day shooting and killing nothing, he wrote in his diary the single French word *rien*, meaning "nothing." He was convinced that nothing of importance had happened that day, since he had killed no birds. But the day was July 14, on which the

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Bastille was torn down. That started the French Revolution.

The Indian National Congress, it is quite possible, has set off the spark to a train of dynamite which may some day blow off the pretensions of those who are opposed to restoring India to the Indians.

Josh Billings, the American wit, said: "It ain't so much people's ignorance that does the harm; it's their knowing so many things that ain't so." That's exactly the trouble with so many foreigners who turn out political books about India, which do the most harm.

In his little book, *Indian National Congress*,* F. M. De Mello attempts to trace the development of Congress from its early years almost right up to the present. He slices the subject into three general divisions: the trial of the parliamentary method (1885-1904); success of constitutional agitation (1904-1916); failures of mass action (1916-1934). He records briefly the achievements of Congress and also what he terms its "failures." The book appears to be fair and honest, done by a man capable of understanding the English gentry representing the imperialist-capitalist civilization. Mr. De Mello is not a *jo-hukum*, yes-sayer. He shows no particular admiration for producers of "moral effect," as revealed in his discussion of the Jalianwalabagh incident. He writes without guile and without fanaticism.

His brochure is not, however, entirely free from superficialities and misunderstandings. It is, for example, nonsense to say that Mr. Tilak's sole contribution to Congress was "to stir up ill feeling against government". On the contrary, he was fighting to constitutionalize the government, and to put the imperialists in their place. Again, it is a slapdash assumption to assert that Mahatma Gandhi has "no use for history or economics". How did De Mello make such a discovery?

I agree with the author that Lord Curzon gave a great impetus to indian nationalism wholly unintentional and unconscious though it was. There is, however, room for doubt that Curzon had "courage in abundance". He was essentially a cad. In everything he did or pretended to do, he showed he was a bully. But when a bigger man came along and spanked him, he did not act like a "Superior Person".

I recall a story I learned from Count Carlo Sforza, former Italian Minister of Foreign Affairs. He said that when he was the Italian Ambassador in Paris, he met Lord Curzon one day immediately after he was snubbed by Premier Poincaré. The ex-Viceroy burst out sobbing to Count Sforza: "Do you not think it terrible that I should be treated in this manner? Never before in my life have I had to endure such a castigation". He was about to collapse. And pulling from the depths of his frock coat a hip-flask this son of a Victorian clergyman guzzled several draughts of whisky to brace him up. "This former Viceroy, this Foreign Secretary of the British Empire," commented Sforza charitably, "seemed to all appearences a man, but his soul was that of an Oxford student who weeps because he has not won a prize. His was a case of stunted inner development." Sforza also added that Curzon had "*la larme facile*", tears on the surface; he was a sob-sister.

It seems to me that Mr De Mello's treatise is too condensed to do justice to his subject. Even then the value of the chronicle would have been considerably increased if he, who claims to present "an historical sketch", had used more of the actual records of Congress and done less editorializing. Nevertheless, as an elementary summary of a vast subject, the effort is creditable. I do not know to what race F. M. De Mello belongs; but he is reasonably impartial and is not a bit like an average Englishman.

"When once a nation begins to think," said Voltaire, the intellectual god-father of the French Revolution, "it is impossible to stop it." No one can deny that India is today thinking as never before, and that much of its thinking has been started by the Indian National Congress. Whatever its shortcomings, its achievements are the proud heritage of the Indian Nation and will be cherished forever.

Is England in India's way or is India in England's way? That is the question at issue. All that the Indian National Congress wants is that India should be restored to its own people.

* *The Indian National Congress, an Historical Sketch*: By F. M De Mello. Oxford University Press, Nicol Road, Bombay, pp. 121.

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TJURUNA-OWNERSHIP

A glimpse into the life of the Aborigines in Central Australia

By T. G. H. STREHLOW

Tjuruna-Ownership

Introductory Note: The Aranda word "tjuruna" is a word which is used by the natives with a great variety of different meanings. It includes all sacred objects and ceremonies possessed by them. In the present paper I have used the spelling "tjurunga" to denote the sacred stone (talkara) and wooden (ititjanarierea) objects of the Aranda tribe of Central Australia: the word is well known and generally accepted in scientific circles in this form and in this sense. The proper phonetic spelling "tjuruna," whenever it occurs in this treatise, implies that the word is being used in its very wide and indeterminate native significance. Generally speaking, "tjuruna" in this paper denotes the sacred stone and wooden objects possessed by private or group-owners, together with the legends, chants, and ceremonies associated with them.

SACRED objects and sacred traditions are the greatest treasures possessed by the natives of Central Australia. They rank amongst the very few possessions which fall to the lot of individual owners. The laws of ownership are fairly simple; but provision has had to be made for exceptional cases, and consequently a large number of rules to meet such cases has had to be added. As a result, some of the finer details of the tribal code governing the ownership of the sacred objects and the transmission of the sacred ceremonies and traditions are rather intricate and often somewhat difficult to comprehend. An attempt has been made in my full paper entitled "Tjuruna-Ownership" to trace out in detail all the laws governing the ownership of the sacred objects and traditions of the various Aranda groups of Central Australia. In my present paper I shall have to confine myself to a statement of the property-rights in normal cases. This account will concentrate on two main issues, *viz.*:

(1) The property-rights of the individual;
(2) The property-rights of the totemic clan.

A. Property-rights of the Individual

(1) The Conception-site

Private ownership of the sacred objects and traditions is determined by the "conception-site" of every individual member of a patrilineal totemic clan. The "conception-site" occupies by far the most important place in all the arguments which centre around the possession of the myths, chants, ceremonies, and sacred objects owned by any large local totemic clan. There are many ways of determining the conception-site of individual persons; two instances must suffice for the present.

A case from real life—which has been condensed considerably from an account given by my father thirty years ago—(C. Strehlow, Aranda und Loritja Stamme, II. p. 53)—will illustrate one of the Western Aranda forms of belief concerning conception:

> "In the vicinity of Arkokorinja, a place west of Mt. Zeil on the Kukatja border, there is a ramaia totemic centre, where in the beginning a ramaia (yellow goanna) ancestor belonging to the Paltara class passed to his last rest, his body changing into a prominent rock. A man called Urbula is living here together with his wife Kaltia. Urbula belongs to the Knuraia marriage-class, and his wife Kaltia is a nala woman; a child born to them would be placed at once in the Paltara class.
>
> "One night the ancestor emerges from the rock and visits Urbula's camp. From the talk of the people in the camp he gathers that Kaltia is a nala woman and hence his class-mother. That very night Urbula dreams that a totemic ancestor is standing at his side. Next morning Urbula goes out hunting; he is accompanied by the ancestor himself, who of course remains invisible to him. In the evening Kaltia, who has been watching for the return of her husband, sees Urbula coming back from the hunt in the distance. She sees him in the company of another man who suddenly vanishes when they are drawing nearer to the camp. Urbula gives a piece of the meat which he has obtained on this hunt to his wife. It is really the gift of the ancestor who has assisted Urbula to procure it. Kaltia tastes it and immediately feels sick in consequence."
>
> On the following day Kaltia passes the sacred rock of Arkokorinja. She sees a man standing there, adorned with a white band around his forehead, who is carrying in his hands a hurling-stick (tnauia) and a small bull-roarer. It is the ramaia-ancestor himself. He hurls the bull-roarer at Kaltia; she feels a sudden pain as it pierces her body immediately above her hip. The ancestor vanishes; the bull-roarer assumes human shape in the body of Kaltia.
>
> She returns and relates her experiences to her husband. Her husband and her husband's father question her closely concerning the exact locality where she had seen the figure of the ancestor. They then tell her—"You have conceived a child. Its name shall be Loatjira." (Loatjira is another name given to the yellow goanna).

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Similar beliefs are entertained in the Northern Aranda area. In all cases the conception-site of any person is the place where his mother experienced the first symptoms of morning-sickness and the first pains associated with incipient pregnancy.

The Southern Aranda version differs somewhat from the beliefs found amongst the Western and Northern Aranda groups. The following account was obtained at Horseshoe Bend on the lower Finke River. In this area the sacred tjurunga of a given district are no longer kept massed together in one large cave, but are hidden away in small bundles containing only two or three each at the exact sites where the ancestors lived and wandered about and passed to their last rest.

> "If a woman should approach one of these caves, the spirit of the ancestor who is resting there calls out; and his voice causes the woman to turn around. The woman gazes behind her, she sees nothing—"No one is coming from behind." Failing to see anything she continues with uncertain steps; she muses—"A child is crying for me: it is about to enter into my body". She rests for a moment, feeling unwell—"The child is beating me now." Again she muses—"Whoever cried for me?" And another woman in the camp tells her—"It was a baby". An unmarried girl does not hear a child calling out; only a married woman has this experience.
>
> Another woman, perhaps after hearing a child crying, actually sees the form of a child vanishing suddenly behind a tree or a rock or a tuft of spinifex grass. The child disappears just before it enters into the body of its future mother. The mother sees the child only for a fleeting moment, hidden as it were behind a veil of mist. On her return to the camp other women who are present will tell her—"You will certainly conceive a child, since it has been crying for you".

All these differing traditions are of great practical value to a native community since they serve to fix the "conception-site" of every man, woman, and child in the tribe beyond doubt and dispute. The "conception-site" pointed out by the story of the future mother finally *settles the totem of the child* that she is going to bear. To a large extent, too, it determines, as will be shown below, the rank which the child will enjoy amongst the initiated members of the group after reaching the years of maturity. The actual birth-place of the child is of no account, and consequently is never remembered in later life: the true home of every man is the site where he once lived and moved without fetters in a more glorious age than the present, at a time when the world had first become awakened out of eternal sleep in the thick, silent darkness that had encompassed the earth ever from the beginning of time.

A brief note may be added here concerning *the status of women* as owners of sacred objects and traditions. Every living person in the various Aranda groups by reason of his or her conception-site is entitled to a share in the tjurauna of his or her clan, irrespective of age or sex. But at the time of birth totemic ancestor or ancestress who has undergone reincarnation is totally unaware of his or her former glorious existence. The preceding months have been a "sleep and a forgetting". If an ancestor or an ancestress is reborn as a boy, the old men will later on initiate this boy and reintroduce him into the ancient traditions and ceremonies which he himself had instituted in his previous existence. If the ancestor elected to bear female form, or if an ancestress is reincarnated as a girl, no such enlightenment ever takes place. The women of the Aranda tribe must remain uninitiated and pass their days in comparative ignorance. Male relatives, *i. e.*, fathers and brothers, undertake the duty of guarding the heritage which is indisputably theirs by reason of their conception-sites. In the words of the natives, male relatives must "gurad a woman's tjuruna", since her sex prevents her from tending them in her own person.

This is all the more remarkable since the female ancestors which are celebrated in Aranda myths are usually very degnified and sometimes fear-inspiring figures, who enjoyed great freedom of decision and action. Yet Aranda men, who are reverently proud of the powerful feminine characters described in their ancient legends, look down upon their own women with a certain measure of pitying contempt:

> "Our women are of no use at our ceremonial gatherings. They are altogether ignorant of the sacred tjuruna. They have fallen from the estate of our great feminine ancestors. Why, we do not know."

The locality of the conception-site then decides the totem of every person in the tribe. On the birth of a child or soon afterwards, the old men of the group determine its tjurunga: this is a stone or wooden object, often marked with simple engraved figures, such as circles or parallel lines. It represents, or is symbolical of, the original body of the ancestor or ancestress who has been reincarnated in the person of its new owner. Often, however, ancestors changed into rocks and trees when their days were come to a close. The boy Loatjira in my earlier example was the reincarnation of the ancestor whose body changed into the large rock at Arkokorinja; this rock is now regarded as the boy's other body; it is his tjurunga. If the tjurunga is a huge immovable object, for instance, a rock lying outside the sacred cave or a tree flourishing nearby, the old men of the group, on the birth of the child reincarnated from such a rock or tree, usually fashion another tjurunga for it from mulga wood; this is then engraved with the traditional patterns proper to the totem of the child, rubbed with fat and red ochre, and then put into the storehouse. It is regarded as a replica of the original tjurunga, from which is

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derives its sacredness and some ill-defined magic properties.

(ii). Initiation Period

Before a young man is allowed to take possession of his own tjurunga, before he is admitted into the sacred traditions which are woven around his own personal totem, he has to pass through a great number of ordeals which are traditionally associated with the native initiation ceremonies. A description of the latter falls outside the scope of the present paper. It must suffice here to state that the young initiate, during the many months which intervene between various tortures and operations, is introduced cautiously into the sacred traditions of his own clan. He is allowed to witness some of the less important ceremonies of his clan, and he has to learn a number of sacred chants. The novice, in short, receives his first glimpse of the secret religious life of his clan. His progress depends on the zeal which he shows in learning and on implicit obedience to his elders.

(iii) The inkura festival

The inkura ground is, in the eyes of the natives, *the real initiation-centre of any group*: it is here that novices who have passed all stages of their physical manhood rites are instructed by their elders in the ceremonies and chants and legends of their own clan. Here they receive the final stamp of citizenship which entitles them to a recognized place in the social and cultural sphere of their people. The inkura ground is always put down at one of the most famous totemic sites of a given area. *Ilbalintja*, in the territory of the northern Aranda, was once peopled according to legend by a large horde of gurra (bandicoot) men under the leadership of their great sire Karoru. Different mythical groups of bandicoot men sprang into existence at various other places situated in Aranda country. Most of these gurra men came to Ilbalintja, attracted by a desire to visit their kinsmen. All of these visitors passed to their final rest at the soak of Ilbalintja. The present Ilbalintja ceremonial chief proudly told me:

"Our fathers taught us to love our own country and not to lust after the lands belonging to other men. They told us that Ilbalintja was the greatest bandicoot totemic centre amongst the Aranda people, and that, in the beginning, bandicoot ancestors had come from every part of the tribe to Ilbalintja alone and had stayed there for ever; so pleasing was our home to them.

Here all their tjurunga and all their ceremonies (andata) have been left behind, at the bottom of the soak of Ilbalintja. We have inherited them all; there is no other place in the tribe which is the equal of Ilbalintja as far as tjurunga are concerned; if we were given six months in which to hold our sacred ceremonies, we should be unable to perform them all in that time; a great abundance would still be left over. Our ceremonies draw to them men from all Aranda groups."

Ljaba, also in Northern Aranda territory, is a widely known honey-ant totemic centre. Honey-ant men migrated from here to all other honey-ant centres situated in the Northern and Western Aranda, Unmatjera, and Kukatja group areas. In addition, most of the ntjuiamba (honey-suckle) ancestors who once dwelt on the Burt plain swept through the mulga expanse of the great plain and "flowed like a stream" to Ljaba. They united with the remaining host of honey-ant men and passed to their final rest at the home of their new friends. "All their tjuruna", in the words of the natives, "have been left behind at Ljaba".

These traditions explain why in the Northern Aranda area the inkura initation-grounds are (or were) always laid down at Ilbalintja, or at Ljaba, or at one of the remaining principal totemic sites where tjuruna from all parts of the group territory and from neighbouring sections are believed to have been massed together and hoarded ever since the mythical times when the ancestors roamed about on this earth. The inkura rites of each centre are held at times when they will not conflict with those of other places in the same group-area. The inkura festival will be held at Ilbalintja when there is an adequate supply of young men in readiness to undergo the initiation ceremonies. It is not necessary that all of these men should belong to the bandicoot totem. Many minor totemic centres are to be found in the vicinity of Ilbalintja; and probably some of the youths will belong to the rarka (sun) totem of Ilbalintja, others to the ntjuiamba totem of Tjoakana, others to the tjilpa totem of Mallal' Intinaka. But their fathers or grandfathers or brothers, as the case may be, have belonged to the bandicoot totem of Ilbalintja; and hence all these youths undergo the final initiation rites on main inkura ground of their own "totemic clan", where the greatest treasure-grove of their "clan tjuruna" is to be found. Invitations are sent to men resident at all other bandicoot totemic centres and are solemnly accepted: every man feels compelled to attend the Ilbalintja inkura festival of his own ancestor or those of his nearest blood-relatives have paid a legendary visit to the home of the Burt plain gurra clan. Visitors encourage their own immediate relatives and friends to join them on the occasion of a great inter-group assembly of this nature: the tjuruna of the ancestors which lie at the bottom of the sacred soak of Ilbalintja draw towards them men from every group of the tribe.

Ljaba used to enjoy a position of equal eminence; it never failed to attract a large concourse of visitors whenever the inkura ground was to be laid down. Ltalaltuma, in Western Aranda territory, had a similar importance amongst the Western Aranda, Kukatja, and Matuntara groups, as I have stated in a different paper ("Three Aranda Sub-Groups"). In Southern Aranda territory Ungwatja on the middle Finke

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River, and Imanda on the middle Hugh, were two of the most famous inkura grounds in the lands held by their group. Ungwatja was an emu totemic centre, and Imanda was the home of the ulbolbuna (bat) ancestors.

The inkura festival usually lasts four months or even longer; and during all these months ceremony follows upon ceremony: all the sacred ceremonies pertaining to the totemic centre where the festival is being performed must be exhibited both to the members of the resident totemic clan and to visitors from other groups. The lives of the original ancestors who once lived at the site now occupied by the inkura ground are exhibited by means of short dramatic pieces. If the inkura ground has been laid down near an emu totemic site, then emu ceremonies naturally occupy pride of place. If the initiation ground is situated at a tjilpa (native cat) ceremonial centre, performances connected with the tjilpa totem will predominate. In all cases, native custom demands that the claims of the original totemic ancestors of the chosen site must receive consideration before all others.

During the months which they spend on the inkura ground, the iliara are expected to learn many of the traditional chant-verses relating to the ceremonies which they have been shown. Their store of knowledge steadily increases. By constant repetition of the verses their peculiar metrical form is impressed indelibly upon their minds. Frequently they are not explained to them properly by their elders; they are still regarded in many ways as "mere boys" (wora kurka): they are still "too young" to merit detailed instruction. The teaching of their elders makes heavy demands upon their powers of mechanical memory. It purposely ignores the intense youthful craving for intelligent enlightenment. The great traditions of the group, its treasured tjuruna, must be preserved accurately; their complexity and elaborateness demands that teaching should begin early when the faculty of memory possessed by the youthful mind has reached its full development. The habit of mental alertness must be inculcated. An overpowering interest in the sacred traditions must be stimulated, but not satisfied. Satisfaction is deferred to a later time, when the young man in the course of his own independent life at home has shown himself to be a worthy guardian of the sacred traditions of his clan.

The long months on the inkura ground come to an end, and the visitors disperse, every family to its own home, and the young initiates are now admitted as fully-qualified members into the society of the mature men of their own particular group.

It must be stressed that up to this time the young man has a knowledge only of the tjuruna (*i. e.*, the sacred ceremonies, chants, and traditions) relating to the "pmara kutata", the "Everlasting Home" of his group, where the most highly-honoured totemic ancestors of his clan lived ever from the beginning, and where they went to their final sleep when they had grown tired of living. He himself has been initiated according to the rites traditional at this "Everlasting Home". Whatever his own personal totem may be, he has in a sense become a citizen of this pmara kutata.

After a probation period, which usually lasts for a few more years, the day comes when his elders determine to make him the owner and guardian of the tjurunga relating to his own person. *The young man is taken to the storehouse* containing the stone or wooden object which represents the original deathless body that he possessed in his previous existence. His father or his father's brother has the special duty of instructing him on the significance of the different physical objects at the ceremonial site. The tjurunga is then taken out of the cave and shown to the young man for the first time. A young Western Aranda man who belonged to the tjilpa (native cat) totem, was thus addressed on this occasion:

> "Young man, see this object. This is your own body. This is the tjilpa ancestor who you were when you used to wander about in your previous existence. Then you sank to rest in the sacred cave nearby. This is your own tjurunga. Keep close watch over it."

The young man is now taught the sacred chant associated with the ancestor from whom he himself has sprung. The legend connected with the ancestor is related to him in detail. The tjurunga is then replaced in the cave, and the party returns home. In the evening, however, the fully-initiated men go some distance away from the main camp, and a few secret traditional ceremonies are shown to the young man. These illustrate some of the striking events in the life of the ancestor whose story he has heard in the morning. In addition, the chant which relates the doings of the ancestor is sung during the decorations for these ceremonies. The young man is told to treasure both the chant and the ceremonies ever after: they have now passed into his personal possession.

After being entrusted with the tending of his personal stone or wooden tjurunga, the young man has to make a duty-offering of meat (tjauerilja) to the old men. For all succeeding tuition, in regard to both the ceremonies and the chants, he has to offer similar "tjauerilja" of meat to his teachers. The individual ceremonies and chant-verses connected with his personal totem are all carefully graded in ascending degrees of secrecy and sacredness, at the time of receiving his tjurunga-body a young man may be twenty-five years of age. He will often be thirty-five or forty years of age before the most secret chants and ceremonies that are linked with it have passed into his possession.

Attention must here be drawn to the fact that a young man, whose conception-site has entitled him to the chieftainship of a group

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ceremonial centre in his group, will have a far more rapid rise in the assembly of group leaders than a man whose "origin" has been more lowly. Thus my Northern Aranda friend Gura was regarded as the reincarnation of the ancestral bandicoot chief Tjenterama. The legendary Tjenterama had been the chief of Ilbalintja, the most famous bandicoot centre within the borders of the Northern Aranda group. Hence Gura himself soon attained to a position of eminence amongst the members of the bandicoot clan; and his elders extended every consideration to him, since he early showed promise of developing into an ideal native chief. He was always a dutiful and respectful pupil; and his diligence reaped its own just reward:

"The old men took me apart from the other young men of my own age at an early date. They showed me many gurra ceremonies which they withheld from the other members of the bandicoot clan because they were still too young. I remember their teachings well. I often had my veins opened to supply blood for the ceremonies. I dutifully paid large meat-offerings for the instruction that I had received. Some of the ceremonies were too secret to be shown even to ordinary men of the bandicoot clan only the oldest men of the clan and the born chief were allowed to witness them. None of the gurra men of the present generation have seen them. My elders kept on repeating these ceremonies time and again in my presence: they were afraid that I might forget them. No other man of my own age was allowed to see them. Had I forgotten them, no one else would now remember them. Our old men have been dead for many years past, and our ceremonies have not been performed at Ilbalintja for a long time. They told me that after their death I should pass these ceremonies on only to proved men of their own age, when I felt that I was getting old and weak, and that my memory was beginning to fail me. I was to pledge these men to the same degree of secrecy."

At the end of this section a brief note may be acceptable concerning the nature of the rights which an individual exercises over his personal tjuruna once they have passed into his possession. His personal tjuruna, *i. e.*, the sacred objects, the chant, the legend, and the ceremonies associated with his own totem, are regarded as his *personal property*. After he has been initiated into them, no one may, until the time of his death, tell the legend to other men, act the ceremonies in the presence of others, teach the chant to strangers, or show the stone or wooden tjurunga to visitors, except in the presence and with the consent of the man whose personal property they have become. To break any of these prohibitions is called "stealing the sacred tjuruna"; and a man who has been found guilty of stealing the tjuruna of another man is liable to be murdered when the victim learns of the theft. At the same time, under the old order men were afraid of the tjuruna which were their property; they "handled" them only when their experienced elders were by their side.

All tjuruna were "arunkulta", dangerous death-dealing agents if treated with contempt or carelessness. The old men's advice—"Leave the tjurunga in their caves; do not show the ceremonies to strangers, nor sing the chants in the presence of the uninitiated"—was probably never disregarded until the days when the white man arrived.

B. Property-rights of the Totemic Clan

We must now proceed to a consideration of the functions and powers of the totemic clan from which the individual owners have sprung. Private ownership of the sacred tjuruna is a necessary institution, since even the members of the same family commonly belong to different personal totems. This is the logical outcome of the official doctrine of the "conception-site", according to which the totem of the individual is determined arbitrarily by some whim of the legendary ancestor which cannot be controlled by the leaders of the local patrilineal clans. The inevitable disruptive effect exercised upon a native community by the doctrine of the conception-site is deliberately counterbalanced by the strong emphasis laid upon the unifying ties of membership-obligations to the local patrilineal totemic clan.

By way of example an account will be given of the constitution of the *Krantji kangaroo-clan* in the Northern Aranda area. Its greatest "*pmara kutata*" ("everlasting home") is the little soak of Krantji, in whose depths the kangaroo chief Krantjirinja first came into being:

> "From the soak of Krantji sprang into life Krantjirinja himself, who was a true kangaroo. He emerged from it in the beginning with limbs like those of a kangaroo. During the day he was shaped like an animal: he used to eat grass and green herbage in the neighbourhood of the soak. At night he assumed human shape; he decorated his body with down, with marevellous figures wrought in down ...At the bottom of the soak a shield was lying face downward: in the depths of the soak was the home of the ancestor: his wind-break was below the ground. Beneath the shield lay all his tjurunga: from beneath this shield did all kangaroo ancestors arise in batches. They emerged in the form of kangaroos, and then assumed human bodies.

Great hordes of these "kangaroos" peopled the district surrounding the soak for a radius of several miles. Like their present human descendants they all belonged to the Purula-Kamara classes. They spent all their lives near the soak, and finally reclined for their last sleep either at the soak itself or at other spots situated within easy distance of the place whence they had originated.

Krantji is today the great *Pmara Kutata* of all members of the Purula-Kamara classes residing in the ancient territory of these kangaroo-ancestors. A *few minor totems* occur in this region. An Ulbmeltja (bird species) ancestor

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lived at Ntartja, north of Krantji; he was armed with a huge tnatantja-pole with which he boldly slashed deep valleys into the mountain mass of Ulamba. Fish ancestors went past the eastern side of the Krantji range of hills. Tnaueria (native fruit species) women roamed about on the banks of the Ekrar 'Ulbaia (Charley Creek). The flood-swamps in which this creek terminates were the haunt of an agia (native plum) ancestor. At Lakura Teinta, Ljankua, Tjilpapura, and one or two other places, individual kangaroo-men came into existence. On the southern side of the Ulamba mountain there lived an ancestor who went on distant raids, destroying and devouring human victims. Accordingly the Purula-Kamara men who peopled this district within living memory belonged to a large variety of different personal totems. In addition, their clan included a few persons who had been "conceived" while their mothers were paying visits to the homes of other groups: Ljona belonged to the ragia-totem of Parr' Erultja in the MacDonnell Ranges; his father was reincarnated from an altjatoa (grass-seed species) man who used to reside north-east of Ulaterka (Mt. Zeil). But the bond of a common pmara kutata linked all these individual members together in a firm totemic clan whose centre was the greatest ancestral home of their own forefathers. Their "ever-lasting home" was the soak of Krantji. It was here that they were initiated, and that they witnessed their first sacred performances. The first myth and the first chant-verses which they learned, and the first ceremonies in which they were allowed to take part as iliara on the inkura ground, were all intimately associated with the kangaroo-totem. Ever afterwards, irrespective of their personal totem and their personal tjuruna to which they were introduced at a later date, all these men were proud to belong to the kangaroo clan of Krantji.

The important part played by *considerations of class* at such an ancestral home must be strongly emphasized. The original class of the legendary ancestors determines that of the present inhabitants of their home. Their tjuruna are all in the safe keeping of men of their own class. Before the old native order of society had been disrupted, the sacred objects rarely left the cave where they had been stored, some of them for centuries.

This process ensured the preservation of the traditional totems at the great ceremonial centres in all tribal groups. Despite all accidents which introduced strangers into the local totemic clans from time to time, the pmara kutata remained in the protection of men whose class was identical with that of the ancestors who first peopled it. Again, provided that the individual members of totemic clans did not stray too frequently across the boundaries of adjoining groups, the original totems in their clan-territories would be fairly well preserved. This desire to preserve the legendary character of their pmara kutata in regard to both the class and the totem of the later human inhabitants explains the earnestness of the old men of the clan in exhorting the younger generation not to leave the ancient soil that had cradled them.

"Do not leave the home of your fathers, the home of your forefathers, the home of your ancestors ever from the beginning. Do not touch the sacred tjurunga. Leave them in the caves where they have rested through all the ages. Tend them, revere them, honour them. Do not rove continually through the territories of other clans: honour the homes of your own ancestors. Keep the ceremonial sites free from grass and bushes. Guard all sacred objects lest they should be stolen, lest they should decay".

The territories occupied by the various Aranda groups are accordingly divided up into a large number of smaller areas occupied by local *totemic clans*. The centre of each district is the local pmara kutata, and its totem supplies a suitable name for the clan in question. Members of the clan belong almost entirely to two classes standing in father-son relation to one another. The Northern Aranda term for a group of men consisting of fathers and their sons is "njinana" and in my paper I have attempted to introduce the term "njinana section" to denote a group of men forming a local totemic clan.

The local totemic clan, the patrilineal njinana section which is associated with the great pmara kutata of a given district, is the power agent through whose efforts the myths, chants, ceremonies, and general traditions of each such division of an Aranda group are preserved carefully and accurately, in their entirety and interdependence, as they have been handed down through untold generations. It is *the clan which preserves the sacred tjuruna during the long intervals*, sometime extending probably for more than a century, *which elapse before a man is born who inherits them* as his personal property by reason of his conception-site.

Some traditions probably never passed into the possession of private owners. It is almost certain that the Southern Aranda Ditjiratjira myth always remained clan-property. The ditjiratjira woman brought forth only mis-shapen children afflicted with frog-legs and tail-stump. Unfortunate babies, who showed these or similar physical deformities upon birth, would not have been acknowledged by their horrified mothers; they would have been left to die of starvation, the mother refusing to touch such "devil-spawn." A number of places in Southern Aranda territory are still labelled as "arunkulta kdanintja": their totem is "arunkulta," something connected with evil, death-dealing magic. Unfortunately legends and chants dealing with such matters were kept a close secret from the younger men of the clan by their old leaders. With the passing of the old men all knowledge

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of them has become extinct in a great part of Southern Aranda territory. The old men of today spent the greater part of their lives on cattle stations and were hence deemed unworthy to become the bearers of these traditions. Amongst the remaining Aranda groups, however, which came under the influence of white settlers at a much later date, many of these arunkulta legends and malignant charms can still be recovered. Here again only a small number of very old men know them, and these refuse to pass them on to the yonnger men of their own clan.

The leadership of the totemic clan is in the hands of the old men who have full knowledge of all the sacred traditions of their njinana section. They are the guardians of all tjuruna which for the time being lack a private owner; and even the latter has to wait many years before the elders of his clan deign to part with the most highly-prized and most secret ceremonies and chants which are part of his inheritance.

The numerous local totemic clans of the various Aranda sub-groups are joined together by *links of common traditons* which have been forged by the legendary trails of wandering ancestors. One instance must suffice. The legendary North-Western Aranda ancestor, who lived at Ulamba, undertook several raids into the lands occupied by Central and South-Western Aranda totemic clans. After his last fatal combat he returned to Ulamba mortally wounded, and sank to his last sleep at the sacred cave. The Ulamba clan contents itself with the opening and closing chapters of his life-story, since these alone are placed within the borders of their territory. The remainder of the myth is known to the members of the Ulamba clan only in outline; a detailed account of the missing sections would have to be obtained from Central and South-Western clans-men, whose lands were the original scene of the exploits of the blood-thirsty raider. The Central and South-Western men, however, prefer to relate the story in the presence of an Ulamba man, so that no charge of encroaching over the Ulamba borders, no accusation of "stealing sacred tjuruna," can be preferred against them. Such a charge would be almost as serious as an accusation of having stolen the sacred stone and wooden objects from the Ulamba cave. It would be regarded as a serious form of sacrilege.

Sometimes hordes of wandering ancestors travelled through the group-territories of several successive tribes, passing through the homes of a large number of local clans. *In such cases one totemic clan after another takes up the story and the chants and the ceremonies; and the language of myth and chant changes whenever the border of a new tribal group is reached.* Each totemic clan is concerned only with that part of the tradition which is placed in its own immediate territory; the preceding and successive portions of the myth are known to it only more or less imperfectly. In order to record such a myth accurately, an investigator must travel from tribe to tribe, from one group to the next, from one totemic clan to its neighbours, until the actual sites are reached where the foundation members of the travelling host originated, and where its last survivors passed to their final rest.

A word must be said about *the powers of the old men* in their own totemic clan. The place of leader in every local totemic group is filled by the oldest man of the clan whose intellectual powers have remained unimpaired. At a festival gathering the voice of the oldest man present always commands attention: he has known more ceremonial chiefs belonging to earlier generations than any other surviving man in his own group. The leader is assisted in attending to the ceremonial and social affairs of his clan by an assembly of elders consisting of all old men of importance who belong to his own totemic group.

Nor was the power of these old men a negligible factor in the daily life of their own community, though hasty observers have often asserted that there were no chiefs amongst the tribes of Central Australia. No man ever forgot the lesson of obedience which he had learnt through bitter experience of their power on the initiation ground and at the inkura festival. Their undisputed wisdom in the religious and ceremonial sphere evoked the admiring veneration of all members of their own clan who belonged to a younger generation. Their superior knowledge of magic spells made them objects of fear amongst the newly-initiated; it increased the respect which they commanded amongst more enlightened and experienced men in all neighbouring clans. Sometimes their renown extended beyond the borders of their own group. They enjoyed many extraordinary privileges in their own group. They enjoyed many extraordinary privileges in their own community; but the discussion of these privileges falls outside the scope of this paper.

We are now in a position to understand the *painstaking accuracy* with which the sacred traditions of every section, every group and every "tribe" in Central Australia have been handed down over a long series of past generations. The native myth is not indeed memorized word for word by its owners; but every detail mentioned in it is based on the ceremonies and chants which are rehearsed assiduously year after year under the guidance of the oldest men of the owning clan, upon the possession of sacred stone and wooden objects which must not be removed from the local sacred caves, and upon the existence of various physical objects of religious significance in the landscape commemorated by the myth. The myth is the sum-total of the many and varied explanations given by the old leaders of a

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group to the younger men concerning the traditional chant, the sacred ceremonies, and the physical features of the landscape associated with the life-story of any given totemic ancestor who is revered by the group. Every incident in the myth is firmly fixed : rocks and hills and mountains do not change, and even trees outlive many generations. The members of the totemic clan guarding the pmara kutata are pledged to tend both the ceremonial site and the sacred cave. Members of a clan do not leave the borders of their own ancestral home except on temporary visits to the haunts of their neighbours. It is the duty of the ruling elders of the clan to inculcate the chants, ceremonies, and myths firmly and accurately into the memories of younger men in their pristine purity. The voice of the old men invested with the authority of knowledge settles any dispute amongst the younger members of the clan in regard to religious matters. Every njinana section tends its own traditions. Whenever these interlink with those of neighbouring clans, both sections become responsible for their safe-keeping. Garbled versions could arise only through ignorance on the part of newly-initiated men about their own traditions or through hearsay tales recounted by strangers about the legendary ancestors of their neighbours. "to steal tjuruna," however, was a very dangerous proceeding ; the "thief" was deemed guilty of sacrilege, and scarilege was liable to be avenged by the penalty of death. Under this system there is hardly a possibility of local sacred traditions undergoing a change even in respect of minor details during centuries of oral tradition. The closely-meshed network of totemic sites which dot every portion of the landscape, the eleborate ceremonies associated with all these centres, and the intricate verses of the sacred chants, which contain many obsolete words and have been composed in a variety of clever metres, all tell the same tale : the sacred traditions of the present-day inhabitants of Central Australia are not the spontaneous effusions or the hastily invented productions of primitive savages, but the amazing heritage of an age-old native civilization of no mean order.

A GLIMPSE OF SOVIET RUSSIA

By Major D. GRAHAM POLE

I have just returned from a cruise to the Baltic and Russia visiting most of the Northern Capitals. Most of the places, like Stockholm, Copenhagen, Leningrad, I had visited before the War and had not seen since.

I was not struck by any outstanding change in places like Stockholm and Copenhagen, but Leningrad I found intensely interesting and wonderfully changed from the St. Petersburg that I knew in pre-war days. Then there seemed to be only two classes, the very wealthy with their wonderful houses and palaces, and the very poor in their hovels. The workers were badly clad and badly fed. They had the depressed and hopeless look that one would expect in serfs, which they practically were. Beggars were numerous and now I did not notice a single one.

One of the most conspicuous things in Russia today is the wonderful cleanliness of the streets. Every sixth day is a rest day, which means that it is to all intents and purposes a general holiday for the great mass of the people. Imagine such a general holiday in London or in any other capital where the people can go to enjoy themselves in parks and pleasure grounds. Every open space in and around London where people congregate on a general holiday is, at the end of the day and in the morning of the following day, an unsightly mass of litter. Torn paper, banana skins, cigarette cartons, half-burnt cigarettes, tins, boxes and bottles, disfigure the landscape. In Russia, as you pass along the street, you see receptacles for litter at the side of the wall at intervals of thirty or fifty yards. Everyone deposits cigarette ends, cigarette boxes, waste paper etc. in these receptacles and anyone seen throwing about waste paper or litter is fined one ruble. But so great is the sense of each for all and all for each that we saw no litter whatever and were amazed at the cleanliness of the streets and the thoroughness with which the people responded to the official instructions about the disposal of litter.

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this were usual in this or in any other great capital it would mean the saving of hundreds of thousands of pounds annually in the bills for cleaning.

I visited the palaces in and around Leningrad which I had seen years ago and others, like Tzarskoya Selo (the Czar's village) now known as Detskoya Selo (the children's village). Here is the palace in which Czar Nicholas lived and which in the old days was not open to the public. It is all left and maintained in exactly the state it was in while the Czar was in possession—even his private rooms, with his personal possessions and family photographs standing as they were when he was arrested and taken from the palace.

Some of the superfluous furniture has been removed and is being sold in the Torgsin Establishments which in some cases looked like great museums of art, so full are they of tapestries, jewellery, paintings, and other works of art removed from the palaces of the Czar and the old nobility. I was fortunate in being able to buy a set of wooden furniture beautifully carved which belonged to the former heir to the Russian throne, the Tzarevitch Alexis, and which was removed as superfluous from the palace in which the Czar lived at Tzarskoya Selo. This set was made by the famous court furniture manufacturer, Meltzer, by special order of the Czar.

I was also able to acquire for comparatively small sums an ivory penholder mounted with the imperial crown which was used by the imperial children in the palace and the playing cards in a wooden box used by the Grand Duchess Olga, one of the daughters of the Czar.

In the Winter Palace and Hermitage in Leningrad there is what must be one of the finest collections of pictures in the world, including many by Reubens, Rembrandt, Titian, Van Dyck. These are all open to the public and in every palace and museum we visited we found crowds of Russians passing through and enjoying the marvellous collection of works of art. The Summer Palace of the Czars at Peterhof, just a few miles out of Leningrad, with the wonderful fountains surrounding it, is much as I remember it in pre-War days. It is all wonderfully kept in its former state and not a speck of dust is to be seen anywhere. We were taken to the Treasury where we saw marvellous specimens of gold and jewelled work, much of it dating back to the time of Peter the Great and some of it to a much earlier period.

I remember the beauty and richness of St. Isaac's Cathedral in its pre-War days. It contained marvellous mosaics and paintings and many of the ikons were studded with jewels. These last have now been removed, presumably to be sold. The Cathedral is no longer used as a sacred building and has been turned into a museum. The wonderful mosaic pictures are still there and on view. But it is with rather a jar that one sees specimens of all the "Anti-God" posters, which may perhaps be kept there for historical interest as I certainly saw none of them elsewhere. There are still however not merely Christian churches which Russians can and do attend, but there are also Jewish synagogues, a Muhammadan mosque, and a Buddhist temple that I saw and doubtless there are many others.

Every place of ground that can be turned into a flower garden and rest place for the people is made use of. Building is being actively carried on to provide houses and flats for the workers. Many of these flats have every up-to-date comfort. They are well built, well finished, and all have large gardens and play grounds for children. The care of the children is particularly noticeable. Both men and women work and sex discriminations have as far as possible been done away with. On her way to work a mother can leave her children at a créche where there are baths, beds, toys and games, with doctors and nurses constantly in attendance. The children are well cared for and well fed and the mothers on finishing their work can call and take their children home. Even the railway stations are provided with créches where tired mothers can deposit their children and have them well looked after while they are waiting for their trains. We saw a number of children in the grounds of one of the palaces with the nurses in attendance. Every child is medically examined before being admitted to make sure that it has no disease which may be conveyed to the other children. They look happy and well cared for.

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Many of the old mansions of the wealthy have been turned into rest houses for the workers. Some of these we visited. The marble staircases, the tapestries, the statuary, and the furniture are still there and in one we saw about thirty or forty men and women having what seemed to be a most substantial meal. These were workers who were on their vacation, some for a fortnight and some for a month.

Wages vary. Some may draw 200 rubles a month but others may draw as much as 3000 rubles a month. The rents paid for flats or other accommodation vary not with the accommodation supplied but with the amount of the salary drawn by the occupant. So that you may have two people living next door to one another in identical flats, one paying 30 rubles and another 300 rubles for exactly the same accommodation.

We went over some of the big stores which resemble the big department stores of London and New York. There we found the place thronged with purchasers. There is no dead level either in dress or in possessions. Many of the women go about with a handkerchief tied over their heads, but many other women go about smartly dressed and in these large stores we saw exposed for sale and being purchased radios, gramophones, furniture of all kinds, household necessities—and even silk stockings and lip-stick, both of which seemed to be having quite a good sale.

Although there is no private ownership in land in Russia, there is in personal possessions. There are many "houses of culture" with fine libraries well patronized. We attended one light opera. The building seemed to be a large temporary wooden structure set in a garden where there were bands and side shows. The acting was excellent and the ballet showed that Russia has little to learn from other countries in that respect.

Expectant mothers are well looked after and get the best of advice free. They may go into a home one month before and stay there until one month after the birth of the child. Although they are advised to do this, it is not at all compulsory. I went to one of the Registry Offices and saw there a young mother, who had not gone to one of these homes, register her two weeks' old baby. She immediately got an order for 75 rubles so that she might be in a position to purchase the clothing and necessities that the child required. Every working mother is paid her full wages during these two months before and after the birth of the child and for a longer period should her convalesence require it. Medical attendance of course is free.

I thought the people better fed, better clothed, and certainly happier than when I was in Russia before the War. There is no doubt that the experiment they are embarked upon is a tremendous one, but they seem to be progressing towards their ideals. Russia is a Communist Government although there are comparatively few Communists in Russia—I believe only about three per cent. Certainly while I was there, although I met many members of Trade Unions, I did not meet a single person to my knowledge who was a member of the Communist Party.

If the Russian experiment succeeds, it is bound to have a tremendous world effect. They have factories equipped with the most up-to-date machinery and are already exporting quite a large amount of their manufactures.

We were received everywhere with courtesy and kindness and I found everyone to whom I spoke ready to give me every information—even in reply to what I am afraid we in this country would consider rather impertinent questions.

These of course are only impressions of a few days in Russia. But my impressions were such that I felt I should like to have a few months to live in the country and to study quietly many of its intensely interesting problems and the manner in which they are being tackled.

9th August, 1935.

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RAJMOHAN'S WIFE

By BANKIM CHANDRA CHATTERJI

CHAPTER XVI

What Befell Our Hero

THREE days had elapsed since the occurrences of the last chapter. The night was dark, and the brilliant and trembling light in Madhav's room, which could be seen from afar, showed in rich contrast with the impenetrable gloom beyond. Madhav Ghose was alone. He sat reclining on a mahogany couch covered with satin. A single, but well-fed light illumined the chamber. Some two or three English books were scattered over the couch, and one of these Madhav held in his hand but he hardly read it. He sat with his abstracted gaze fixed on the dark but star-besprinkled heavens which were visible through the open windows. His pensive thoughts rambled over a variety of subjects. He feared the uncertain result of his lawsuit, and he was aware that there was everything to fear from the unprincipled agency employed by cunning and clever antagonists, whom he had neither the will nor the power to fight with their own weapons. And should they succeed what was to be the future? Then again he thought of the strange and unknown fate of Matangini. He had been informed of her retreat to Mathur Ghose's house, her return thence, and of her sudden disappearance. He was ignorant of the events which had driven her to seek shelter under a stranger's roof, except of what rumour gave, but Madhav knew Matangini too well to suspect that a light cause could have driven this brave-hearted girl to a step which published her own unhappiness and her failure to evince the patience of a woman and a wife. He well understood and appreciated the reasons which had deterred her from seeking shelter in her sister's house when shelter had become necessary to her. But he was unable to account for her leaving home, and still less for her sudden and strange disappearance. That Matangini had come to know of the conspiracy formed against his property by dacoits and that she had given the timely warning which frustrated their purpose, drove Madhav into a thousand torturing conjectures as to her fate, but each surmise he rejected as wild and unreasonable. Certain he was, so well did he know her character, that whatever might have been her misfortune, she had not been guilty of a dishonourable desertion of her household. Assured, therefore, in his mind that she had come by some misfortune, his heart underwent excruciating torments. The deep and tender feeling which he had stifled in his breast at such cost, seemed to burn with redoubled fervour. His thoughts long dwelt on the remembrance of that parting scene; he recalled every word that she had uttered, and tears rushed to his eyes. Long did he muse and weep in silence. At length he rose from his seat and, as if to forget his reflections in the touch of the balmy air that blew outside, he went out to the veranda. His reflections pursued him there. Leaning against the balustrade, his head supported on the palm of his hand, his eye fixed on the starry heavens and the range of tall *Devdaru* trees that stood in bold relief against the blue vault, he again lost himself in a melancholy reverie. As he gazed and gazed, a curious object caught his attention. A protuberance on the trunk of a *Devdaru* [which] stood out in relief against the sky, and on which [he for] some time fixed his listless gaze, seemed suddenly to vanish. It is a singular trait in the human mind that when most intensely employed in brooding over its own gloomy feelings, the most indifferent circumstance will sometimes arrest its attention. The disappearance of the protruding object on the circumference of the tree, struck Madhav as singular. He was sure that the remnant of the stem of a lopped off branch, or a knotted protuberance on the wood, was no longer where he had seen it against the sky. Not attaching however any importance to the circumstance at the moment, and too busy with his own thoughts, he again resumed the subject which lay nearest his heart. A few moments after, however, his eyes again wandered to the same tree, and now he thought he could see the object once more where it was. His curiosity being now slightly awakened, he looked at it for some time with more care than before. Suddenly again the object disappeared. It distinctly exhibited motion in its disappearance. "What can it be?" he thought. Perhaps, he surmised, it was an owl or other night-bird sleeping on its perch among twigs invisible to him in darkness and distance. Again, however, the object reappeared. Madhav could not distinguish in its form the outlines of that

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of either bat or bird, and it rather seemed to possess more of the shape and size of a human head than of anything else. The outlines could be clearly discerned against the sky, and he even fancied he saw part of the neck protruding from behind the tree. It appeared however on a height in the tree to which it was not usual for men to ascend. As the object appeared and disappeared again and again, his curiosity or apprehension or both, were excited. He thought of going to examine. Usually led on by first impulses, the thought no sooner struck him, than he decided on going himself to see who lurked behind the tree, if any did lurk. He armed himself with a small silver-handled sword that hung in his parlour, and descended the stairs. He again closely looked at the tree from his front gate, as the row of the *Devdarus* lay very near it, but could see nothing there where he had before perceived the strange object. He looked around but without meeting with what he sought. It was therefore necessary to go to the foot of the tree. Scarcely had he reached it when a wild shriek like that of a screech-owl startled him, and at the same moment his sword was wrested from him by a vigorous blow. Before he could turn to see who and where was this sudden assailant, the large and rough palm of a vigorous hand was laid upon his mouth. At the same instant a heavy body fell upon the earth from the tree, and Madhav Ghose saw before him a tall and sombre figure, vigorous and well-armed.

"Bind him, this is unexpected," said the man in a whisper to the one who had disarmed Madhav, "gag him first."

The other man took out a napkin and some rope from his waist, and, gagging Madhav well with the napkin, proceeded to bind his limbs, while he who had descended from the tree, held him down. Madhav who saw the uselessness of struggling, and was powerless to call for help, quietly submitted.

"Now, take him up in your arms; you can singly carry him away," said the latter comer in the same low tone.

The other took up Madhav in his large arms and bore off the unfortunate young man without much difficulty. The other followed, and the two left the spot without having given the smallest alarm to the household.

CHAPTER XVII

The Vigilance of Love

At the hour when his strange turn of fortune overtook the hero of our tale, for such we believe the reader thinks Madh Mathur Ghose was resting, or, to be m accurate, endeavouring to rest in Tara's chamb Tara was seated on the couch close by reclining form, with a little delicate straw punk in her hand, with which she patiently a affectionately endeavoured to lull to sleep disturbed spirit of her husband. Her effo however did not seem successful, for thou Mathur was silent and his eyes closed, occasional sigh which now and then escaped hi betrayed an anxiety of mind proceeding fr some cause unknown to Tara. She at leng broke silence and spoke.

"You do not sleep," said she.

"No I cannot; this you see is not my h to sleep."

"Then why come to sleep at all? I fear speak, but will you forgive me if I am bold?"

"What have you to say?"

"You are unhappy; may one who sincere loves you learn the cause?"

Mathur gave a start. Then checking hims he answered with an assumed lightness of which was too transparent to deceive the eyes affection, "Why, who told you that? What h I to grieve for?"

"Do not try to deceive me, love," return Tara in a tone of earnest but affectionate monstrance. "I know you care little for me my love, but to a woman, her husband is cannot say what he is not. Deceive the wor but you cannot deceive me."

"You are surely mad to think me wretched said Mathur, in a tone that most significan contradicted his words, "What put that fancy you?"

"Yourself" replied she. "Listen: you ha many things to think of; your *taluqs*, your la suits, your rents, your *kacharis*, your hous gardens, servants, family, and of much mor I have nothing to care for, but my husband a my daughter. Do you wonder then that for t last three days I have noted before others, t your step had lost its wonted pride? That y eyes wandered and had a strange look; that y spoke less often, and that when you smiled, y smile came not from your heart; nay, can y suppose that a mother's eye would forget to n that her child met not from its father his form warm embrace? Yes, often during these th days has Bindu held your finger, and play round your knee, and you have not spoken to h and even my sister," here an arch smile, wh passed off as soon as it came, momentarily terrupted the earnestness of Tara's manner, " even my sister has pouted and stormed, and y

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have not listened with your wonted courtesy: and that sigh! Nay, can you longer deny that something troubles you?"

Mathur did not reply.

"Do you not think me worthy of sharing your griefs?" continued Tara, seeing that her husband did not reply. "I know you do not love me," Tara hesitated. Mathur still continued silent. He gazed steadfastly on the angel purity of his affectionate wife's countenance; his bosom slowly heaved, and a sigh escaped him.

"You are unhappy; conceal it not, deceive me not," sobbed rather than uttered Tara, with an intensity of agony in the stifled tones of her voice beyond the power of language, "Deceive not, conceal not, tell me all. If my life will purchase your happiness, you can yet be happy."

Mathur still continued mute.

He no longer jested, prevaricated, or denied, but maintained a sombre and determined [silence, and] the look of cold and hypocritical levity with [which he] was presently attempting to evade the questions [of] his wife, had given place to a serious earnest gaze which seemed to seek and yet repel sympathy. Tears rolled down the cheek of Tara as she perceived, with a woman's sensitiveness and a woman's depth of feeling, this unusual change in the expression of her husband's face.

"Cursed be the hour of my birth!" burst from the lips of the mortified wife. "Not even *this!* I would lay down my life to make you happy, but cursed be the hour when I was born! I cannot even know what it is that makes you unhappy."

Mathur was touched. "It is useless now to conceal from you that I am unhappy," he confessed at last, "but do not grieve that I confide not my troubles to you. Human ears will not hear them."

As Tara heard these words, a fleeting expression of intense pain shot across her pallid but noble features, but the next moment she stood calm and apparently without emotion.

"Give me one poor request then," said she now calmly, "will you promise?" A wild and hollow shriek like that of a screech-owl interrupted her words. Her husband started to his feet at the sound.

"Why do you start?" enquired his wife. "It is a screech-owl only, though certainly the sound was fearful to hear."

The sound came borne once again in still more fearful notes upon the wind. Before Tara could speak, Mathur bounded out of the room.

Tara was surprised. She was certain the shriek was from a screech-owl, or if not, of nothing more fearful, and to her mind, there was nothing in it to apprehend except as a sound of ill-omen, which however people daily hear and tolerate. She had also some perception that the sound they had heard, rather bore a resemblance to that of the night-bird than presented its unmistakable notes in their reality. Her curiosity was awakened, and she came out of her apartment. Finding that her husband had gone downstairs, she ascended the staircase which led to the terrace overhead in order to see what had so much startled him. Looking earnestly and long in the direction whence the sound had proceeded, she could discern nothing. Thinking therefore that the sound could have been nothing more than what it had appeared to be, and that the bird itself perhaps sat concealed in some leafy branch or invisible cornice, and also that her husband had left her in that abrupt manner only perhaps to avoid yielding to the emotion which she had seen rising palpably in his bosom, she thought the matter unworthy of further attention, and was in the act of returning, when the unusual sight of a human figure, evidently that of a man too, and not of a female inmate of the house, issuing out of the postern gate, caught her eyes. A second glance convinced Tara that it was her husband, making swiftly towards the jungles. She was staggered. A cold tremor seized her limbs, and she felt overpowered and ready to faint. A thousand vague fears and harrowing suspicions swept over her mind. She loved her unworthy husband too well to think him the agent in some dark or unhallowed purpose, but gloomy conjectures of approaching dangers and of some fearful risk which her husband ran, rushed through her mind. She stood rivetted to the spot. Bending over the low parapet, which surrounded the edges of the terrace, she gazed and gazed and followed his motions with distracted eyes. Suddenly she lost all view of him. She still gazed and turned her eyes on all sides, but could no longer perceive his vigorous form gliding amid the darkness. Her fears increased tenfold. Long, long did she gaze in this attitude, silent and unmoved like a marble formed ornament of the huge edifice. She was on the point of giving up the [search in] despair when a last and sweeping glance met the [object] of her solicitude as he lightly leaped into the small iron-door which opened outside from that tenantless part of the house already known to the reader as the *godown-mahal.*

Tara's heart felt greatly relieved when she saw her husband within the shelter of his own

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roof. Still her apprehensions were not entirely quieted. This nocturnal and clandestine walk outside and a visit at such an hour to a part of the house rarely visited by any, coupled with his previous anxiety and loss of spirits and the ominous sound of the night-bird which still rung in Tara's ears, spoke some approaching misfortune. Tara did not leave her watch but continued anxiously waiting for the reappearance of her husband. But again she watched in vain. More than half an hour elapsed, still her husband did not repass through the secret gate. She felt tired with standing and as she was more sure of her husband's personal safety, she at last for the present descended and returned to her apartment.

A sudden light had flashed upon her. Would not this furnish a clue to her husband's secret? Her resolution was now formed.

In the course of a few moments, her husband re-entered the room. His manner was restless and uneasy, but there was exultation in his eyes. Tara spoke not a word to him of what she had seen.

CHAPTER XVIII

Captors and Captive

Let us shift the scene. A solitary and feeble lamp lighted a gloomy and low-roofed room, whose sombre and massive walls looked more grim in the dim light. The room was as small in area as it was low in altitude, and altogether wore the appearance more of a habitation destined for the reception of criminals than of an ordinary residence of any who could find another shelter. A low small thick door of iron shut the only entrance to this gloomy apartment, and was furnished with bolts and bars of a proportionately massive character. As if still suspicious of the character of the security of this cell, the architect had taken the unusual precaution of plating the very walls with a coat of iron. The black metal frowned by the dim and flickering light as if it inclosed a living grave. There was another passage or resemblance of a passage from this room besides the iron-door already mentioned. It was another door, precisely of the same character, placed in one of the corners and leading apparently to a side-room; but it was even of smaller dimensions, so much so that a child had to creep through it. The gloomy apartment was without a single article of furniture. It was totally empty. One solitary individual, the sole occupant, was pacing it in the dim and fitful light of the single lamp. It was Madhav Ghose.

Our readers need not be apprised that this was the place where Madhav had been deposited by his captors. But his captors were not there. The hour was about deep midnight. The bolts were drawn outside; and Madhav Ghose for the present at least was shut up in a living grave. Still his mien was not stricken down or dejected or hopeless. Resentment more than any other feeling was foremost in his mind; and as he continued unceasingly to pace the silent chamber with a lofty step, he gathered resolution to meet the worst he had to expect from the desperate character of his captors.

At length a sound was heard of a key turning in the lock which closed the door outside. Next followed the sound of the bolt and bar and chain being cautiously unfastened, the massive door slowly creaked on their hinges, and his two savage captors silently entered the room, shutting the door after them with the same carefulness.

Madhav cast a glance of unbounded resentment but, without taking any other notice of their entrance, continued pacing the chamber as before. The sardar and Bhiku seated themselves by the lamp, and taking out a little *ganja* from a bag which the latter carried in his waist, as well as a small and almost headless *kalika*,* began pounding the drug on his palm by the strong pressure of his thumb, preparatory to its ignition. The sardar trimmed the lamp and, while thus employed, observed sarcastically, "The Baboo seems particularly submissive tonight."

Madhav stopped short in his walk, and faced the miscreant; his features worked as if he would reply, but he suddenly turned without saying anything and resumed his previous employment of pacing the chamber. The *ganja* was now ready for the *kalika*, and it being duly ignited, the robbers commenced smoking. The silent contempt of the prisoner now began to irritate his captors, who had hitherto been restrained from offering needless insult by that habitual awe and respect which compels even the most reckless among the vulgar to observe a proper distance to those entitled to deference. The sardar was no vulgar ruffian, as our readers have doubtless perceived, but the lofty mien and stern deportment of the prisoner had restrained even his petulance. But now the fumes of the *ganja* loosened his spirits.

"Baboo," said he with a malicious smile on his lips, "will you deign a pull at the *kalika*? It is done exactly to a millionaire's taste, I can promise you."

Madhav again disdained replying, and the

* Earthenware pipe for smoking.

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discomfited sardar went on smoking, carrying on a horribly obscene conversation with his associate.

"Will you tell me what your master intends doing with me?" at length inquired Madhav, speaking for the first time.

"We have no master," answered the sardar gruffly, without further interruption to the smoking and the obscene dialogue.

"Your employer then?" asked Madhav again.

"We have no employer," said the sardar in the same tone, and went on pulling at the *kalika*.

"He who bade you do this deed?" said Madhav.

"No one bade us," said the sardar.

"No one? Have you seized and confined me for play?"

"Not for play," retorted the sardar. "We have seized and confined you for money." The cool and collected demeanour of Madhav Ghose and the imperious tone of his language had mortified the ruffianly pride of the bandit, who piqued himself upon being the scourge and humiliator of the rich and the great, and he was resolved to be as mortifying in his answers.

"And who gives you this money?" enquired Madhav.

"Guess," said the sardar.

"I need not."

A deep and hollow sound interrupted the speaker and his auditors.

"What's that?" ejaculated Bhiku in amazement.

"What's that?" ejaculated the sardar in his turn.

All three remained silent for a few moments.

"Can there be another in the room? That would be a fine affair indeed," said the sardar. "Let me see."

Although the whole room was visible with the distinctness that the faint light would permit from the place where they sat, the sardar nevertheless got up and scrutinized every corner, but of course with little success.

"It is strange," he observed as he resumed his place, "but let it go. You were speaking of my employer, sir; who do you think he is?"

The presuming tone of the question highly irritated Madhav Ghose, but suppressing his resentment he briefly answered, "I know he is Mathur Ghose; now tell me what are your instructions."

Bhiku gaped in surprise, and leering towards the sardar, observed, "How is it that he knows it already?"

"Fool!" said the sardar "do you gape at this, who else in Radhaganj has an iron-walled dungeon to cage his prisoners in?"

But he returned no answer to Madhav's question, true to his determination of humbling the yet lofty pride of his captive and perhaps to mould him to that state of mind which would facilitate his object. But Bhiku was getting impudent, and warmed by the fumes of the *ganja*, his usual taciturnity was fast giving place to an uncontrollable propensity to chatter.

"In truth," said he, "what are we to do with our booty: booty of flesh and blood I mean?"

"Eat him up, I suppose," said the sardar.

Bhiku broke out into a hoarse laugh at this sally of his chief. But his rude laugh was suddenly checked by another plaintive groan which seemed to issue this time from the ceiling.

"Again!" ejaculated the startled sardar.

Bhiku sat aghast, superstitious fears now coming over him. Madhav also felt uneasy though from other causes.

"This place has been long untenanted," observed Bhiku speaking in a whisper, who knows what beings may have made this room their abode."

Though, of course, equally given to superstition, the much stronger mind of the sardar did not so easily yield to such influences. Generally, their lawless and terrible profession renders people of this class habitually conversant with those scenes which are best calculated to give rise to fears of a superhuman character, and though they as firmly believe as other ignorant people in the existence of superhuman agencies, habit renders them less liable to their impressions.

"Or somebody may be lurking somewhere," said the sardar, "this must be looked to; you watch our friend here."

The sardar tore up an edge from his small *dhoti* and rolling it up into a wick, dipped it in the oil of the lamp, and ignited it in its flame. Thus furnished with a light, he cautiously opened the door. He then proceeded to examine every creek and corner of the veranda which lined the single row of rooms, of which the one now occupied by Madhav and his watchers was the middle one. Not finding anything in the veranda to explain the cause of his alarm he proceeded to search the open ground in front, which was enclosed by the walls already mentioned. But there also the search proved equally fruitless, and he returned vexed and doubtful. Bhiku was now really frightened and, in his anxiety to get rid of the place, gave a hard and significant pinch under

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the elbow of his chief to hasten negotiations. The sardar complied.

"It is getting late," he said, addressing Madhav, "and this is no place for us to sleep in. If you will comply with our conditions you can regain your liberty."

"What are they?" inquired Madhav with indifference, for he saw his advantage.

"Deliver up to us your uncle's will."

"It is not with me here," said he laconically, and turned round to resume his walk.

"Remain here then," said the sardar with equal brevity; "we go with the keys."

"And suppose I am inclined to give up the paper, how am I to get at it from here?"

The bandit in his turn perceived his advantage, and replied, "That is your own concern. Devise the best means in your power. If I were you I would think of sending a note by one of my captors to a friend at home, asking him to send me the paper by the bearer."

"And if my friend asks you where is the writer of the note, what answer will you give?"

Again the same unearthly sound burst upon their ears. This time it was a low stifled shriek such as no human being could utter. Again the sound seemed to proceed from the ceiling.

The robbers started to their feet; even Madhav himself was shaken.

"Is there an upper story?" said he.

"No, no," answered both the robbers at once.

"Stop; I will go up to the roof and see again," said the sardar.

It was easy for such a practised dacoit as the sardar to scale the no great elevation of the rooms. When up, however, his search proved as fruitless as before.

Bending over the edge of the roof he gazed intently on the ground on the back of the building, but here also his search proved equally unsuccessful. He returned once more, vexed and troubled.

A sudden light broke upon Madhav.

"Are there not two other rooms, similar to this, in the row?"

"Yes," said the sardar, "it seems so."

"Did you bring any other captives to these dungeons?"

"No."

"Perhaps then others did; some unfortunate victim of this wretch's cupidity is undergoing a horrible fate in one of these cells," said he, more as speaking to himself. "Can you go and see if there are any there?"

"You say right," replied the sardar, musingly. "Probably in that case, these doors are locked; but I can speak, and the prisoner, if any there is, will doubtless reply." The sardar again made a wick and proceeded to examine. To his great disappointment the doors of both the rooms were open and the rooms entirely empty.

Utter amazement now seized on Madhav, who clearly saw that every possible existing source had been enquired into, while the robber-chief now began seriously to give way to superstitious apprehensions.

Bhiku cowered with fear and crouched near the sardar.

"We have no heart to stay any longer," said the sardar to Madhav, "the ways of gods are known to themselves. Give your answer at once or we shut you up and go."

Madhav saw that his only chance lay in compliance. If they left him shut up, he could not guess how or when he could expect release. If he complied, it was probable that his note would cause enquiry and afford a clue to his friends by which they would trace out his place of confinement. Still he was determined to make a last effort.

"You expect money," he said to the sardar, "if you get the will from me; name the sum and I will double it, if you will let me go without giving up the paper."

"We are satisfied with what has been promised to us. Who can be fool enough to think that you, once free, would give us the money you promise now. The note, or we go."

Clothes rustled somewhere in the rooms. The dacoits looked at each other, as if ready to fly without waiting further. Madhav understood the look and inquired if they had pen and paper, to which they replied that they had come provided with them. Madhav took the pen and paper and commenced writing a note to his chief and at home.

"I will dictate," said the sardar, "so that you may be neither doubted nor entrapped, nor your retreat found out. I could once read and write like you."

Madhav looked up in surprise, but signified his assent and the sardar began to dictate, though from the supernatural fears which agitated him he was far from being cool enough for the purpose. Madhav began to write.

At that moment a heavy clanking of chains followed by a tremendous clattering sound, came thundering on the already frightened party, and then again issued the same unearthly moan, more loud and piercing. At one bound Bhiku cleared the veranda, and ran out of the house with

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scream. The sardar also rose startled and leaped into the veranda. He was petrified with the vision that there met his eyes and, without turning back even to lock the door, precipitately ran out of the house, leaving Madhav entirely free.

But Madhav himself was just then too much bewildered by the mysterious sounds and the sudden impetuous flight of his captors, to be able fully to comprehend his position. For a moment he remained motionless and undecided. But he was soon ashamed of himself and shaking off unmanly apprehensions jumped into the veranda. Nothing was to be seen. He looked and looked and perceived a small streak of light creeping through a crevice which opened from the veranda into the open ground. Bounding in that direction he found that the door was not locked, and throwing it open saw a female figure standing in that lonely spot. A small lantern was on the ground. Eagerly holding it up for closer examination, he was staggered at what he saw.

"Tara!" escaped from his lips.

"Madhav!" murmured Tara, speechless with astonishment.

But again came [the] plaintive cry from above.

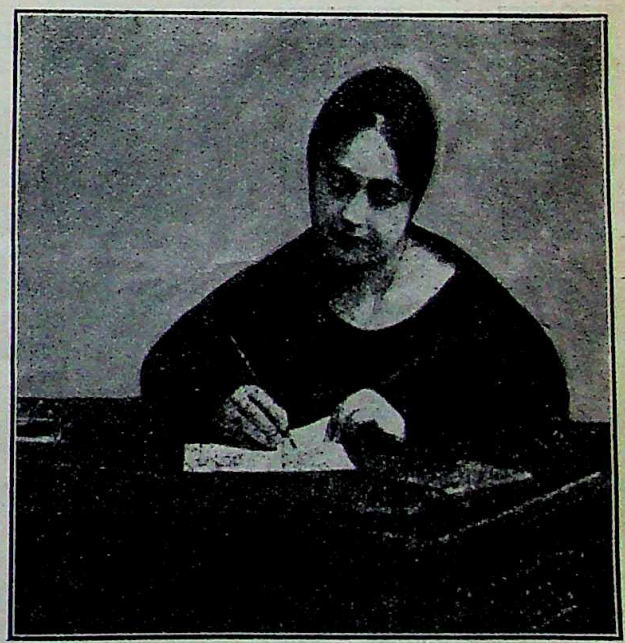
(To be concluded.)

ASIATIC WOMEN IN INTERNATIONAL CONFERENCE

LESSONS OF ISTAMBOUL

"THAT very soon in the future, the opinion of the women of the world will have to be taken seriously into consideration before deciding upon any grave world problems", was the enthusiastic observation made by Mrs. Hamid A. Ali, the leader of the Indian Women's Delegation to the International Women's Conference held at Istamboul, just before leaving Satara for Poona for presenting her report to the All India Women's Conference, half yearly meeting, to be held on the 27th instant. "The Asiatic Women have taken a wonderful part in such conferences for the first time, and we had representatives from various Asiatic countries," continued Mrs. Hamid Ali, "and with the exception of China and Japan all other important countries had sent delegates. Turkey, Iran, Iraq, Beirut, Damascus, Baghdad, Arabia, Egypt, Jamaica, and many other places and countries were fully represented. Among the personalities that made their impression on the Conference, the most prominent was the figure of Madame Hoda Cheraui Pasha, who led the Egyptian delegation. Possessing the confidence of all political and other parties in her country, Madame Cheraui Pasha was given an extraordinary send-off at Alexandria when the people's representatives followed the ship six miles out in a gaily decorated launch. The beautiful French custom of having salons where the best literary and artistic talent, the most popular political leaders, leading Court officials and ministers in Egypt, can gather, is followed at the house of Mme. Cheraui Pasha. She has given the lead to modern Egyptian womanhood to take her rightful place in the re-construction of her country.

Quite apart from the many political questions that were brought before the Conference, a sensation was caused when Miss Marston, the delegate from Jamaica, in her quite unassuming manner explained the position of the Negroes in Jamaica



Madame Hoda Cheraui Pasha

and described the civil status of women in her country. The un-moral laws which were current up to a few generations ago had led to the degradation of her people. There was hardly a

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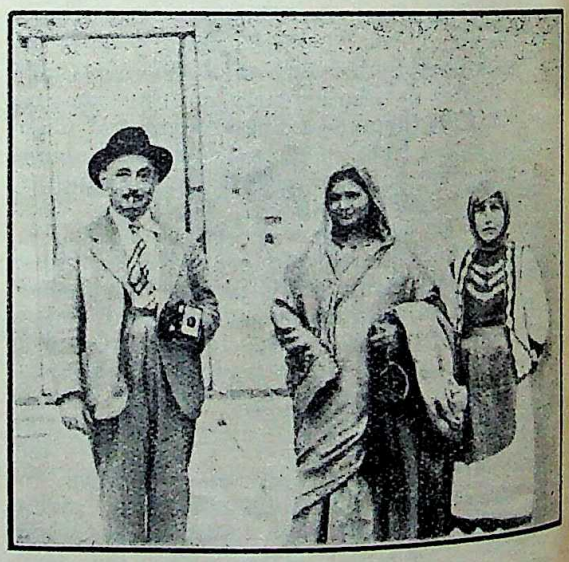
woman unmoved in the whole conference when savage and brutal manner in which lynching is resorted to in America was discussed later; but representatives of the West—who while not upholding or defending lynching—tried to explain

Stamps issued by the Turkish Government showing various spheres of women's activities and the leaders of the women's international movement. These include Madame Curie (1st in 2nd row) and Jane Addams, (3rd in the 3rd row).

the reason by referring to the grave provocation caused by the "unrestrained instincts of Negroes and their attacks on white women. The very mild manner in which Miss Marston made her statement, without any bitterness in her voice—a

Mrs. Hamid A. Ali at Istamboul

characteristic of the whole Negro race—contrasted vividly with the horrible picture she drew. There was hardly a tearless eye in the whole of the Conference.



Mrs. Hamid A. Ali and others at the Acropole, Athens

"If any thing was required to show the solidarity of Asiatic women, it was this statement about the character of Negroes. Representatives of Egypt, Arabia, Iraq, rose one after another and entered an emphatic protest against such wholesale accusation against the Negro race.

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They said that they had experience of Negroes for hundreds of year. The Negroes were first slaves in many of these countries, and later they were citizens with equal rights with the other residents. So far as Asiatic women are concerned, there had never been any cause to complain about the Negroes. India and Iran were in agreement. So the representatives of all Asiatic countries solidly took up the stand that such an attack on the Negroes was entirely unjustified. The incident caused a small breeze in the conference circles but it was indicative of the solidarity of Asiatic women's attitude against any assumption of racial superiority by any nation. A very strong resolution was passed against the outrageous and barbarous practice of lynching.

This particular characteristic was again evidenced when the Civil status of women under various forms of Government, was being discussed. India, Egypt, Syria, Iraq and many other countries stongly protested against any domination of one race or one country by another. These protests were fully supported by the reports of the delagations sent by the Conference itself to various countries in Asia and Africa.

Thus for the first time in the history of the International Women's Suffrage Conference the Asiatic Womanhood was fully represented, demanded and was readily granted an equality of status and oppotunity in trying to solve the problems which affect the womenkind of all countries and nations. It was realized there in this conference at Istamboul that among the women who required urgently the sympathy and support of world opinion, there are many from Europe itself. In the countries ruled by Dictators lot of women was certainly bad. They required the strongest help that women all the world over could possibly give."

MULU OF SANTINIKETAN

By C. F. ANDREWS

[Mulu was the pet name of Prasad Chatterjee, founder and first teacher and story-teller of Chubandanga Prasad Vidyalaya.]

USUALLY, I have great difficulty in coming into close touch with the younger boys whom I teach in the Ashram at Shantiniketan. This is due partly to my own temperament and partly to my ignorance of the Bengali language. This difficulty of contact, about which I have been at times painfully conscious, has caused a reticence on my part which has been hard to overcome, and it has naturally created a shyness in the boys themselves.

But, with Mulu, from the very first day on which I met him, there was no difficulty of that kind at all. On the contrary, a peculiar sense of companionship and comradeship became easy from the very first. It was as though difference in age did not count and as if we fully understood one another by some natural impulse.

Fortunately for me, my work as a teacher soon brought me into close association with Mulu soon after his arrival in the Ashram, because he was placed in the third group. With this group of boys I had special duties to perform as a teacher of English. I shall speak of these latter on.

Mulu also from the very beginning of our companionship worked laboriously for me in trying to get together, from among the very young boys of the school. a company of actors. In this somewhat thankless task, he showed more persistence and perseverance than I had expected in one whose health was never robust, and who was subject from time to time to days of illness. He would come to me and bring the other boys with him even when it was clear he was not well; and more than once I asked him not to stay for the rehearsal, but to go and lie down.

As an actor he was good. He had no trace of self-consciousness. He also enjoyed, to his heart's content, making fun and being made fun of by others. Among the little boys who were acting in the play he was very popular. He used to look after them, during the rehearsals, and to persuade them to learn their parts. He did not finally act in the play itself, but I was under a great obligation to him for helping me to carry the rehearsals over the initial stages.

Mulu was just like an elder brother among

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these younger boys, and they treated him in every way as such. I used to think of him as a kind of Thakur Dada, such as is represented in our own Gurudev's plays for his boys. The little boys, at the rehearsals, would gather round him, and make jokes with him, and have all sorts of fun. That is why the thought of 'Thakur Da' so often came to my mind.

Prasad Chatterjee (Mulu)

The awakening of Mulu's own intellectual powers came through the Poet's 'English' classes. Continual bad health in his earlier days and the consequent interruption in his school work had retarded him in his studies. When I first knew him, he seemed to me to be backward compared with the other boys of his age. But a change came over him when he attended the Poet's classes. He was not the only one to be stimulated, for the whole class was roused to enthusiasm in an extraordinary manner.

The Poet at this time was engaged in working out with his pupils a new intensive method of explaining and illustrating the construction of English sentences. He would take some difficult passage, from the best English prose writers and build up a whole series of parallel English sentences, which might illustrate the construction and idiom of the English passage in the text. When the actual phrases of the English prose writer came at last, the boys in the Poet's class would find them to be simple, on account of the preparatory sentences already gone through. The Poet made his experiment of the new method while teaching the third group.

Though the Poet's class was conducted entirely through the medium of Bengali, it was a great joy to me to attend and to listen to the boys' answers in Bengali and to gain instruction. I could not, of course, follow much of the Bengali, but I could look into the boys' faces and watch their keen intelligence and enjoyment. There was not a single dull moment in the class from beginning to end.

The enthusiasm of Mulu and Dhirananda for these wonderful lessons of their Gurudev was equally strong, and it made a natural bond of companionship between them. When the Poet's class was over, they might constantly be seen comparing notes and going through doubtful passages

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and clearing up debatable points. Girija and Shishi were in the outer circle of the same companionship. Abani, who was far the ablest boy in the class, was with them also; but he remained somewhat solitary and apart.

I have never in all my life seen a class of boys so keen as this class was. I have never in all my life seen any class of boys improve so much in so short a time. It was like witnessing the mystery of growth. The boys were in a great measure their own teachers. They were determined to understand, and looked forward to this class as the one class in the whole day which was a supremely awaited joy. Mulu had his days of illness, but it was very rarely indeed that he could be kept away from Gurudev's classes. Once or twice, the Poet would tell him to go back to bed, when he was clearly unfit for work.

As time went on, extra classes were taken by the Poet in English poetry as well as English prose. Shelley's poems 'Hymn to Intellectual Beauty' and 'Ode to the West Wind' were explained in Bengali by him to these boys. It seemed a desperate adventure, to take up such a task as this with the third group but the boys and the Poet together had all the eagerness of youth on their side, and every obstacle was overcome. It would be hard to say, who was the most eager, the Poet himself or his pupils.

There was given into my hands a revision lesson each day, which came just before the Poet's lesson began. It was an amusement to me to find that, as the end of my own period drew near, the excitement of the boys would become so great that they could hardly attend to me at all. It was a custom with us that, at the first sound of the gong, my own class should be dismissed at once. For we were at the opposite end of the Ashram, away from the Poet's room. Mulu and Dhirananda were the quickest to hear the gong and they would be up in a moment and ask leave to go and then have a race with each other across the playground in order to see who could get to Gurudev's room first. Again, when Mulu was told off for special duty as 'manager' for the day, he used somehow or other to manage to be free from work in the kitchen at the time that Gurudev was giving his lesson.

One of the most interesting of my experiences with Mulu was while looking over his essays. The boys had absolute freedom as to the number of essays they should write. They could come to me at any time of the day and bring me their written essays. At the beginning of each term I used to give out a list of about twenty subjects and each boy would bring me an essay about once a week.

But Mulu's appetite for essays was omnivorous: he used to come with a freshly written essay nearly every day. Once he broke through all records and brought me one essay in the morning and another in the evening *on the same day.*

These essays of his were always short. He never repeated himself or wrote long English words. Whatever vocabulary he had, he used pithily and tersely. He went at once straight to the point, without any beating about the bush, and gave his own decided opinions. I constantly chaffed him about these and he used to enjoy it thoroughly.

In these circumstances, it was naturally difficult for me to keep Mulu supplied with essay subjects. Long before the other boys had got half-way through the list I had given them, Mulu would come to me for more. I was obliged to keep him occupied with a supplementary list of his own. There used to be a twinkle in his eye, when he came back to me again and again for further supplementary lists. I think he rather enjoyed my discomfiture, when I could not manufacture subjects fast enough for his essay enthusiasm.

Mulu was at all times a fiery patriot. His essays on national subjects were full of the ardent extremism of boyhood. He would have nothing for India but out and out independence; no half and half measures would serve his turn. There was often unbounded contempt expressed for those who flattered the Government in order to get their own selfish rewards. He was equally pronounced in writing about the wrongs done to the lower castes by the orthodox caste system. He was a radical all round, in his own boyish way, and a passionate lover of freedom. I think the happiest times he spent at the Ashram were the hours when he was among the Mussalman, Hadi, Dom and Santal villagers, teaching their children and playing

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Bhubandanga Prasad Vidyalay

games with them. This work occupied nearly every evening. It was no formal 'duty' with him, but an eagerly expected pleasure at the close of each day's work.

Others among his teachers must have known Mulu far more closely than I did; for his own mother tongue, Bengali, was especially dear to him, and English was foreign language in which it was difficult for him to express his intimate thoughts. What I felt myself was that he was giving to me in friendliness and good-hearted comradeship far more than I could possibly repay. I sought his help in many difficulties and I used to talk over with him quite freely the terrible problems I had met with in Africa and Fiji among Indian men and women abroad. His eyes would kindle as I spoke to him about them and he was a very eager listener. It was always the down-trodden and the oppressed that appealed most of all to his heart and I found I could talk on with him about things that were very near to me more easily than I could to other boys. He wanted so much to hear all that I had to tell. It was this fact which accounted for a experience which I had during an extremely difficult time quite recently in East Africa and Uganda. I felt that he was helping me, and his memory came back again and again to me. I had seen so often his young face strained with eagerness and his eyes flashing fire while I had related to him something I had seen of injustice and wrong to Indians abroad. It was the memory of this face that came back to me in Africa some months after he died. I had also known previously the same nearness of his spirit in the Panjab, when I was enquiring into the sufferings of the poor people in that province.

It is this spirit, this young, eager heart indignant at the thought of wrong, passionately ready for self-sacrifice, burning with love for those who were cruelly treated, that has remained with me.

We may be certain that this spirit has not been touched (except to purify and refine) by the change which we call death.

September, 1919.

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INDIAN WOMEN ABROAD

By SASADHAR SINHA

THOSE who have stayed long in the West have watched with interest the increase of Indian students from year to year at the different seats of learning in Europe. This increase is all to the good, despite the alarm raised by the authorities, and by some of our public men, who should know better. What is truly alarming, and, indeed, a source of enormous waste in men and money to India is the vast disproportion of the sexes in our student population abroad. Compared with our men, our women students are a mere handful. This is in striking contrast to the Chinese students in Europe. In recent years, the numbers of the latter have grown by leaps and bounds, a large proportion of them being women. This is a phenomenon of profound sociological interest.

Obviously, China is more keenly conscious than we are that modern education, in order to be fructifying, must be open to both men and women on equal terms. Its hitherto predominantly male bias in the East has defeated its own end inasmuch as education remains a hot-house plant without roots in the native soil, in the homes, and in our womenfolk who are the vital agents in its regenerative process. The gulf that it creates between men and women has been destructive of its life-giving force.

Nowhere is this illustrated more devastatingly, more tragically than among our students abroad. Away from home, having to live for years on end in an environment on the whole hostile, their education remains in most cases an outer facade and never becomes a part of their total personality.

Education is a social process. Its adequacy and fulness depend on how far one is integrated into its social background. In Europe, and in England, in particular, we always remain a foreign body. We are tolerated, but never accepted. Hence the inevitable bifurcation in our personality, in our mental outlook and the inadequate return in our educational efforts. The inner citadel of our minds is not touched by education. Modern ideas pass us by. Intellect remains unquickened. At last we return home to relapse into the inertia of body and mind that is India's bane, unsuited to fit into the old surroundings, and without courage to create a new and more vital environment.

China's example is before us. A large proportion of Chinese scholars in Europe are married couples. By reproducing miniature Chinese communities in different European centres of learning, China is not only establishing more direct touch with the best in European life and thereby avoiding that fatal unreality which characterizes our education, but is also solving some of the social problems which face every Indian student individually in a foreign country. Through their womenfolk, access to European society becomes possible for the Chinese. From toleration to recognition is a big step. A reconized social status is essential to normal intellectual life. This is already reflected in the greater intellectual and social activity of the Chinese students in London and elsewhere. A visit to the China Institute within a stone's throw of the Indian Students' Union in London is an eye-opener.

Our task is two-fold. First, that education in foreign countries should no longer remain a male monopoly. It is educationally wasteful, because it divides men and women and creates a class of individuals who are uprooted and misfits everywhere. They are neither at home abroad, because they are socially unacceptable nor at home in India, where they do not often meet women, who are inspired by common hopes and fears, similarity of tastes, ideals and intellectual aspirations.

Secondly, young married people should be encouraged to come abroad together, so that

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they may share the same experiences and similarly enjoy the educational facilities that the West can offer and return home the richer for them, the better fitted to carry out the tasks for which they were sent out. This, to my mind, is the only way of reconciling modern education with progress in India, because it presupposes a certain community of interest of husband and wife and a certain amount of enlightenment on the part of both, which are now lacking.

Nor need this raise insuperable practical difficulties. Expenses for husband and wife, as everybody knows, are not twice as much as the single individual spends on himself. At the most, they may be half as much again, but with foresight couples should be able to manage even on less. Parents, as well as the Government, should take note of this, because the forcible and prolonged separation of husband and wife is neither educationally economical nor morally wise.

The foundations of a miniature India community would thus have been securely laid abroad. Besides helping to minimize considerably the many indiscretions that young men are heir to abroad out of sheer boredom and loneliness, it will also help to bring them close to the society of which they form part, however temporarily. And it is only through close social contact that we can hope to receive the best that the West can give us. With a recognized social status will come self-confidence, mental integrity, better educational effort and above all the avoidance of waste, intellectual and otherwise, which India can ill afford.

London,
July, 1935.

THE UNEMPLOYMENT PROBLEM

By SANTA DEVI

SHIBRAM had just sat down to his breakfast, when his mother began: "Now look here, Shibu, the children have got no winter clothing, and I have not been able to bring over your sister from her husband's house all these years even once. If anyone falls ill, I cannot give him a drop of medicine. How long can one carry on like this?"

"As long as we are destined to," replied the son, his face turning sullen at once.

His mother poured another ladleful of hot soup on his rice, and said, "You amaze me, my dear! I have spent everything I had on your education, and you have passed the M. A. And now all that you can do is to bewail your fate. I have poured money on you for sixteen years. Even if you could have given me back a quarter of what I gave you, I would have been happy. You are eating your meals in time and going out with clean clothes on. Is that right and proper? One must try to earn money."

Shibram sprang up from his seat in anger and cried: "Am I not trying as hard as I can? Shall I walk on my head? Do you think I go out everyday to enjoy the cinema or the theatre? I go to hunt for jobs."

"Do what you think best. I can but give you advice," said his mother in despair. She went back to her kitchen with the ladle and the pot of soup. Shibram went to the outer room and flung himself down on the wooden bedstead with a bundle of newspapers by his side.

He had no money to buy newspapers with. There was no one who could give him money. He himself earned only thirty rupees, and this had to suffice for the household expenses, added to his mother's slender savings. He served as a private tutor in the family of a barrister and brought home their old newspapers, mostly an Anglo-Indian. He had to return the papers next day. Nearby stood a shop which dealt in khaddar. Shibram borrowed an Indian paper from it. He used to get by heart the "Wanted" column. He had sent in applications by scores and had got only two or three replies. From

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these places, too, he had been turned back, when he went to try his luck personally. No one had given him any encouragement.

Shibram again went over the advertisements. Nobody wanted an M. A. in history. It seemed the whole country had turned into a vast Insurance Office and everybody wanted only agents. He had no objection to becoming an agent. But he knew full well that he could not earn much that way. Shibram closed his eyes and tried to visualize in his mind the circle of his acquaintances. Ninety per cent. amongst them were too destitute to go in for life insurance. The remaining ten per cent. were themselves insurance agents. He could think of only two persons, who were solvent, yet not insurance agents. One was his employer Mr. Mukundaram Goswami, Bar-at-Law, and the other one was his professor Mr. Sen. Both were getting on in years and it was unlikely that all the insurance agents in Bengal had not got at them long ago. Shibram gave it up in despair. He would never be a success as an insurance agent. He was not temperamentally fit for going about canvassing from door to door. He could never understand how to begin.

The remaining advertisements were for private tutors and midwives. He was working as a private tutor, both morning and evening and could not undertake more work of that sort. The latter job was a lucrative one. He had seen midwives who wore more jewellery than the wives of the rich. But he could not avail himself of this job, at least during this life. He had been born a man through the accumulated merit of seven previous births. If he could do away with all merit in this life, the next one might be more advantageous.

Shibram thrust away the Indian paper and drew the Anglo-Indian towards himself. But alas for him! It seemed, only Nurses, Midwives and pretty Anglo-Indian girls had any business in this mortal world. The rest were superfluous.

At this juncture, his friend Nitu came in, smoking an indigenous 'biri'. He leant over Shibram and asked, "How many jobs did you secure, Shibu?"

Shibram flung away this paper too and said, "Jobs indeed! Do you think it is the Golden Age? If you want a job now-a-days, you must paint your cheeks, use a lip-stick and put on a gown. If ever I marry, my dear friend, I shall pray for daughters every morning, and if I get them, I shall call them Mary, Katie and Dolly. I am a mere man, and have been cursed with the name of Shibram. So, no luck for me this time. Yet my mother is about to turn me out of the house, because I cannot secure a job."

"Don't weep, my dear chap," said Nitu, patting him on the back. "This is the age for self-help. You need not be a clerk or anything necessarily. Why don't you try some business? I am willing to join in with you. Perseverance leads to success, you know. If we try honestly, we are sure to prosper."

"Don't be over-optimistic, Nitu," said Shibu. "Money begets money you know. Where is our capital?"

"We must try something that does not require a big outlay," said Nitu. "A restaurant, for instance. You will sell your chops and cutlets everyday and realize money every day. Thus we shall build up some capital."

"Oh indeed!" laughed Shibu. "Who told you that we shall sell all our chops and cutlets every day? These things taste very nice, when we buy them from another's shop. But they won't taste half as nice, when they shall be left unsold on our own hands and we shall have to carry back home, whole trayfuls, of them, from our shop. Instead of increasing your capital, it will thus decrease, from day to day."

"What a coward you are!" cried Nitu. "A man must possess some courage. Don't you remember the Sanscrit saying, "Only the lion-like man of enterprise ever attains success?"

"I have forgotten every bit of Sanscrit I ever learnt," said Shibu. "I never opened a Sanscrit book after I left my school."

"Very well," said Nitu, "let us try something absolutely safe. It does not need any capital at all. You require only an ochre-coloured robe and turban and a book on palmistry."

"Safe indeed!" said Shibu, "What do I know of palmistry? I shall tell people something or other, which won't come to pass; then they will come and thrash me. Besides, how can you disguise and hide yourself in Calcutta? If I ever get caught by my student friends, they will give me hell, sure enough."

"Oh, what a saint you are!" said Nitu. "Why, is it a sin to become a palmist?"

"I consider it a sin to obtain money under false pretences," said Shibu. "If it is not a sin, then nothing short of murder is a sin."

"All businessmen obtain money under false pretences," said Nitu, "as well as all professional men. Pleaders, barristers, priests, goldsmiths, washermen and barbers, tell far more untruths than truths."

"That may be, but I am not going to follow them," said Shibu. "And I don't want to enter into a discussion about it either. I am thinking of going out in search of inspiration."

Nitu took the hint, and lighting another 'biri', he went out.

Shibu put on his shirt, and took the opposite road to that taken by Nitu. He looked at all the hair-dressing saloons and all the dying and cleaning shops. These people did not need much capital, and their stock, too, was not perishable like chops or cutlets. But Shibu did not know the art of cutting hair or washing clothes. If he had to pay people to do these jobs for him, he would be bankrupt on the second day. He

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would have to pay rent for the shop, besides. If he could not secure enough customers, things would go very hard with him indeed.

He might become an apprentice at some barber's shop. Then, if he put on a suit and began to work in a saloon, nobody would dare to jeer at him. But it was rather hard to keep one's identity hidden in Calcutta. Shibram was rather nervous about losing his reputation.

In the evening he was coming back home, after teaching his pupil. He was thinking of taking an agency for ointments, cheap hair oils and some infallible remedy for malaria. It was not a hard job to secure such an agency. But nobody gave him any encouragement. "If you go about with a big drum, you have some chance of making people listen to you," said one and all. "Otherwise your stock will remain on your hands for ever."

As he returned home, he found a big congregation of ladies in front of the kitchen. Most of them were oldish or old. They seemed to be harbingers of some sort of good news, as his mother was listening very eagerly to them, neglecting even her cooking. She went in now and then and turned the hotchpotch over, then came out again to hear the news. A hurricane lamp hung on the wall, and cast a faint light on the faces and figures of the ladies. But they were all quite well known to Shibu, so he could tell who was who from their sizes and voices without seeing their faces.

As the ladies heard his footstep in the outer room, they became restive. Every one of them got up rather painfully, and prepared to go. Old Tarini-didi, who seemed to be the leader of the deputation, pulled a veil over her bald head and whispered in Shibu's mother's ear, "Your son has come home; go and give him his evening meal. But don't forget what I have told you. Think it over. I shall come to-morrow and receive your answer."

Shibu's mother retreated backward to the inside of the kitchen, saying, "You are with me in weal and woe, can I ever forget your words ?"

The ladies started for their respective homes, talking as they went. They stopped once at the outer door and, delivering their final oration, went their ways.

Shibu's mother shut the door with a push of her elbow, then came back to the open verandah. "Shibu, go and wash your hands and feet," she called out. "Take your meal while it is hot. You won't be able to eat these poor stuffs when they grow cold."

Shibu came and sat down on his wooden seat. He was glad to find his mother in a better temper now.

His mother brought his meal of bread, fish soup, and vegetable hotchpotch and set it before him. "By the grace of God, you have turned twenty-five now. Won't you ever marry ?"

"Have you found out by careful calculation that we are not enough in number to consume your wealth ? You want another person to help us do it ?" asked Shibu.

"I don't want your clever words" said his mother. "Every man marries at the proper age and it is but right that he should do so. Times are bad, and every young man should be properly tied down to his home, lest he go astray."

"If you can feed and clothe a daughter-in-law," said Shibu, "I have no objection to marrying. I have but to mount a gaily decorated palanquin, go in and marry."

"Why, you are as fit as anybody else to maintain a wife," said his mother. "You have got all the degrees of the University. But though Saraswati (the goddess of learning) favoured you, Lakshmi (the goddess of wealth) always remained adverse."

Shibu felt like laughing at this pride of the poor mother over her son's learning. Alas, for an M. A. of our Universities ! He has only become unfit for most kinds of work.

Seeing that her son was silent, his mother began again: "People have brought forward various matches to which I have not listened. But now I have heard of a girl who is a veritable queen of beauty. I have seen her myself, but she was a child then. But they went away somewhere else and I lost sight of them. But now Tarini-didi was telling me that the girl has turned seventeen this month and she is well developed too. Her limbs are well rounded and her complexion is like that of a jewess. Her face is nearly perfect, oval in shape, and her hair is wonderful. Only one of her teeth is a bit big, and encroaches on the lower lip."

Shibram was not at all anxious to marry this paragon. Yet he felt that this slight defect must have added to her beauty.

"A girl who has pleased such a fastidious judge as aunt Tarini deserves to get married at once," said Shibram. "But mother, your son, too, has a defect in his face."

"What a thing to say !" said his mother. "As if that matters in the case of a man. That mark on your chin was caused by a fall in your childhood."

"I am not speaking of any mark," said Shibu. "It is a far greater defect. I have a big hole in the middle of the face, which urgently demands four meals a day."

His mother began to look displeased. "The girl's father is dead," she said, "else she would have been married away long ago in some rich family. It is because they are in difficulties now, that they have approached poor people like us. Instead of trying to be witty, tell me plainly whether you will marry or not."

"Let me think it over first," said Shibu. He finished his meal in a hurry and went out again.

Shibram had forgotten all this while that marriage, too, is a sort of profession in this

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blessed land of Bengal. He remembered it now with a pang. So the queen of beauty had no father? Then evidently she was not bringing much of a dowry with her. A Bengali beauty seldom retains that title for long. Within ten or twelve years she was likely to become the mother of as many children, and lose every vestige of good looks she ever possessed. So it was better to marry in a family who had something more substantial than beauty to offer him. Besides, though the degrees conferred by the University did not confer certain ability to earn money, these always seemed to impress the prospective fathers-in-law and made them open their purse-strings wider.

At night Shibram lay thinking. He wanted to marry an ugly girl and get a fat dowry with her. A plan began to mature slowly in his brain. In the morning, he took a rupee and started for an Indian newspaper office. There he inserted an advertisement in the 'Matrimonial' column. He wanted a bride with dowry.

After he had taken this momentous step, Shibram began to look forward to the coming of the postman with a good deal of anxiety. He could ill afford to lose one whole rupee, if it did not bring him any results. After three or four days, a reassuring letter arrived for him, with the photograph of a girl enclosed. Shibu's face became wreathed in smiles. But he wanted to keep all this a secret from his mother and from Nitu, in the initial stage, for fear of everything falling through. So he suppressed the smile and went about with a careworn expression, when he had to face his mother or his friend.

But he must go and interview those people, since they had been courteous enough to write to him. Shibram sent an urgent message to his washerman and got his clothes cleaned in time.

The house stood in a lane in Bhowanipore. There was no door facing the lane. There was a big signboard hanging on the wall. Shibu entered the lane and went forward some twenty yards, without meeting anything, but blank walls. After he had exhausted the supply of these he came to an open yard, where a naked boy was busy bathing himself by the side of a cistern. "Which is Madan Babu's house?" asked Shibu of this boy.

The boy stared at him for a while, then replied, "Go on straight."

Shibu went on and passed two or three more cisterns like the last one, and at last came to a place where he found the picture of a finger, pointing to a name plate On the plate appeared the name of Mrs. Radhabinodini Guha, licensed midwife. As there was a door close by, Shibu entered and found himself facing a narrow and steep staircase. As there was nowhere else to go, Shibu slowly mounted the stairs and arrived on the first floor. On his right, he found a red curtain, with big white chrysanthemums painted on it. Shibu understood this to be private premises and turned his attention to the left. Here within a small room stood two benches, a chair and a small table of cane, profusely covered over with dust. Shibu knocked loudly at the door and entering, took his seat on one of the benches.

After two or three minutes, a gentleman entered the room and bowed to Shibram. He was extremely thin and was dressed in a small dhoti and a coat of black printed cotton. Shibu did not know what to say to him. The gentleman noticed his woe-begone expression and asked, "Are you coming from a 'case' house?"

What on earth was a "case house?" Shibu was too amazed to speak. "Do you require a midwife?" asked the gentleman again to make himself more clear.

Shibram now remembered the signboard. He turned red in embarassment and said, "No sir, I have come to Madan Babu. He replied to my advertisement and asked me to see him."

"Is that so?" asked Madan Babu, growing cheerful all of a sudden. "I am Madan Babu. Please forgive me for not recognizing you, (which he had no means of doing, never having seen Shibu before). Please make yourself comfortable. Excuse me, if I ask your relationship to the bridegroom. We are as yet strangers, you see."

Shibu was in a fix. After a while, he stammered, "I am the bridegroom, sir. As I have no father, I had to come myself. Please don't take it amiss."

"Certainly not, certainly not," exclaimed Madan Babu, with an amiable smile.

"It is better for an adult man to conduct the negotiations himself. I shall be able to gather all the necessary information from you."

"Of course," said Shibu. "But the only useful information about myself is the fact that I am an M. A. of two years' standing. It was mentioned in the advertisement."

But Madan Babu wanted to know his father's name and his grandfather's name, the name of his native village, his caste and his clan. He also wanted to know what Shibram earned, and whether he had a house of his own. When he had exhausted all his questions, it became Shibram's turn. Shibu was a novice at the game, but he tried his best. "I wrote in the advertisement that I wanted to marry the daughter of rich parents," he began. "I hardly need remind you of it. Still, may I know, sir, how many children you have got ?"

Madan Babu twirled his small moustache and said, "Really speaking I have got only one daughter."

"You must be a man of means," said Shibu again. "May I ask about your profession ?"

Madan Babu laughed. "Well, you can call it that, since I eat, drink and lead a comfortable life. But it is difficult to say what my profession is. My wife is a lady doctor. I have borrowed

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some money from her and opened a loan office. I earn a decent bit from it."

A very corpulent and very dark lady was seen at this juncture, mounting the stairs. "Have you forgotten that you must collect the interest due from Jugipara, today ?" she was saying.

As she noticed Shibram, she suddenly disappeared behind the red curtain, not waiting for a reply from her husband.

Shibram had a good look at the lady. She was loaded with gold ornaments from head to foot. "It is clear that she has lots of money," he thought. "Have you any house of your own ?" he asked Madan Babu.

"The four houses you saw along the lane, all belong to my wife," he said. "We have let out three of them, while we live in the fourth."

"Is it not rather secluded for a practising lady doctor ?" asked Shibram.

"Oh, not at all," said Madan Babu "We have put up a signboard on the main road. Did not you notice it ? We do quite well here. All our tenants act as guides to my wife's patients and show them the way. Those houses fetch a bigger rent, comparatively. We realize a hundred and fifty rupees from the three."

Shibram had made up his mind finally. He must marry this girl, no matter how she looked. It was no joke to get Rs. 150 every month. There were other properties, jewellery and liquid cash also.

Madan Babu was most polite. "You must have some refreshments," he said, folding his hands.

"Please, don't stand on ceremony with me," stammered Shibu. "I want to see your daughter once," he managed to say somehow.

"Very well," said Madan Babu," I must go in once, and inform them."

As he went in, anxiety seemed to descend on Shibram, like an avalanche. He wondered what kind of a girl Madan Babu's daughter was. It would be perfect, if the girl was beautiful. Even if she was not a beauty, a fair complexion, and a big tooth encroaching on the lower lip, as his mother had described another bride, would have been sufficient. Or, if the complexion were rather dark, a pair of very large eyes, with decorative eyelashes, could make up for much. It did not matter whether the nose was straight as a flute.

The maid-servant's voice was heard. "I shall be back in a minute," she cried shrilly and hurried down the stairs, trying to tuck in some money at her waist.

Shibram's heart began to palpitate rather unpleasantly. The girl must be coming. What would he do, if she was a perfect fright ? He dared not back out at this stage. He could take to his heels, there was still time. But who would again offer him four houses in Calcutta and a loan office to boot ? The thought made him pause again and think.

Sounds, suggestive of the bride, were heard from the other side of the door. Silks rustled, bangles tinkled and voices whispered. Shibram took courage in both hands and sat down again.

The maid-servant entered with a plateful of sweets. By her side was the girl, with a small silver bowl in her hand. Madan Babu accompanied his daugter. Shibram could hardly look up. He saw only a pair of gold embroidered slippers and a pink Benarasi sari.

"This is my daughter, Tarangini, sir," announced Madan Babu. "I have brought her to introduce her to you."

Shibram had perforce to look up, and bow to her. He was relieved to find that the girl was not humpbacked or squinteyed. But God had probably come to know about Shibu's preference for big pearl-like teeth. Not only one tooth, but all the teeth in the upper row in the mouth of this beauty were rather big and encroached much on the lower lip. She was trying valiantly with the aid of her upper lip, to cover the lustre of his row of pearls, but to little avail. Her complexion was dark, but not absolutely black. She was slight of figure and bore no resemblance to the lady of ample proportions whom Shibu had seen a while ago.

"Please ask her something," said Madan Babu.

Shibram smiled shyly and asked, "Where do you read ?"

Tarangini had to show all her teeth as she answered, "I am in the Matric class at Beltola." she closed her lips again.

The conversation did not progress any further. Shibram had a good number of sweets and some tea, then he rose to depart.

The bride had gone in before that. "I must know, whether you approve or not," said Madan Babu.

"I am satisfied," said Shibu," you can arrange about the wedding."

Madan Babu rubbed his hands in joy. "But there are certain preliminary ceremonies, that must be gone through," he said. "Shall I go and see your revered mother about these things."

"Please don't," cried Shibram in consternation. "My mother is extremely old-fashioned. She does not like the independence of women. She might say that she did not want the daughter of a midwife as a bride for her son."

He spoke with a great deal of reluctance but the fear of his mother's intervention drove him to speak.

But Madan Babu was not at all offended. "Yes," he said, "as an orthodox Hindu widow she might object."

So the marriage was solemnized in secret. Shibu had not told his mother anything. The bride's father gave Shibu everything a bridegroom could want, including a diamond ring.

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wrist-watch of gold, dress of Benares silk and a set of silver utensils. Tarangini, too, was loaded with gold ornaments. The price of gold had risen considerably, Shibram thought to himself, and the ornaments must be worth about two thousand rupees. There were some furniture also. Shibram valued the whole lot of presents at three thousand and deplored Madan Babu's lack of wisdom. Instead of locking up so much capital in unnecessary things, he should have invested it in the loan office. He would have got about three hundred rupees in interest annually. But he was a newly married bride-groom and could not say anything.

These people were not very orthodox. So Shibram got an opportunity of speaking to his wife in private even on the wedding night.

There was nobody else in the room and the bride was seated, holding her tired head with both her hands. Shibram tried to make his voice as soft and loving as possible as he said, "Are you feeling this parting from your mother too much, Tarangini? I won't take you away just now from her."

Tarangini raised her head and said: "Where is my mother that I should feel about parting from her?"

Shibram's eyes nearly jumped out of their sockets in consternation. "Are you not Madan Babu's daughter?" he asked. "And is not his wife, Mrs. Radhabinodini Guha, your mother?"

"I am Madan Babu's daughter, of course," said the bride. "But Radhabinodini is my step-mother."

Shibu's voice sank to a mere whisper. "But does not your stepmother love you?" he asked desperately. "I have heard that she has got no other children."

"She has no child by this marriage," said Tarangini. "I am the only child of my father. But my step-mother has two sons by her first husband. They did not come to the wedding, as they were offended with father and mother for having hidden the truth from you."

Shibram covered his face with both hands and became silent.

Tarangini felt the necessity for some explanation. "I asked father not to do this," she said. "But father said, he would not tell you any lies and would give you very good presents. Besides, he would send you so many things as Puja presents that you would be surely satisfied."

Shibram could not but admit that the girl was speaking the truth. Madan Babu had not told him any lies. It was his own bad luck that had made everything go wrong. But the loan office still remained. He might get a job there.

(*Translated by Sita Devi.*)

PATHANS AT HOME

By Prof. DEVENDRA SATYARTHI

"PUKHTUN" or "the Pukhto-speaking[1] people" is the national name of the Pathans. Though it seems to be a historical fact that the Pathan country,[2] where Great Asoka sang Lord Buddha's song in the 2nd century B. C., has been the cradle of Aryan civilization in its past, the Pathans themselves according to their national tradition seem to trace their lineage from Israel and generally call themselves "Ban-i-Israel or "Israel's children." The Pathans have divided themselves into many tribes of which the following are worthy of special mention:

The Khattaks

In Akbar's time the Khattaks[3] came under one Khan (chief), who got a royal grant of the territory between Khairabad and Nowshera, as a reward for his services in protecting the grand trunk road. The chiefs of the Khattak Khans remained loyal to this bond of submission to the days of Aurangzeb. But at last Khushal Khan, the celebrated Khattak chief, raised the banner of freedom and to his last day he spared no effort in making the warlike Pathans into a free nation. A poet, a patriot, and a warrior of high order, his name will ever shine like a bright star in the annals of Pathan history. He was once captured by the Moghul forces and kept in confinement in the Agra fort as hostage against a few members of the Moghul nobility who were kidnapped by the Khattaks.

Khushal Khan's name is a household word not only among the Khattaks, but also amongst other Pathan tribes. Many of his war-songs have become extraordinarily common with the people and his message of patriotism

[1] The non-Pathans pronounce the word "Pukhto" as "Pashto."

[2] By Pathan-country is meant India's North-West Frontier, Afghanistan, and Azad Ilaqa or the independent tribal territory lying between India and Afghanistan.

[3] The Khattak villages lie in the British Territory of Kohat and Peshawar Districts. They are divided into two sections—Teri Khattaks, and Akora Khattaks. The former, enjoying a majority, are the residents of Kohat, while the latter pass their days and nights in the Peshawar District.

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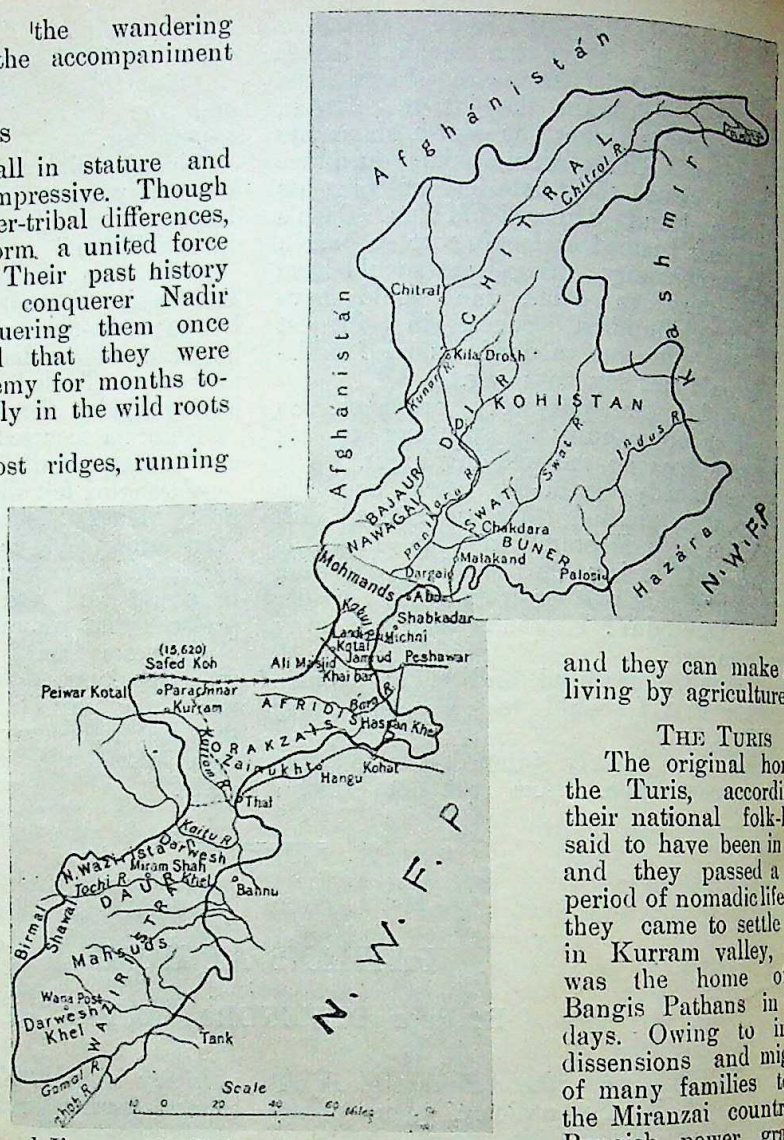
still lives on the lips of the wandering minstrels, who sing it to the accompaniment of *rebab*.

The Afridis

The Afridis are generally tall in stature and are very athletic, brave, and impressive. Though they very often suffer from inter-tribal differences, they know very well to form a united force against a common enemy. Their past history will tell you that the Persian conqueror Nadir Shah gave up his idea of conquering them once for all, when he was informed that they were capable of resisting their enemy for months together, finding sustenance merely in the wild roots and berries.

The lower and easternmost ridges, running out from the Sufed Koh range, the Bazar and Bara valleys and Tirah's northern portion, form the home of the Afridis, who are divided into eight Khels (clans)—Kuki Khel, Kambar Khel, Kamar Khel, Malik Din Khel, Sipoh Khel, Zakha Khel, Akal Din Khel, and Adam Khel. Leaving aside the Adam Khels, almost all the Afridis are birds of passage—in summer they live on the verdant slopes of Tirah highlands and return to their villages in the Kajuri, Bazar and Khyber valleys when summer is no more and winter spreads its wings. The Khyber folk-lore accounts for the outward barrenness of the Pass in that Allah had given all other gifts away elsewhere save useless rock and stone when it was Khyber's turn. As the clans living in the Khyber had no chances to make their living by the auspicious work of agriculture, they had to indulge in looting the caravans and later on imposing their own duties on the merchandise passing through their country. But things are different in these days under the British Political Agency at Landikotal.



Azad Ilaqa or the Independent tribal territory

The Mohmands

The warlike character of the Mohmands has its characteristic lights and shades, and every one of them, though an agriculturist by occupation, has his own rifle and the martial spirit to use it. They have divided themselves into three clans—Tarak Zai, Halim Zai, Bae Zai. Nature has favoured their country, lying towards the south-west of the land of the Utman Khels in Azad Ilaqa with rivers like Swat and Kabul, and they can make a good living by agriculture.

The Turis

The original home of the Turis, according to their national folk-lore, is said to have been in Persia and they passed a long period of nomadic life before they came to settle down in Kurram valley, which was the home of the Bangis Pathans in those days. Owing to internal dissensions and migration of many families towards the Miranzai country the Bangish power gradually declined and by the dawn of the eighteenth century, they had lost all their power.

A group of young merry-makers : their names may be Tota (parrot), Nakhtar (a pine tree), Baz (eagle), Zamare (tiger) and Sher-Dil (lion-hearted) etc.

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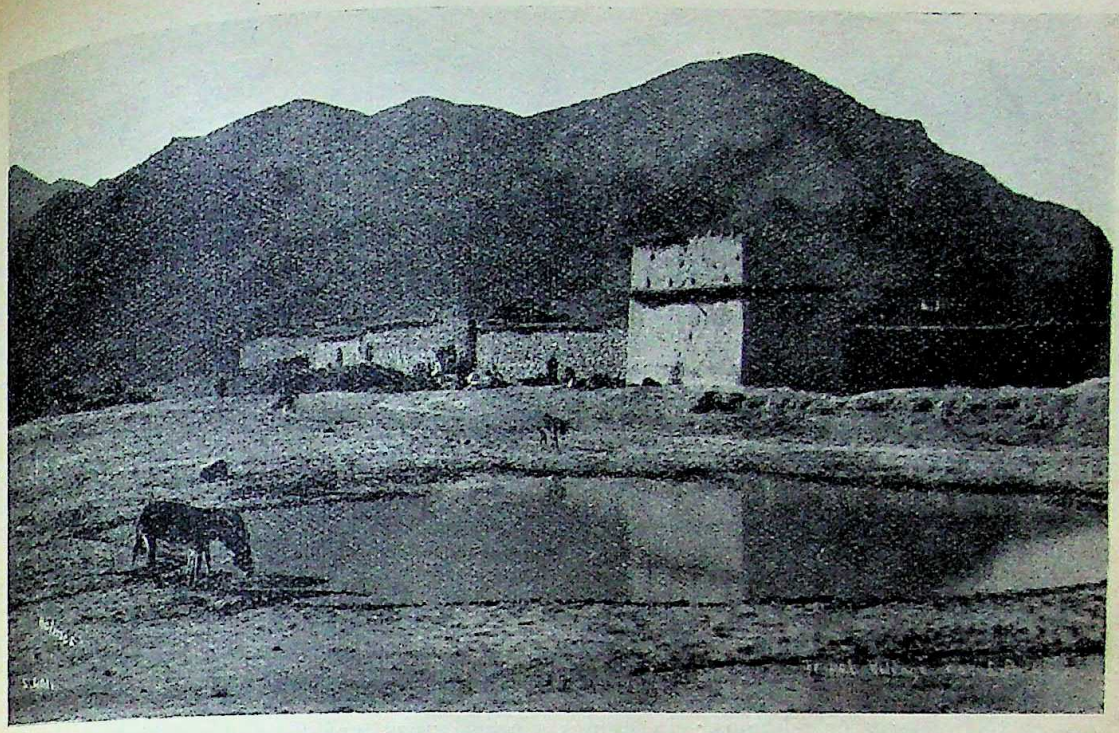

When the landscape beauty lends a new colour to the warlike nature of a village watch-tower.
Photo by R. B. Holmes, Peshawar.

A spur of the Khost hills has divided the Kurram valley[4]—the land of the Turis—into the upper and the lower Kurram. There is a British Political Agency at Para Chinar in the Upper Kurram, which is beautifully besprinkled with pine-hills, and where the Miris, enjoying vivid and picturesque life, make a good living by agriculture.

Other Tribes

There are some other tribes of the Pathans, too, which play their own part in their country's life. The names of the Wazir,[5] the Bangish,[6] the Marwat,[7] the Bannuchi,[8] the Shinwari,[9] the Utman Khel,[10] the Yusafzai,[11] the Khalil,[12] the Mohammadzai,[13] and Daduzai[14] are noteworthy.

The Pathans may aptly be called a nation of villagers. The number of towns is inconsiderable in the Frontier[15] and Afghanistan as compared with the number of their villages, and again Azad Ilaqa is absolutely a land of villages.

The nomenclature of Pathan villages has its own characteristics. There are names like Takhat-Bhai, Hund, and Sarai-Bahlol of Buddhist origin; names like Burj Hari Singh and Shankar Garh speak of Sikh period in the Pathan history; the

[4] Kurram valley is about 300 square miles in area.

[5] The hill-country, lying between Kurram valley and Gomal river, known as Waziristan, is the home of the Wazirs. The Northern and Southern portions of Waziristan, being 2300 and 2700 square miles in area respectively, have separate British Political Agencies, with their headquarters at Miram Shah in the Northern Waziristan and at Wana in the Southern one.

[6] The Bangish have divided themselves into three clans—the Miranzai, the Baezai, and the Samalzai; and the majority of their villages lie in the Kohat District.

[7] The main clans are five in number—the Musa Khel, the Acha Khel, the Khud Khel, the Bahram Khel, and the Topi Khel. Their villages lie in the Lakki Tahsil.

[8] The central portion of the Bannu Tahsil, lying between the Kurram and Tochi rivers, is the home of the Bannuchis.

[9] The Shinwaris are divided into Sangu Khel, Alisher Khel, Sepah Khel, and Mandozai; trade between Peshawar and Kabul is their main occupation.

[10] The Southern portion of Bajour in Azad Ilaqa where there is a British Agency at Malakand.

[11] The name Yusafzai is aptly applied to a large number of people living in Buner, Swat, and Dir in Azad Ilaqa, as well as in the British territory of the North-eastern portion of the Peshawar District from the border of Charsada Tahsil to the river Indus.

[12] The Khalil country lies on the left bank of the Bara river and along the front of the Khyber Pass in the British territory.

[13] Mohammadzai villages are situated in the British territory of Hashatnagar.

[14] The Daduzai country runs along the left bank of the Kabul river to its confluence with the Bara river in the British territory.

[15] The number of the small towns in the Frontier as shown in the census report of 1931 is only twenty-six, while its villages are about 2,830.

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A village in Azad Ilaqa each "Kandi" (quarter) has its separate watch-towers.

villages like Utmanzai and Musa Khel are named after the tribesmen who live there; with the names like Sharifabad, Fatheabad, and Akora Khattak, are associated the names of the respective founders themselves or their lessees or relations; in names like Ghazi Baba, Pir Saddo, and Kaka Sahib is preserved the auspicious memory of some local saint. Along with these and many others are names like Sared China (cold spring), Gulaba (rose), Gulbadan (flower-like in structure), and Spina Varai (white mound) based on Nature's local aspects, and as such they speak of the people's æsthetic sense. Again there are names like "Nava gai" (new bride), interesting for their own peotic touches.

The village-site is divided into separate quarters. Each quarter, known as KANDI is allotted to a particular Khel (clan) and has its own Malik (headman). In the villages situated in the British territory, the Malik is a revenue-collector, while in Azad Ilaqa, where everyone seems to be the king of his own affairs, the Malik's personality stands as the genuine representative of his respective Khel.

Each village-quarter has its separate mosque, known as *Jamat*. It is generally located towards the out-skirts of the village. There is a separate class of the people's religious and social leaders. They are known as Mullahs and are in charge of the village-mosques, where they call the congregation to prayer as well as hold day-classes to make the children learn by heart particular holy verses from the Quran—for all this they receive their proper reward from the villagers.

Each village-quarter in Azad Ilaqa has its separate watch-towers. A room with a low door-way on one side and a series of loop-holes on all sides, is built on the top of every tower; it may accommodate at a time at least ten or twelve persons, who climb up by the help of a rope, slung from the door-frame. Again there are loop-holed parapets on the roofs of all tower-rooms for emergency purposes. Safe against all exposures to harm as these watch-towers are, the people use them for protection for days together.

"Kor" is the people's national word for the house; generally it consists of two or three rooms within a walled enclosure, known as Golai. The mud walls of the village-houses are in no way congenial for art-designs. But the Pathan housewives are fond of making an attempt inside the sleeping rooms and kitchens. The national flowers and song-birds may serve as the subject matter of these rough drawings, which are sometimes the exponents of the women-folks' æsthetic sense. In rich parts of the country where nature appears like a newly married bride among rivers and hills, the walled enclosure of the village-house may have a few fruit trees like "ber" or mulberry along with a patch of vegetables and flowery plants, serving the purpose of a kitchen garden.

The names of the Pathan boys and girls have their own poetic glamour An average Pathan mother compares her child to a flower and call

Afridi village scene: both men and women, have an ear for the rippling music of the little brook that passes through their village.
Photo by Mela Ram & Sons, Peshawar.

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him "Gul" (flower) or Taza Gul (fresh flower); sometimes she likes to choose the names of some native flowers for the purpose and "Kashmalu" (a very popular fragrant flower known as Gul-i-Rehan in Persia), "Gulab" (rose), "Anar Gul" (pomegranate flower) and Inzar Gul (fig flower) etc. play the leading part. A sweet-voiced boy is compared to a parrot and is named "Tota". The pine tree stands for the beauty and sturdiness, and a hero is sometimes nick-named "Nakhtar" (a pine tree). The names like "Baz" (eagle), Zamare (tiger), and Sher-Dil (lion-hearted) etc., generally borne by the village-boys, are noteworthy for their martial character. The names of the daughters of the soil, too, are equally remarkable; "*Shino*" (verdure), "Parkha" (dew), "Rena" (light), Hiatai (life), Reshma (a silken girl), "Dur Jamala" (pearl-beauty), Dur-Khani (pearl-queen), Badar-Jamamala (moon-beauty), "Sosan-Jan" ('Sosan' flower-like girl), Bulbula (a bulbul), Kountra (a she-pigeon), and Kharonai (a maina) are a few.

Pathan Types.
Photo by Mela Ram & Sons, Peshawar.

Tillers of the soil.
Photo by Mela Ram & Sons, Peshawar.

The every-day culture of the Pathans is full of many inspiring traits. Along with the common Moslem salutation "As-Salam aleikum" (peace be to you) which is generally exchanged by "wa-aleikum Salam" (peace be to you also), they have a series of their own national salutations and greetings. Whenever a guest approaches their doors he is greeted with "Harkala Rasha" (come every day) and the guest may reply "Neki Darsha" (may goodness come to thee) or "Harkala Osi" (may thy life be long). Courtesies are exchanged by the wayfarers as they follow their way on the road: one may say "Astare Mashe" (do not be wearied) and it may be interchanged by "Loe She" (be great), among the persons of equal age, and by "Ma Khawaregi" (may you not be degraded) if the latter happens to be younger. The spontaneous and fresh expression of heartfelt gratitude becomes all the more sweet when they say "Khudae De Ulekha" (may God forgive thee), "Khudae de Uloika" (may God make thee great), "Khudae de Osata" (may God be thy saviour), "Bache de loe she" (may thy sons grow up), and "Kha chare" (mayst thou succeed in thy mission) etc. While meeting after a long time the friends enjoy a mutual embrace and seek information of each other's welfare in a series of questions, such as, "Jore" (art thou well?), Khushale (art thou happy?), "Kha Jore" (art thou quite well?), "*Kha Khushale*" (art thou quite happy?), "Kha Taza" (art thou fresh?) and "Kha Chakhe" (art thou active?) etc.

Love of home is an inborn trait of Pathan character. What could illustrate it better than the following proverb, which is so common among them?

"One's own motherland is a Kashmir for him"[16]

An average Pathan is a good lover of his native soil's beautiful spots and feels proud of them when he spontaneously says:

"Even Allah is in love with the beautiful spots."[17]

All Pathans have an earnest wish that death when it comes, should find them in their own home among their own people, and that they find their beds of dust in their own ancestral grave-yards. If some one dies away from home, the conveyance of his body to his village is popularly considered to be a mark of honour towards the departed soul. The native folk-lore is full of many interesting tales, the characters of which are seen travelling down to far-off places in order to find the bones of a hero, who died

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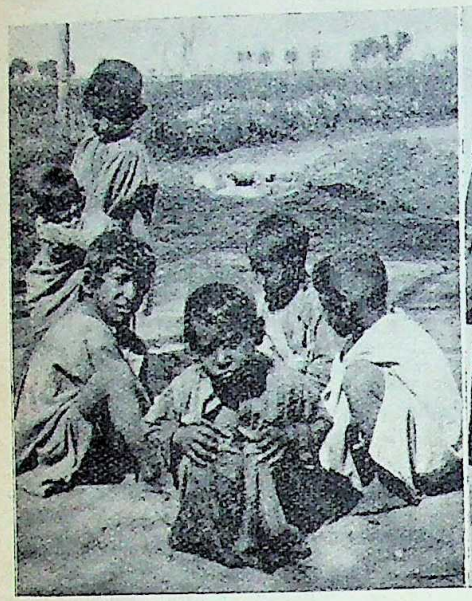

Pathan Children

A brother and a sister

Please give me some alms

fighting, so that they may give them their proper burial at home.

As the Pathans are great admirers of their traditional culture, any gray beard will tell you :

"Bid adieu to thy village :
But forsake not thine manners and customs."[18]

The innate simplicity of the Pathan, inspite of the rough and ready life he has to live, is beautifully revealed, when he says :

"Do not grab my blanket,
So I'll not grudge your shawl"[19]

Hospitality is a foremost trait in the Pathan character. Many are the proverbs that bespeak the people's original notions of hospitality. The host may say :

"Do not look towards my Dastar Khan dear friend !
Raise thy eyes towards my forehead (which is aglow with joy.)"[20]

And the guest is expected to reply :

"Give me simple onions,
More precious to me is the offer of thy love.[21]

Being the members of a martial race, the Pathans have known every aspect of war-life, and time has taught them to say :

"Sorrow and happiness are brother and sister."[22]

Every Pathan woman wishes to be the mother of a hero and rightly says :

"A childless woman would I prefer to be,
To that thou shouldst show thy back in the battle field."[23]

To the over-confident youth, the gray-beard are expected to say :

"A lion's heart it requires to be a hero.[24]

Agriculture goes side by side with fighting so it is not strange that the Pathans can say :

"Even if thou art defeated :
O sow seed in thine fields."[25]

An earlier harvest is as dear to the Pathan peasant as sons in his youth to a Pathan warrior :

"Sons are better if born in one's youth.
Wheat-harvest is better if begot earlier."[26]

"As the peasant is worth, his land is worth" is revealed when some one says :

"Whosoever looks after his fieldwork himself,
Ghee would it become all for him, if it milk."[27]

Watering the fields without the proper ploughing is considered to be a useless task and the peasant may be heard, saying :

"Dig thy field for twenty days,
And then water it once.[28]

The Pathans have their indigenous code of honour, known as Nang-i-Pukhtuna. *Badal* or revenge comes foremost and is the root-cause of a bewildering chain of individual, tribal, and inter-tribal blood-feuds. Some of the gray-beards sometimes announce it a deplorable state of affairs and try their best to save the rising

16—28 are Pashto proverbs.

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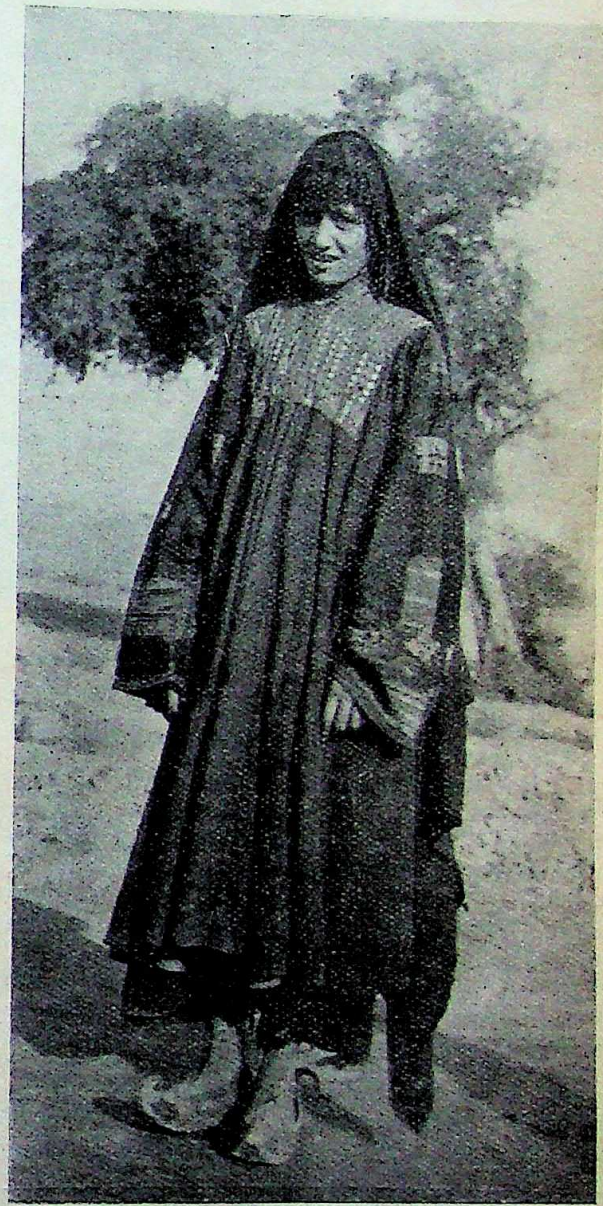
A Hindu girl in Tirah valley.
Photo by R. B. Holmes.

When girls go out to pluck springfflowers.

generation from this suicidal habit. But when all their efforts end in a failure they begin to believe in their native folk-lore that "none can save the Pathan mind from being absolutely honey-combed by blood-feuds, as this state of affairs is due to Allah's wrath, as just after the creation of the world He was displeased with the Pathans' forefather." The characteristic notions of *Izzat* (honour) and *Sharam* (shame) have become the warp and woof of the Pathans' every-day life. While the unavenged damage is considered to be the symbol of the greatest shame, the blood-stained sword, used to take the proper revenge, is the living emblem of honour. The typical lights and shades of Nang-i-Pukhtuna, which is still in vogue in Azad Ilaqa, are as follows:



A daughter of the soil. Names of the daughters of the soil are remarkable. 'Shino' (verdure), 'Parkha' (dew), 'Rana' (light), Hitai (life,) Reshma (silken girl), Dur-Jamala (pearl-beauty), Dur-Khani (pearl-queen), bulbula (a bulbul), 'Kountra (a she-pigion) and Kharonai (a maina) are a few.

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A dancing girl in a marriage feast

A *Lakhtai* or boy-dancer

(1) Anyone who murders an innocent person, is liable to being stoned to death and no other penalty is to be substituted in ordinary cases. But if the murderer is some near relation of the deceased, known as *Tarbur*, he is always expected to be slain with a sword. Again the murderer may save his life paying a sum of Rs. 360 as the price of the blood if the relatives of the deceased consent to compromise before the *Jirgah*.[29]

(2) Anyone who does not comply with the tribal *Jirgah's* decision of joining a battle is considered to be a traitor: the punishment in such a case is hard. The house of the guilty is set on fire after the confiscation of all his belongings and again he is to pay a sum of Rs. 40 for absence known as *Nagah*. If some one dares to neglect some very important decisi of the Jirgah, he is to be exiled from his nati land.

(3) In the case of adultery both the man a the woman are killed—the woman is general killed first and then comes the turn of the man

(4) No true Pathan is expected to turn deaf ear towards the pathetic cry of any know or unknown fugitive, who knocks at his d to save his life getting off unpunished from avenger—the system of shelter in such a ca is popularly known as *Nanawatai*.[30]

[29] Jirgah is the National Council of the tribal elders. Along with many tribal Jirgahs, there may be an inter-tribal Jirgah, too, which may serve the purpose of a National League and may ask the people to unite together to face a common enemy—on such occasions the people generally exchange faithful vows of compromise over stones, placed amidst the members of the inter-tribal Jirgah, and these stones are then adored as the symbols of national truce, expected to last for ever or at least for a considerable time.

[30] Many are the wonderful tales, current am the people as the illustrations of *Nanawatai*. In of such tales we see a murderer near a tower have refuge at the hands of the tower-man Allah's name. "Whom hast thou killed" asks tower-man and after coming to know that he the murderer of his younger brother, the tower says in a pathetic tone: "Ah me! thou hast kil my own brother, but as thou hast sought refuge Allah's name, let me pay full attention to thy Come on and I'll see that thou art safe and ventures to injure thee." After a few days when was all safe we see the tower-man releasing refugee, saying: "Thou art now free, my guest, to thy house, but remember that I'll put an end thy life and will take revenge for my brother's de whenever I happen to find thee anywhere in near future."

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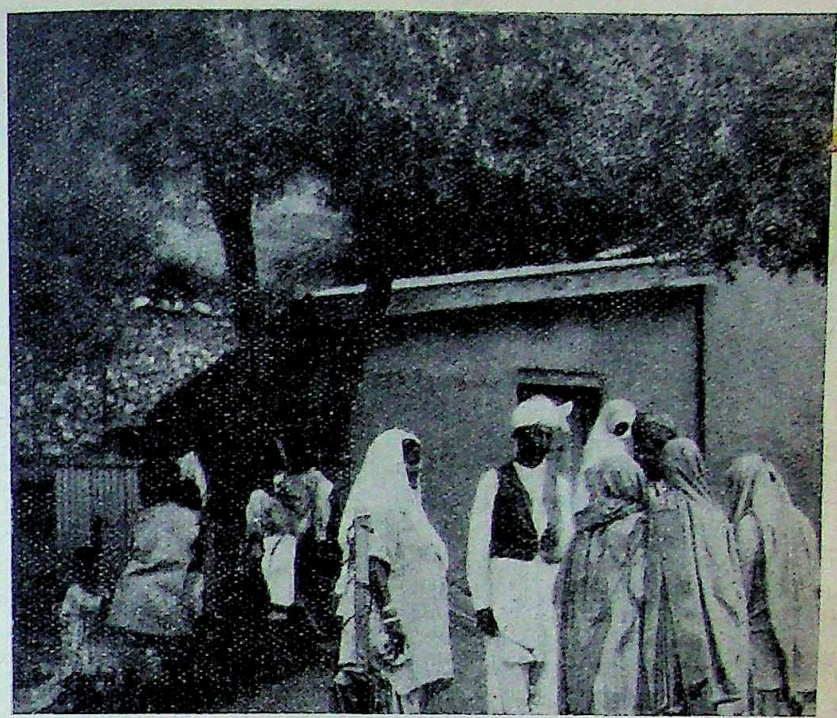
(5) A successful raid by a tribe, class or an individual upon the neighbours' cattle is to be followed by a negotiation through influential persons and the stolen cattle may be redeemed on payment of money which may be at least one-fifth of the whole price of the cattle. *Bongah* is the term which is generally used for such a payment.

Pathan villages are rich enough to possess a separate public guest-house, known as *Hujra* in almost every quarter (kandi)—no hamlet is so poor as not to have even a single Hujra. The Hujras are generally Kacha houses, with a few apertures in the walls serving the purpose of windows, and in front of them may be seen clumps of shady trees lending an additional charm to their picture-value: they are generally in charge of the Maliks (village headmen) who welcome most happily all guests, and not only offer them beds but also entertain them with considerable meals according to their national traditions. Every Hujra stands as a living symbol of Pathan hospitality and such nights are considered to be unfortunate ones when there are no guests there, known or unknown. The institution of the Hujras serves one more purpose, too: the mature bachelors of all village-quarters pass their nights in their respective Hujras as it is customary with the Pathans not to allow youths to sleep in their houses before they are duly married.

Again the Hujras are the places of the people's daily feasts of national song and gossip which are confined, as a matter of fact, to the males only: after partaking of their evening-meals, the villagers assemble in the Hujras and along with many a swain, there may be seen a considerable number of gray-beards, seeing whom it may rightly be said that time has imparted to them characteristic tone of reverence and stateliness if it has taken away from them something of youth's delicate colour. Then commences the feast of song and gossip, contributed by the young and the old alike and goes on for hours together. These feasts at the Hujras are at their best during the gala days, when the *Dooms*[31] who form a separate class of their own and may aptly be called the song-birds of the Pathan country, take a special part in these periodical gatherings. The personality of some of the Dooms, gifted with a poetic heart,[32] becomes all the more inspiring when their minstrelsy plays the first fiddle in accompaniment to the village orchestra, composed of the Dooms themselves, who, a class of professional singers as they are, have full mastery over "Rebab" (the native violin), "Surnai" (pipe) and "Dhol" (drum). Again there might be seen *Lakhtais*[33] or boy-dancers, who dance in female attire and are hired to exhibit their indigenous dance, illustrated with a good many songs, in the periodical song-feasts. Though the *Lakhtai*-dance, as a matter of fact, falls far short of the standard of that exacted by the native dancing-girls, the Pathan masses have a genuine liking for it.

The graves of the local saints are popularly



"Let us have a bride for our son."

[31] The dooms are also the village-barbers and again they undertake the cases of minor surgery, too.

[32] Some of the Doom minstrels are said to have been fortunate enough to attain fame as poet-laureates of rustic standard in the eyes of the tribal Khans (chiefs).

[33] The word *Lakhtai* seems to be derived from the Pashto word "Lakhta" (lit. a twig): the masses seem to have compared a boy-dancer to a swinging twig. Again the word *Lakhtai* is the name of a particular type of ear-ring and it is just possible that the boy-dancer is also compared to a swinging ear-ring. Lakhtais belong to the dooms of Tirah valley. As soon as a Lakhtai is mature his parents ask him to give up the profession of dancing and to be a member of the orchestra: thus the mature Lakhtais retire and surrender their chances to the younger generation. One may find a considerable number of Lakhtais inside the Dabgari gate, Peshawar, wherefrom they go to entertain the countryside people, and again at Benna, where they are known as *Nachas* (lit. dancers).

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A fair-scene

considered to be the places of pilgrimage and are known as Ziarats. Some of them have their annual fairs, when along with the pilgrimage, merry-making, too, finds a considerable scope. Holiday-joy of the people seems to be at its best. The people's life appears to be a rainbow, with its Elysian colours of Music, Poetry and Dance. The road-side place on a hill-top is considered to be the best place for the location of a Ziarat in Azad Ilaqa: under a close clump of the local trees lies some saint's simple grave, furnished with white pebbles, and on the branches of the trees may be seen many a series of torn pieces of coloured cloth, tied by the pilgrims as the symbols of their vows. The popular Ziarats are attended by them as the symbols of their vows. The popular Ziarats are attended by pilgrims, from far and near, who seem to have full belief that the magic touch of the holy spot can confer good health on their suffering kith and kin, when they bring them along with them to particular Ziarats.[34]

Akhtar is the Pathans' national name of *'Id* and the life of the Pathan masses appears to be a blossomed flower during the 'Id festivities when everyone's spontaneous joy comes forth like an inspiring song of beauty along with the national song-feasts and various other exponents of the people's joy. The sword-dance of the Khattak Pathans, which seems to be an exact reflection of their war-like soul, is noteworthy.

As a matter of fact, there is nothing like love-match among the Pathans—the boy and the girl are to play no part in the negotiations. It is the work of a *Raibar* or 'go-between' to arrange the whole thing and on a fixed day he takes the bridegroom and his father to the prospective bride's house. If the business[35] side of the matter is duly settled, the rite of Kozhad (engagement) is performed there and then. The majority of the wedlocks are celebrated in the months of "*Shawal*" and "*Rajab*" which are believed to be the most auspicious for the purpose. The national muse of the people takes the leading part in the bridals. The women-folk sing innumerable songs, suited to the occasion; again they lend an additional charm to their song-feasts by the performance of a typical dance, known as Atan,[36] which is performed in a ring and is illustrated with a variety of songs.

While the women's song-feasts, in the boy's house, commence a few days prior to the wedding-day, there is nothing of the sort in the girl's house, where the women remain silent to symbolize the pathos. They feel for the girls' coming departure and break their silence only on the wedding-day when there is nothing so auspicious as the joining in songs. Of a great picture-value is the scene, when the singing maidens come forward to perform the girl's bridal bath on the wedding-day after massaging her body with a scented paste: not only the maidens but also the girl herself believes that she will appear to be a heavenly nymph just after the bath. Then comes the ceremony of braiding the girl's hair into seven plaits which is generally performed by her seven relations; the little tuft of hair known as *Urbal*, falling on her forehead as a symbol of maidenhood, is also joined in the plaits. After the coiffure comes the hour of dressing the girl in the bridal finery: among the Pathan tribes, nursed in Nature's ever young lap, native flowers are also used for her girl's bridal adornment. Extraordinarily charming are the chorus songs that the bride's maidens sing when the marriage-party arrives: even the old grannies whose teeth are no more and age has stolen away the sweetness of their throat, try to be the songs-queen of that hour. The marriage-party arrives along with the village-orchestra, which executes its music against the war-like background, creates

[34] The Khyber folk-lore states that there was a time when the Afridis did not possess even a single Ziarat in their country and as they were badly reproached for it by their neighbours, they killed a saint, who approached their doors as a guest, in order to give him a burial in their own country, to have a Ziarat of their own.

[35] The boy's father is to pay a considerable amount of money known as *Mahar* or *Thal* to the girl's father who also demands a particular amount of rice, *Shakaro*, and ghee, which he may use in entertaining the marriage party.

[36] The *Atan-Dance* is known as *Dris* among the *Marwat* and *Mandar* among the Wazirs. The word *Atan* is from the Yusafzai country.

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by the firing of the match-locks into the air, and the welcome-song, sung in chorus by the women, becomes all the more inspiring. It is customary with the Marwats that the bride, along with her singing maidens spends the last day of the wedding in swinging and thus it is known as *Pengara*:[37] or "the day for swinging". Then

A mother and a daughter

comes the hour when the bride is asked to bid adieu to her parents and maidens to go to her new house. The maidens join in a chorus song, full of pathos from beginning to end. Songs are again sung constantly for about a week or so in the boy's house after the marriage party brings the bride.

Minstrels begin their music and the village swains exhibit their joy by firing volleys in the air, whenever there appears a new son on the scene: the women-folk seem to have the belief that all this not only symbolizes their pleasure but is also capable of taking off all the evil spirits from the nursery. Friday is considered to be a lucky birthday. As regards the time of birth, if it is some morning hour, it is believed to indicate the merry and successful future of the child. No mother wishes to give birth on a stormy day, as such a child, according to the native folk-lore, very seldom enjoys good health and success in life. The Mullah is expected to get a rupee or so from the proud father for the performance of whispering *Bang* (the profession of Islam) in the newly-born child's ear: in the cases

A little dreamer: her mother calls her 'Badar-Jamala' or 'moon-beauty.'

of rich people, the Mullah may even receive a sum of Rs. 20 or so. The women celebrate the occasion for days together, but the mother, who is to live in seclusion for about 40 days, takes part in the celebrations after this period of purification. There might be seen a "*Zango*" (cradle), suspended by ropes from the rafters: it may only be a small bed, while in rich families it is a piece of art, having some rustic colour-scheme as well as rough specimens of lattice-work.

Sar-Kalai or "the child's first shaving" which takes place between the third and sixth year, is again an occasion of festivities, when songs, too, may find their proper place. The child is brought out before the parents' male kith and kin, and the village barber comes forward to shave his head: first he makes the hair wet with fresh water and then shaves it with a new

[37] The synonym of *Penga* (swing) is *Tal*, in Yusafzai Pashto.

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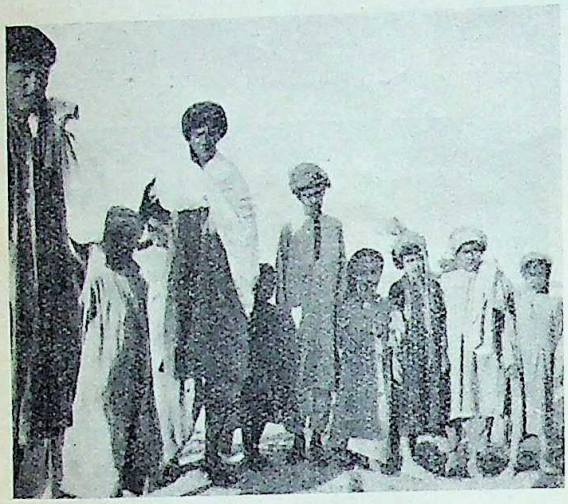
razor. The usual fee of the barber for the shaving is only a couple of rupees, but in other cases when he may use rose-water, kept in a silver-cup, he is sure to get more.



"We are going to join the 'Id fair"

The ceremony of circumcision, popularly known as *Sunnat*, is performed when the child has seen eight springs in his life. Both the male and female relatives are sent for and many of them are expected to join this happy occasion when even the poor parents manage somehow or other to spend a considerable sum on feasting and rejoicing. The foremost item of the ceremony is a dinner, arranged in the court-yard and attended by all relations and friends alike. After the dinner is over, all the guests, except the near relatives, take leave and every one of them, before he departs, makes a little donation, known as *Nindrah* to the proud father. Then takes place the proper circumcision when the child is asked to sit on a shallow plate of earthenware amidst the cheerful faces of his parents and relations.

After the rippling music of life comes the hour of the dirge, known as *vir* in the language of the people, when some pretty bird of life flies away to an unknown region and his kith and kin, with tears in their eyes, join in mourning. After the corpse is put in the courtyard the women standing round it begin the dirge, much of which is generally extempore. So impressive are the elegiac key-notes of the dirge, rapt in sorrow from beginning to end, that they bring tears even to the eyes of the old. The senior matron who generally leads the dirge goes on in a particular rhythm. The picture becomes all the more pathetic, when bursting into loud sobs, the women join in chorus. Sometimes the women divide themselves into two parties and give vent to their inner-most sorrow in a particular kind of dirge which may be compared to the "Strophe and Anti-Strophe" of ancient Greece, as regards its diction. After the corpse is given the due bath and is covered in the grave-dress, the men take it to the grave-yard in a funeral-procession, and the women, engaged in the dirge, are left at home:-

Death ! death ! cruel death !
"Spring is no more, lo ! here comes the autumn !"
Cries each bulbul in every garden.
Death ! death ! cruel death !
Rosy veils and golden nose-rings,
Death snatched away from the brides !
Death ! death ! cruel death !
Rifles, swords and armours,
Death snatched away from the warriors !
Death death ! cruel death !

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PROGRESS OF AVIATION IN SOVIET RUSSIA

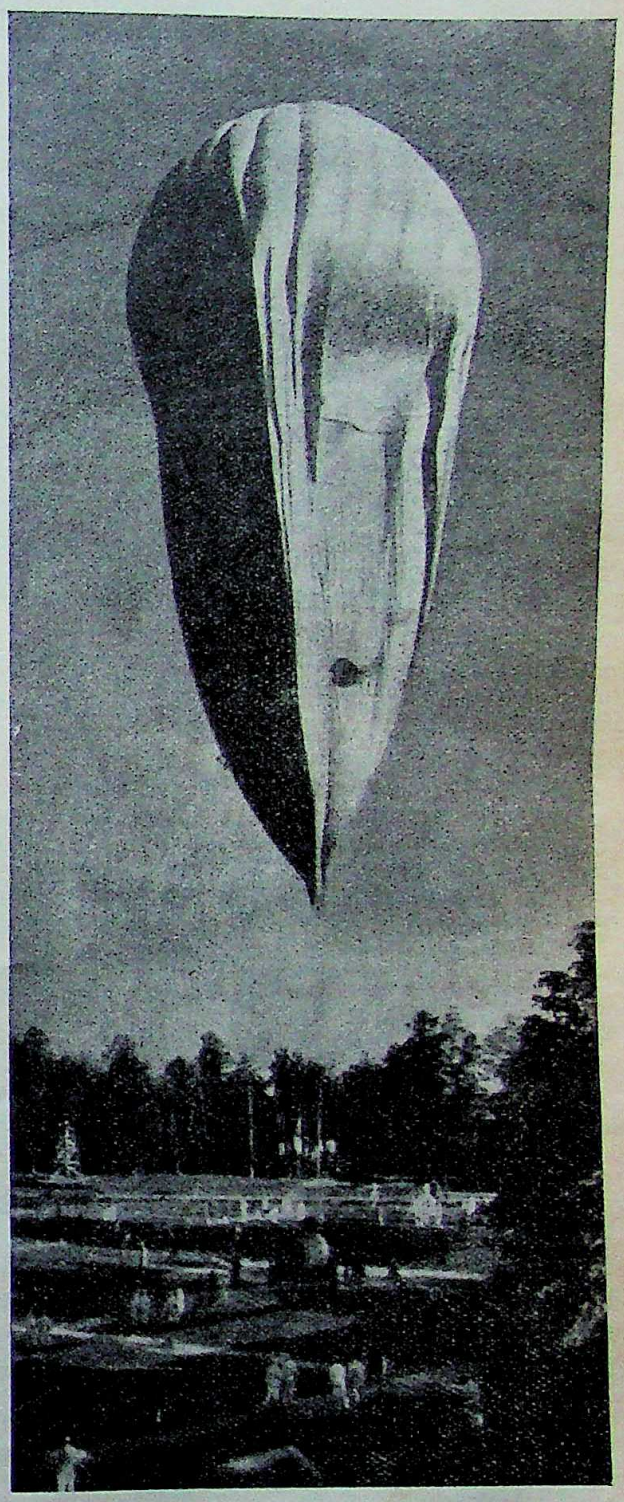
By TARAKNATH DAS, A. M., Ph. D.

AVIATION is possibly the most potent factor in national defence and communication of a nation. The leaders of Soviet Russia are working for modernization of their country industrially as well as in the field of national defence. It is an acknowledged fact that today Soviet Russia has a very formidable air force; and special efforts are being made to make the whole nation "air-conscious". Russian aviatrixes are establishing marvellous records. Recently six young Russian women, who are really girls, set a record of jumping out of the skies from the height of 22,000 feet even without oxygen apparatus and landed without injury! They did it at Khimki near Moscow.

The Soviet aerial explorers have again explored the upper air. 1-Bis is the name of the balloon in which Commander Prokofieff ascended 62,335 feet in 1933, again recently rose from the Kuntzevo Airfield near Moscow to start a stratosphere flight of three hours on which it ascended ten miles for a study of the Cosmic rays. It came back to the earth from this ten mile flight in safety. It landed on a collective farm 115 miles south of Moscow with data which are expected to add to the world's knowledge of Cosmic rays and phenomena of the atmosphere surrounding the earth.

In comparison with Soviet Russia, what is the position of aviation in India? Soviet Russia has tens of thousands of trained pilots. Soviet Russia's population is about half of India, and Bengal's population is a little less than one-third of that of Soviet Russia. On the basis of population India should have at least 25,000 trained aviators and Bengal should have at least 3,500. I am inclined to think that there are not even 250 Indian aviators and Bengal does not claim to have even 35.

The backwardness of India in aviation and other fields is generally attributed to lack of support extended by the Government. But one should consider whether Indian people are doing their share by taking the initiation in furthering scientific and engineering education as aviation. Is there any systematic movement to teach aviation engineering or allied subject of importance in the Department of Mechanical Engineering in the College of Engineering and Technology at Jadavpur? India's national efficiency cannot be increased merely by complaining against Government's apathy.



The Soviet explores the upper air:

The 1-Bis, the Balloon in which Commander Prokofieff ascended 62,335 feet in 1933, rises from the Kuntzevo Airfield near Moscow to start a stratosphere flight of three hours on which it ascended 10 miles for a study of the Cosmic Rays. (Sovfoto.)

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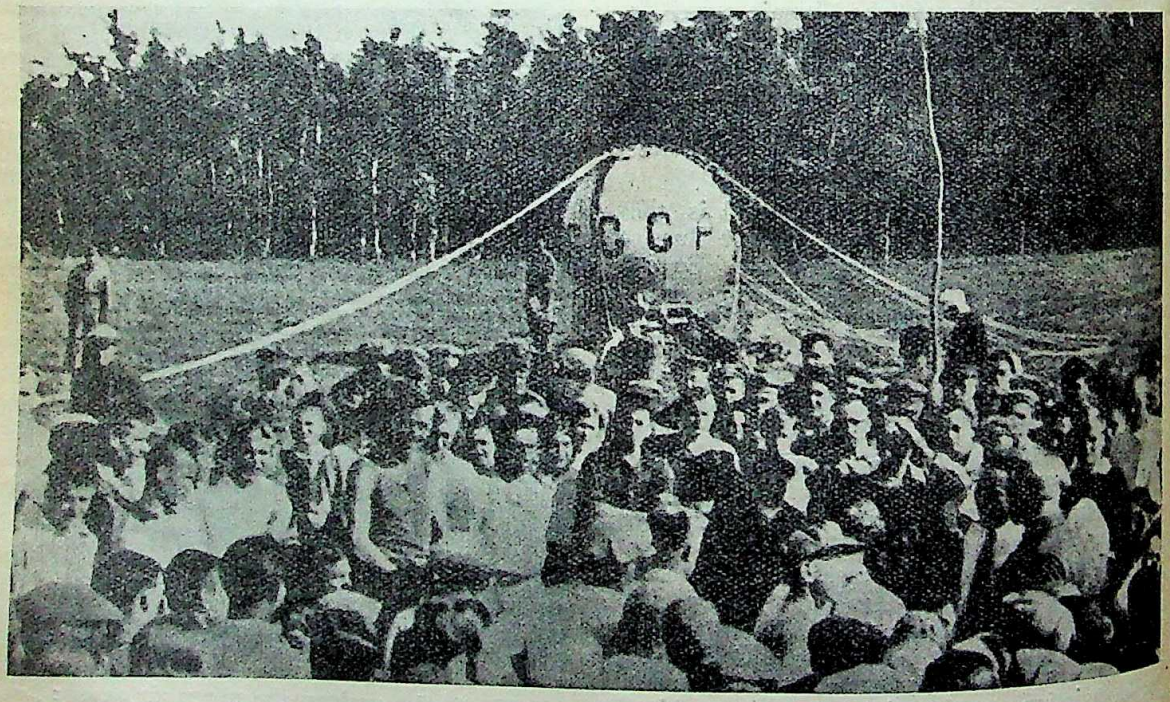
Six Russian women who set a record for jumping out of the skies : A group of girls who, without oxygen apparatus, leaped from a height of 22,000 feet above Khimki, near Moscow, and landed without injury. (Sovfoto.)



Back to Earth from a flight of ten miles in the air : The Soviet Stratosphere Balloon lands safely on a collective farm 115 miles south of Moscow with data which are expected to add to the world's knowledge of cosmic rays and phenomena of the atmosphere surrounding the Earth. (Sovfoto.)

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BOOK REVIEWS

BOOKS in the principal European and Indian languages are reviewed in THE MODERN REVIEW. But reviews of all books sent cannot be guaranteed. Newspapers, periodicals, school and college text-books, pamphlets, reprints of magazine articles, addresses, etc., are not noticed. The receipt of books received for review cannot be acknowledged, nor can any enquiries relating thereto answered. No criticism of book-reviews and notices is published.—Editor, THE MODERN REVIEW.

ENGLISH

QUACK, QUACK! *By Leonard Woolf. London. The Hogarth Press. 1935. Pp. 201. 7s. 6d.*

The standpoint of this book inevitably recalls to the mind the thesis of M. Julien Benda's well-known trilogy, *La Trahison des Clercs*, *Mon Premier Testament*, and *Le Fin de l'Eternel*. Both M. Benda (to whom Mr. Woolf refers more than once in his book) and Mr. Woolf are believers in reason and both deplore its eclipse in modern social and cultural life. But while the philosophic Frenchman throughout maintains an appearance of detachment and never provides more satisfaction for the emotions than what can be got out of an extremely subtle irony, Mr. Woolf, writing in a white heat of indignation, is naturally more frankly comminatory. On the other hand, he goes a step further than M. Benda in not simply recognizing and describing the triumph of unreason in modern culture and politics, but in diagnosing it as a definitely atavistic reaction. The keynote of his book is to be found in the following passage quoted from p. 19: "Civilizations rise, but they also fall; they flow, but they also ebb. And whenever there is a sign of faltering and failing in a civilization, one symptom invariably makes its appearance. A cry goes up against reason and intelligence; the superstitions of the savage creep back into popularity and respectability; the magician and the witch doctor reappear in new guises; and everywhere once more bold and unashamed is heard the great quacking of quacks."

The scale of Mr. Woolf's book is not large enough to allow him to work out this interesting hypothesis as a general law of history, but in so far as he applies it to certain contemporary trends he is as convincing as he is, in spite of the serious intent of his work, ingenious and amusing. It is his contention that in the age in which we are living the betrayal of civilization can be observed very clearly in the political and intellectual reaction against reason, intelligence and humanity, and in the reversion to the primitive psychology of magic and supersition, and he proves it with a wealth of telling instances, two of the most effective which are the parallels between the modern dictators and savage witch doctors and tribal leaders, and between anti-semitism and scape-goat hunting. The feeling that a typical dictator of our times is not simply the mob's idol of the hour but a divinely ordained leader endowed with semi-mystical attributes is apt to come pretty strongly on one when considering the difference between the positions of Herr Hitler and Signor Mussolini. At his worst, Mussolini is a demagogue, a modern Cleon who has still to find his Amphipolis. But his position is at least intelligible, which, incidentally, is perhaps due to some shreds being still left of Latin reasonableness. There is no such check on the imponderable attributes of Herr Hitler. No effusive rigmarole is too absurd for him, and the worst of it is that some of the most ridiculous perpetrators of this jargon are the jurists who might have been expected to approach the Fuehrer's position from a more realistic point of view.

These, with the parallel between the features of the Hawaiian War-God, Kukailimoku and those of Hitler and Mussolini, are some of the high-lights of the first part of Mr. Woolf's book, which contains, besides, ample material for reflexion even on an immediately practical plane. The second part is devoted to the intellectual quackery which has come in the wake of, or rather anticipated, the irrationality in practical affairs. This half of his book may be said to be a reiteration of M. Benda's indictment of the *clercs*. Lord Acton, the famous scholar, once spoke of learned apologists of historical blackguards as the weak men with the sponge who followed the strong men with the dagger. Philosophical advocates of purposeful living at times give one the same impression. They are not satisfied simply with making the intellect the tool of the more elemental urges of life; they would also deny this tool the right to have a shape and polish of its own. The result is a curious inversion of the function of the intellect. Pascal found the tragedy of man in the conflict between his reason and his passions. Some modern thinkers try to eliminate the conflict, and thus avoid the tragedy, by denying reason altogether.

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Some of the most interesting pages of this part of Mr. Woolf's book, in which philosophers like Keyserling, Radhakrishnan and Bergson are lined up, are those dealing with the intellectual position of Oswald Spengler. This ponderous German historian-philosopher is rightly looked upon as one of the most profound thinkers of our times. But, as Mr. Woolf points out, his gifts and talents are nearly always being used in the service of quackery. This is evident even to an unphilosophical reader, who easily finds out that a part of Spengler's awe-inspiring apparatus of scholarship is pure claptrap.

Mr. Woolf closes on a note which is as true as it is tragic. Civilization is threatened not by the savages in our midst but by the civilized man. "It is only when civilized men begin to yield, often unconsciously, to the wave of unreason that the end is near. Civilizations are not destroyed by the Herr Kubes or even by the Herr Hitlers; they are destroyed when the Bergsons have to be numbered among intellectual quacks."

LUDENDORFF: the Tragedy of a Specialist. *By Karl Tschuppik. Translated from the German by W. H. Johnston. London. Allen and Unwin. Pp. 282. Illustrations. 16s.*

This is an account of the war-time activities of the great German soldier. Though Ludendorff was only the Deputy Chief of Staff to the Second Army at the opening of the war, within a few weeks he was given one of the most important military positions, and his rise continued till, by 1917, he became the virtual dictator of Germany and eclipsed even the Kaiser and the Chancellor in power. The record of his war career is, therefore, bound to be the record of all the important military and political decisions and events of the war. The author discusses all these topics in his book and in general supports Ludendorff's strategical decisions against his critics. But this support does not extend to political matters, for the handling of which Ludendorff was fitted neither by training nor by temperament. Hence the subtitle of the book, "the tragedy of a specialist."

Ludendorff was one of the best and, one should add, most highly specialized, products of the Prussian military system. There was hardly a detail of warfare too difficult for him, but this very mastery of his trade made him ignorant of everything else. He had no more political sense than Hindenburg, but he differed from the Field-Marshal in seeing a positive advantage, and not a defect, in the limitations imposed by his military mentality. This made him insist on unrestricted submarine warfare and the declaration of Poland as a separate kingdom, two of the outstanding blunders of German policy during the war.

Herr Tschuppik is, however, careful to show that political power was not all of Ludendorff's seeking. It was rather the outcome of the political evolution of Germany, which left the country without an intelligence and energy in the political field comparable to Ludendorff's in the military sphere. On p. 144 Herr Tschuppik quotes with approval Dr. Rosenberg's opinion that Ludendorff did not strive to be the ruler of Germany, but that it was his misfortune to exercise power at a turning point in German history, when the Kaiser had ceased to play the part assigned to him in the Bismarckian constitution and a new constitution had not yet been evolved.

The book is an interesting and informative contribution to the discussion of German strategy and policy during the war, though it gives one the impression of being rather harsh to Falkenhayn, a able soldier even if he was not an out and 'Schlieffenian.' There is one little slip on p. 11, wh the name of the commander of the I Reserve Co of the Eighth Army is given as Buelow instead of Below.

THE HISTORY OF THE KURAMOTO INCIDENT: Being a Full Account of the Mysterious Disappearance of a Japanese Vice Consul at Nanking in the Summer of 1934. *Comacrib Press, Fed. Inc., U. S. A.; 118 Museum Road, Shanghai. 1934.*

When Mr. Eimei Kuramoto, the Japanese Vice Consul at Nanking mysteriously disappeared from his house in the summer of 1934, students of Far East questions anticipated another decisive move of the Japanese Government in respect of China. That these fears were not unjustified would be obvious to all who know what part the Nakamura incident played in the creation of Manchukuo in 1932. Fortunately, however, the trouble blew over, and the incident which for some hectic days threatened a first-class crisis was found to be the result of Mr. Kuramoto's feeble-mindedness. The Japanese Government was made to look rather ridiculous by its eccentric representative and has no doubt taken proper steps to prevent a recurrence of such anticlimaxes.

The whole history of the incident is set forth in this small book with excerpts from documents and newspapers. The treatment is on the whole judicial and detached, though, naturally, there is no inclination to temper the wind for the shorn lamb.

LIVING PICTURES: *By Mirza Ahmed Sohrab and Julia Chanler. Illustrated. New York. The New History Foundation. Pp. 96. $1.25.*

The Bahai movement, which takes its name from Abdul Baha, its venerable founder, has long passed the stage of persecution and is now spreading its spiritual message in almost every country of the world. This illustrated and vividly written book gives a history of the movement from the Bahai point of view.

PREFACES: *By Bernard Shaw. London. Constable and Company. Pp. 802. 12s. 6d.*

Both the author and the publishers deserve the thanks of all English-reading men and women for following up the one-volume collection of G. B. S.'s plays with an one-volume collection of his prefaces. A review of such a collection is not the place for discussing Mr. Shaw's opinions, but those who may be inclined to consider them more or less out of date will do well to read the following lines from his preface to his prefaces. "As these prefaces, forming a series of pamphlets and essays on current political and social problems, are quite journalistic in character, and cover a period of nearly thirty years most of them should be by this time left completely behind the march of our supposedly progressive civilization. Alas! it is so stationary, not to say stuck-in-the-mud, that the prefaces are still ahead of the times than behind them, and I can say many of their new readers will conclude that I am a daring innovator of eighteen instead of what I am in fact: a sage of seventy-eight who have long ago given up his contemporaries as hopeless, looks to future generations, brought up quite differently, to make a better job of life than our present

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respectables and right honorables and reverends can."

Of the printing and general get-up of this breviary of Shaw's wit and wisdom, and also, it must be added, of the excellent index, no praise is really necessary. Wonderful value for twelve and six.

THE LITTLE ENTENTE: *By Robert Machray. London. George Allen and Unwin Ltd. Pp. 394. 12s. 6d.*

This is a full and authoritative account of the origins and history of the so-called Little Entente, that is to say, the defensive alliance of Czechoslovakia, Yugoslavia, and Rumania. In writing this work, which is the first to be published in English on this more or less unfamiliar subject, the author has drawn upon all the existing literature on the subject, and particularly on the writings and speeches of Dr. Benes, the Czechoslovakian Foreign Minister. A good bibliography, a map, and ten illustrations enhance the value and interest of the book.

A STUDENT'S MANUAL OF BIBLIOGRAPHY: *By Arundale Esdaile, M.A. London, George Allen and Unwin Ltd. and the Library Association. Pp. 12s. 6d.*

This is an indispensable book for all collectors, students and librarians, who must have accurate information about the process of book-production in order to carry out their searches, researches or duties as the case may be. Bibliography is the art and science of recording and making books. It only takes books into account as material objects, and not as vehicle of ideas, and as such may be considered to be a humble branch of learning by some. But as everybody who has to do serious work with books knows well enough, it can be neglected only at the cost of the value and soundness of one's literary and scientific contributions. So, there is ample justification for the author's admonition to bibliographers to be proud, and to think highly of their calling. The book is excellently written and contains chapters on the material of books, printing processes, history of printing and publishing, illustrations, binding, description and collection of books, and principles of compiling bibliographies. There are at the end specimens of different kinds and qualities of paper which serve to illustrate the observations of the author about paper.

THE TREATY OF VERSAILLES AND AFTER: *By Lord Riddell, Professor C. K. Webster, Professor Arnold J. Toynbee, Professor Denis Saurat, Baron Werner Von Rheinbaben, Senatore Forges Davanzati, Mrs. M. Tappan Hollond, The Marquess of Reading and Sir Norman Angell. London. George Allen and Unwin Ltd. 1935. Pp. 192. 5s.*

This symposium on the Treaties of 1919 in their relation to present-day problems originated as a series of broadcast talks by a distinguished group of scholars and statesmen, nearly all of whom had some connection with the actual making of the peace. These talks were considered too valuable to be allowed to fade away on the ether, and have been brought together in this book in a revised form. There is no doubt that the decision was perfectly right, for the essays, taken together, form a lucid introduction to the Versailles settlement and the problems raised by it, which will be found particularly useful by Indian readers, who, being less directly interested in this settlement, know very little about it. They are, in addition, an anthology of weighty controversial opinion on a subject vitally affecting the modern world. The book is divided into three parts. In the first Lord Riddell sets the scene and gives a living impression of the personalities of the peacemakers, which might be compared to Mr. Keynes's famous chapter in his *Economic Consequence of the Peace*, while Professor Webster explains the problems facing the conference. In the second part Professor Arnold J. Toynbee explains in four masterly chapters the terms of the Treaty and tries to show how far the results have been expected or unexpected. Last of all comes the group of essays in which the representatives of different nationalities and points of view consider the settlement in the light of present circumstances. In all these the writers have been given perfect freedom in the expression of their opinion. This, combined with the standing of the contributors, makes this little book a most illuminating contribution both to history and political discussion.

THE MONGOLS OF MANCHURIA: *By Owen Lattimore. London. George Allen and Unwin Ltd. 1935. Pp. 311 and maps. 8s. 6d.*

Mr. Owen Lattimore is too well known as an authority on Turkestan and Mongolia to need any introduction. Born in China, he has travelled widely in Central Asia and the Far East to collect first-hand information about the peoples and problems of this vast region. In this book he describes the social organization, history and political problems of the Mongols of Manchuria, who hold a very important position in the three-cornered rivalry of Soviet Russia, China and Japan. It is indeed as the possible theatre of a clash between Soviet Russia and Japan that the land of the Mongols is coming into the notice of the outer world which cared little and knew still less about them. As Mr. Lattimore observes in his first chapter: "If the creation of Manchukuo means anything, it means an attempt to set up a continental power in Asia, based on the territories north of the Great Wall, as an alternative to the maritime power exercised over China by the Western nations, as represented in the last hundred years of history by the 'unequal treaties' and the treaty-port positions of advantage held by foreign nations. This means, in turn, that Vladivostok and the Siberian frontier of Manchukuo are of minor significance compared with its Mongolian frontier. It means that even if war should break out over some question of the Siberian frontier, it would be decided by operations along the Mongolian frontier. For the 'Manchurian question' in the new form symbolized by the State of Manchukuo is a completely senseless product of violence unless it means the opening up of the far more comprehensive question of Mongolia."

In this book Mr. Lattimore confines himself more specifically to an account of the Mongols of Manchuria, though he has to refer to the Soviet influence in Outer Mongolia, the Japanese infiltration in Inner Mongolia, and the possibility of a civil war between the sections of the Mongols themselves. The information given is partly derived from the existing sources, and partly from Mr. Lattimore's own investigations. It is a most valuable contribution to an important but obscure subject.

NIRAD C. CHAUDHURI

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RAMMOHUN ROY—A STUDY OF HIS LIFE, WORKS AND THOUGHTS : *By Prof. Upendra Nath Ball, M. A. Published by U. Roy and Sons, 117-1 Bowbazar Street, Calcutta. Pp. 345 with 12 illustrations. Price Rs. 2-8 only.*

The Centenary of the Raja was the occasion for some publishing activity and we find a variety of articles, studies and pamphlets on that pioneer of Modern India. The most useful and up-to-date was the booklet prepared by Mr. Amal Home and published by the Centenary Committee. But for the general public, there was not a single book condensing in its pages the bewildering mass of information and at the same time presenting a convincing portraiture of that remarkable personality. This work has been admirably done by Prof. U. N. Ball of the Dyal Singh College, Lahore. He has spared no pains in keeping himself abreast of the latest discussions on Rammohun and at the same time he has maintained the attitude of sympathetic understanding without which distant and half-forgotten personalities and events seldom yield their secret meaning. In and through the moving narrative of his ten chapters Mr. Ball has given us a fairly comprehensive survey of the Rammohun epoch which was a veritable "ouverture" of the drama of Modern India. Indians as well as non-Indians will profit by the reading of this volume which will remain for years as the cheapest and best-printed general study on Rammohun Roy. The author and his publishers, Messrs. U. Roy and Sons, deserve special praise on their choice of illustrations, adding considerably to the interest of the volume. A list of books and papers written by Rammohun Roy and a general bibliography on the subject form the appendices to the book. The portrait of the Raja by H. P. Briggs R. A. and the pencil sketch after a steel-engraving frontispiece in *Researches into the Physical History of Mankind* by Dr. J. C. Prichard, as reproduced in this volume, redound to the credit of the publishers.

KALIDAS NAG

DESCRIPTIVE MATHEMATICS : *By John Maclean, M. A., B. Sc. Published by Macmillan and Co., Limited. Price not mentioned.*

The contents of this book are largely the results of a search, still very incomplete, through recent scientific writings for uses of elementary mathematical methods in the description of quantitative phenomena. In determining the form of this book the author has been influenced by his experience of teaching these methods. The intention of the author is to exercise the student in such a way, before he enters on his specialized study, that the mechanical and other difficulties in a quantitative treatment may not be insuperable obstacles to him later. The author also wants to show the student the limitations of a mathematical treatment so that he may be able in future to formulate his problems according to the light thrown on them by the mathematician. Hence in some places of this book methods have been adopted on which the ordinary teachers may look askance, for in this book frequently the responsibility is put on the student himself of finding examples for practice. Similarly, with the intention of practising the student in difficult situations the exposition in places has been made somewhat concise. This need cause no real difficulty ; for the subjects chosen for this treatment are all such as are fully dealt with in the usual text-books. The author has taken some problems into account as are chiefly important in the investigations of descriptive sciences and applied economics. He deals with the Slide Rule, the Cartesian Graphs and Nomograms in a concise but illuminating way and suggests methods of applying them to applied sciences. He further describes the main functions of Statistics, Probability and Finite Differences, which, when applied to economic and scientific problems give the nearest margin of allowable error and tell us what aspects of the complex activities arising out of these problems are really decisive and should be known thoroughly. The chief merit of the author is to suggest the application in a concise form and though much is required by way of explaining his methods, he has given in a nutshell almost everything of descriptive mathematics required for applied sciences. The want of such a work was keenly felt and, therefore, it is a very welcome publication. Though there is much room for improvement, our thanks are due to the author for his novel and difficult enterprise. The get-up and printing of the book are excellent and leave nothing to be desired.

SUKUMAR RANJAN DAS

M. GANDHI AS I KNOW HIM: *By Indulal Yajnik, B. A., LL. B. Published by Mr. G. G. Bhat, 21 Dalal St., Fort, Bombay. Price Re. 1-8.*

Great men have their admirers as well as those who decry them. Mr. Yajnik had been a trusted and admiring lieutenant, but he has been since converted and now prefer the Marxian way of analysis—it will be easily guessed therefore that his "criticism" of "M. Gandhi" will be "searching," and that the zeal with which he worshipped his idol of yesterday will increase when he seeks to break it today. Before the reader begins the critique, he is told, with reference to Mahatma (no, simply "M.") Gandhi, that "his opposition to machinery, his advocacy of Khaddar, his exhortation to the people to pray to God that Britain's heart be changed, his backing out from the widening political mass-movement on grounds of personal idiosyncrasy, his peculiar way of publicly maligning his own followers under cover of religious principles, his predilection to beat retreat in the thick of battle, his confirmed habit of putting the nation into the wrong box and giving opportunities to his British friends to damn Indians on his own authority, have only helped the Imperialists to consolidate their position. And in all this he has taken advantage of the simple credulity and religious faith of the people."

This note of the publishers by way of preface sums up the charges against "M. Gandhi" who is accused of exploiting (to use a much-used word) the people ; it hints at a probable pact—may be implicit rather than explicit—between him and the Britishraj ; and it also sets the tune of this book to a particular key intended both by the author and the publisher (?). Mr. Yajnik has nothing but unmitigated scorn for his "pious preachings," for his homilies. Mr. Gandhi's courteous utterances in his statements are declared to be "fulsome compliments in his usual manner" ; and if he did not follow Mr. Tilak's lead, it was because he felt too big and proud. The simplicity of his speeches and the lucidity of his exposition should not, says Mr. Yajnik, blind us to their tame and uninspiring nature. If Mr. Yajnik does not seem to be satisfied with the formulation by "M. Gandhi" of his theory of Civil Disobedience,

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obedience, we cannot surely blame him. But he has set his heart on not understanding him and therefore resents most of his actions. The moderates he describes as milksops, and Pandit Madan Mohan Malaviya as "holy" and "ubiquitous." The events described, from 1914 to 1922, thus show Gandhiji as foolishly playing into the hands of the Government and fantastically weaving theories of political action which end disastrously.

Mr. Yajnik deserves, however, credit for dramatically setting forth the incidents pertaining to his subject and for effectively abusing "M. Gandhi," rating him soundly for not bowing at once to the Marxian manifesto. The best that can be said of such an attempt is that it presents a perverted account of Mahatmaji,—honest perhaps, but blind to the greatness of a man undoubtedly great.

PRIYARANJAN SEN

DE VALERA: *By P. Brijnath Sharga. The Upper India Publishing House Ltd., Lucknow. Pp. vi+218. Price not mentioned.*

The author has presented in a handy form a sketch of the life and works of Mr. De Valera, the President of the Irish Free State. Ireland has struggled for centuries for complete independence and still she is struggling for it. No patchwork of home rule or dominion status has been able to satisfy her up till now. De Valera in his life typifies the ideal of an Irish republic and is now using all constitutional means to give it a real shape. The author has ably brought forward this fact in his study of De Valera. The two appendices—one on "Land Laws in Ireland" and the other on "Irish Constitution"—will prove helpful to the reader. The former will help him to trace the origin of the land annuity question, while the latter will show him at a glance the changes the constitution has undergone since it has passed into an Act. A second edition of the book with fewer printing-mistakes is welcome.

JOGESH C. BAGAL

THE THEATRE AND A CHANGING CIVILIZATION: *By Theodore Komisarjevsky. John Lane, the Bodley Head Ltd. London. 1935. Pp. 185. 3s. 6d.*

The present work is from the pen of one who has connection with stage (in the capacity of a 'producer') for more than 25 years. He began his career as early as 1907 in his sister's theatre in St. Petersburg and later on had his own theatre in Moscow and afterwards directed theatres both in Imperial and Soviet Russia. We naturally expect a very interesting and instructive book from the pen of such a person. We are glad that the book under review is really a very good one.

In it the author makes a survey of the post-war theatre of Europe with a retrospective glance at the pre-war theatre which forms its background and must be borne in mind if recent tendencies are to be understood.

Mr. Komisarjevsky looks to the institution of theatre more as a philosopher than as an artist. To him the social significance of the theatre and its value and rôle in the evolution of ideas are essential factors in any consideration of the theatre in any age.

"It is absurd," he says, "to assert.....that the art of the theatre is a purely æsthetic function and has nothing to do with 'propaganda' either moral, religious, or political." But in spite of this rather orthodox view he does not forget the character of the true theatre and says, "the desire of human beings to express their ideas and the rhythms of their souls in co-rhythmical action, in movement and sounds, and to communicate these rhythms to other human beings, gave birth to theatrical performances."

This shows clearly that he is among those few who have mastered the secrets of theatrical art. It is due to his rare mastery of the principles of theatrical "production" that he expresses his indignation at the commercial film of the modern times which is called 'a cheap falsification of nature.' His idea is that those who churn out or sell films are profiteers of human imbecility. "The popular cinema," he says, "does not only cater for imbeciles. It breeds them." These are perhaps too harsh words but they should set us thinking.

MANOMOHAN GHOSH

THE INDIAN PUBLIC DEBT: *By D. L. Dubey. With a Foreword by Sir George Schuster. D. B. Taraporevala Sons and Co., Bombay. Price Rs. 8.*

The question of the public debt of India came into prominence some years ago when the National Congress under the inspiration of Mr. Gandhi passed a resolution to the effect that for the payment of some considerable portion of this debt the future Government of India would not be liable. The volume under review is an exhaustive study of the different aspects of the public debt of this country and this publication will certainly be an effective guide to all intelligent persons in the understanding of this economic problem.

The monograph is mainly descriptive, though in places Prof. Dubey critically examines the policy of the Government and the position of the country and hazards suggestions of his own. The total public debt of India on the 31st of March 1930 was near about Rs. 12,23 crores. Of this the debt of the Government of India including of course advances to provinces and some other loans was Rs. 11,38 crores. Direct loans raised by the provinces was only Rs. 16,35 crores. Of the total public debt the rupee debt amounted to about 57 per cent. The one interesting fact which the author notices is the phenomenal growth of the debt since 1914. In this year it stood at 510 crores of rupees. But in the course of 16 years it rose to 11,38 crores. In 1914 again the rupee debt represented only 35 per cent of the total liability, it being only 179 crores of rupees. But by 1930 it mounted to 650 crores or in other words to 57 per cent as pointed out already. Prof. Dubey after analysing the tendencies of the Indian money market comes to the conclusion that the short-term loan paper has appealed to our imagination more than the long-term securities. As for the sterling debt, it increased from 330 crores of rupees in 1914 to 486 crores in 1930.

Prof. Dubey is definite on the inherently strong and solvent position of the assets by which almost the whole of the debt is covered. Out of a total of 11,38 crores of rupees, 915 crores is invested in revenue earning assets such as railways, posts and telegraphs and other commercial departments. The total uncovered and unproductive debt of the Government of India is estimated at only 81 crores of rupees or only 7 per cent of the total debt.

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This illustrates the fact that "no important country in the world can boast of a stronger financial position as regards its public debt and the corresponding assets."

One of his suggestions that a Central Reserve Bank should be set up without delay has already been superseded by the establishment of such bank in 1934. Another important suggestion made by the author is the creation of an Indian Board of National Investment. Countries like Great Britain, Japan, Australia and South Africa have their National Debt Commissions. It is essential that India also should have some such institution.

The book is lucidly written and is introduced to the public by Sir George Schuster, the ex-Finance Member of the Government of India. The printing and get-up are ordinary. The price is far too high. It should have been less than what has been fixed.

NARESH CHANDRA ROY

PUZZLE DIGEST: *Published by Miller and Jones, G. T. Madras. Price Rs. 2.*

It is a kind of ready reference in which one finds hints for solution of Cross-words, Add-a-bit, Give and Take, and other similar games.

TAQDIR AND PRE-DESTINATION: *By Maulana Muhammad Ali, M. A., LL. B. Darul Kitab Islamia, Lahore. Pp. 34. Price As. 3.*

In this small book the author has discussed the doctrine of Taqdir or pre-destination, and has shown that the doctrine of pre-destination or the decreeing of a good course for one man and an evil course for another finds no support from the Holy Quran, not even in Bukharee, but is of later growth. The non-Muhammadan reader will find much of interest in it.

INTRODUCTION TO THE STUDY OF HADITH: *By Maulana Muhammad Ali, M. A., LL. B. Darul Kitab Islamia, Lahore. Pp. 34. Price As. 3.*

Sunna or Hadith is admittedly one of the sources of Islamic law and practice, recording the practice and sayings of the Prophet. As Islam covers the whole sphere of human activities, hundreds of points had to be explained by the Prophet by his example, action and word; and the importance of Hadith to a Mussalman can hardly be exaggerated. Bukhari records as many as six lac Hadith. The collection of Hadith began in the life-time of the Prophet and ended in the third century of Hegira; and they were of two kinds—the Musnad, and the Jami. The Masnads were arranged, not according to the subject-matter of the Hadith, but under the name of the companion upon whose authority the particular Hadith finally rested. The Jami not only arranges reports according to the subject-matter, but is also more critical. The European critics of the Hadith go so far as to suggest that even the companions of the Prophet were so unscrupulous that they fabricated Hadith; while the strictest Muslim critics of the transmitters of the Hadith are agreed that when a hadith can be traced back to a companion of the Holy Prophet its authenticity and authority are beyond all question. The reader is referred to this booklet for all such information and criticism offered by the author. It is really a good introduction to the study of Hadith.

A MANUAL OF GENEAL KNOWLEDGE AND OFFICE COMPENDIUM: *By T. Srivastava, Lucknow. Pp. 382+126. Price Rs.*

It is a useful compilation which has run to the second edition, but there are some inaccuracies which we hope will be removed in the next edition.

SPEECHES AND WRITINGS OF SACHCHIDANANDA SINHA, *with a Foreward by Mr. C. Y. Chintamani. Pp. 505. Rama Narain Lal, Allahabad. Price Rs. 5.*

We cannot do better than introduce this selection of the speeches and writings of Sachchidananda Sinha to the attention of our countrymen as well as of Englishmen. In the words of Mr. C. Y. Chintamani Mr. Sachchidananda Sinha "has attained eminence both at the bar and in public life. He has distinguished himself equally in the legislature, in conferences and on the platform. Clear-headed, persuasive and eloquent, Mr. Sinha has rarely made an enemy or lost a friend. His public services which extend over a period of two generations, are too many to be detailed here." A record of the thoughts of such a man is preserved here in this collection; and there is in this collection a wealth of knowledge and ability, of patriotism, as well as a large fund of humour. The subjects are very various and such as to appeal to readers of every taste and every opinion. Some of the speeches, *e. g.* his presidential address at the 35th session of the All India Kayastha conference held at Delhi in March 1929, are so thought-provoking that we would ask every Indian to read, mark and inwardly digest them.

This book should have a ready sale and be in the hands of every keen student of our public life and public men. Our regret is that we have not too many books of this kind. The publishers would have done well in appending a short biography of Mr. S. Sinha, and an index, an omission which we are told will be repaired in the next edition. The printing and get-up are good.

J. M. DATTA

STUDIES IN THE LAND ECONOMICS OF BENGAL: *By Sachin Sen, M. A., B. L., Advocate. With a Foreward by the Hon'ble Sir B. P. Singh Roy, Kt., Minister, Local Self-Government, Bengal. Published by the Book Company, Ltd., Calcutta. Pp. XI+402. Price Rs. 6 only.*

Bengal is essentially an agricultural country and therefore her problems are intimately bound up with the land. It is strange to find that very few of our scholars have cared to study the complicated land-problems of Bengal. Mr. Sachin Sen's book has thus removed a long-felt want.

The book opens with an Introduction which states the fundamentals of agricultural economics with special reference to Bengal. It is divided into six chapters: (1) Land Revenue Administration up to 1789, (2) Decennial and Permanent Settlement, (3) Taxation of Land, (4) Agricultural Rent, (5) The Zemindar, (6) The Ryot. In short, the landlord-tenant system in all its ramifications is elaborately dealt with in the book.

It is true that the land-problems of Bengal are highly varied. Some of the problems are relics of history, some of them are worsened by imperfect

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legislation, principally tenancy legislation, and some others have grown up through the interplay of economic forces. Therefore, to deal comprehensively with the land-problems is not an easy task. But the reviewer is glad to note that Mr. Sen has performed his task with credit.

It must be admitted that Mr. Sen has leanings towards landlordism. He is a believer in the landlord-tenant system which is, in his opinion, essential to good agriculture in Bengal. The fields of England prove the same truth. Mr. Sen states: "The advanced position of English agriculture is due, in a great measure, to an excellent system of adjusting the relations between the landlord and the tenant. In English agriculture, along with the perfecting of the Agricultural Holdings Act, there has been the growth of a sense of justice in the minds of both the landlords and the tenants. In Bengal we need this, the sense of justice, sense of fair play in the landlord and of reciprocity in the tenant." Mr. Sen goes further and says: "Honest farming has two tests: first, that the farm shall be operated in accordance with the rules of good husbandry; secondly, that the farmer shall not fail to pay the stipulated rent. It must be admitted that without honest farming, the cordiality between the landlord and tenant which is an essential condition of the success in agriculture will be a far cry."

The book has an excellent index. The neat printing and fine get-up of the book do no small credit to the publishers.

KARUNA K. NANDI

KELLY'S DIRECTORY OF MERCHANTS, MANUFACTURERS AND SHIPPERS OF THE WORLD: *Published by Kelly's Directories Ltd, 186 Strand, London.*

As a guide to the Trade of the entire World, Kelly's Directory of Merchants, Manufacturers and Shippers of the World is supreme. The 1935 edition has been exhaustively revised and is indispensable to the business man for the maintenance and development of his business outside of his own country. Those who possess an earlier edition of this outstanding work will be well aware of its sterling qualities and will in their own interests wish to secure a copy of the latest edition, which has taken into account the numerous changes which have occurred in names, addresses, etc. during the past year.

At the price of Rs. 48 post free this directory gives remarkably good value. In its two volumes it covers the whole World, sections being given for every country, including a comprehensive and reliable separate section for India.

The arrangement makes reference very simple and to increase further the general usefulness of the book, there are adequate and complete indexes which are designed to give the maximum assistance to users. By consulting these indexes once only the user can find without difficulty the names and addresses of firms throughout the World which are engaged in the trade in which he is interested.

Kelly's Directories Ltd. are holders of royal warrants of appointment to His Majesty the King and His Royal Highness the Prince of Wales, and have been established in business since the year 1799. They are publishers not only of London's Directory, the Post Office London Directory, but also of 50 per cent of the different directories issued in Great Britain, at least 15 times as many as those issued by any other firm of directory publishers in Great Britain. They are with their world-wide organization better equipped than any to produce a directory of the World.

X

FRENCH

CULTURE PHYSIQUE HINDOUE: *By Jatindra Chakraborty. Published by Les Editions Adyar, 4 Square Rapp, Paris. 6 francs.*

Mon. Chakraborty is an old student of the *Faculte des Sciences*, Paris and served as advisor to several important Indian States in their industrial developments. A few years ago he came into touch with the enlightened chief of Aundh who has the credit of developing the breathing exercises of ancient Hindu *Prānāyama* into a regular treatment for chronic ailments. His system has been popularized in Bengal by Mr. Chakraborty, who published a Bengali book on the subject and which he got published in French during his recent business tour through France and Europe. His old Professor Mon. Sylvain Levi has, in recommending the book to the public, said in his preface that among the Gymnosophists of ancient India known to the Greeks, there were veteran champions of "Nature-cure" whose methods should be seriously studied by those devoted to the science of therapeutics. Illumination of the soul was considered unattainable to those who were weak in body as we find clearly formulated by Hindu masters who said, *Nāiyam ātmā valahinena labhya.* "This self cannot be realized by the weak". Thus physical harmony was taken to be the basis of spiritual equilibrium and through the various Yogic *āsanas* and exercises of *prānāyama*, as Mr. Chakraborty has shown in his thought-provoking book, the Hindus made a substantial contribution to the health sciences of humanity. The book deserves the careful study of the doctors as well as of the general public. Several neatly drawn diagrams of the exercises go to enhance the usefulness of the volume.

KALIDAS NAG

SANSKRIT

THE MAHABHARATA. ADIPARVAN: *Fascicule 7; critically edited by Dr. N. S. Sukthankar. Published by the Bhandarkar Oriental Research Institute, Poona.*

This is the last instalment of the *Adiparvan* which, as presented now by the learned editor, will settle many points of *dispute*, about the formation of the Mahābhārata, arising mainly out of indiscriminate printing of any and every text. Over one hundred pages of the volume were devoted to the exposition of the method of textual criticism. This *Prolegomena* will stand for years as the noblest monument of conscientious scholarship and vindicate the claims of Indian research in Indian *milieu* utilizing the materials and men of this half-explored continent. The Sāradā Codex and the Nepal MSS. of the Great Epic have opened our eyes to the treasures that are still available to us, if only we set about working with the determination and good-will displayed by our friends of the Bhandarkar Institute. The birth centenary of Sir R. G. Bhandarkar will be celebrated in 1937 and we hope it will be worthily signalized by the completion of this unique edition of the Mahabhārata.

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The editor gives us a classification and detailed account of the manuscripts, leading to a veritable pedigree of Adiparvan versions, starting with Vyāsa's Bhārata and coming down to the earliest available MSS. of the 16th century and after. Then follows a critical survey of the various recensions and their interrelation. The hurried publication of a few *parvans* by Prof P. P. S. Sastri of Madras, purported to be the critical edition of the South Indian MSS., naturally forced Dr. Sukthankar to re-examine the whole question of Mahabhārata criticism and to formulate clearly the Principles followed by him in the constitution of the text. Over ten years of patient analysis in collaboration with the *pundits* from all parts of India, has given Dr. Sukthankar a vantage ground for lucid and convincing generalizations which few else in the field of Indology can command today. Very appropriately therefore Prof. Sylvain Levi, President of the *Societe Asiatique* of Paris has observed : "We possess henceforth, thanks to the zeal, the science and conscience of Dr. Sukthankar, a model edition of Adiparvan which later researches can neither modify nor enrich to any appreciable extent." This is indeed a rare compliment coming from an exacting critic like Prof. Levi, the *doyen* of European Indologists.

In "the perilous navigation of the Mahabhārata Ocean" our intrepid pilot Dr. Sukthankar no doubt was cheered by many fellow-sailors, Indian and European, whom he salutes as "beacon lights." But we greet in him the reawakened flame of Indian scholarship illumining the dark corridors of our glorious history. His Mahabharata studies which with rare catholicity of outlook, he places on lines parallel to the formation of the Javanese Bharatam (1000 A. D.), of the Andhra Bhāratamu of Nannaya Bhatta (1025), of the Bhāratamanjari of Kshemendra (1050 A. D.) and of the Persian adaptation of the great Akbar's reign (1580), will someday develop, let us hope, special departments of Mahabharata research in our Universities. Meanwhile our sincere congratulations go out to him on this signal success.

KALIDAS NAG

VAKYAPADIYA—PRATHAMA KANDA. *With the gloss by the author and the commentary of Vrisabhadeva. Edited by Charudev Shastri, M. A., M. O. L. Professor of Sanskrit, Dayananda College, Lahore. Published by L. Rup Lal Kapur for L. Ram Lal Kapur Trust Society, Anarkali, Lahore. Price Rs. 5.*

Here we have a fine critical edition of one of the earliest and most important works on the philosophy of Sanskrit grammar. The volume contains the text and what the editor supposes to be the author's own gloss on it as also extracts from a commentary by Vrisabha or Vrisabhadeva. The colophon gives the name of the author as Harivrisabha which according to the editor refers to Hari or Bhartrihari, the author of the text, *vrisabha*, being an honorific term (Sanskrit Introduction, p. 18). The gloss as published in the Benares edition of the work is stated to be a shorter version of the bigger gloss published here (Sanskrit Introduction, p. 18). The value of the edition would have been enhanced if the portions missing in the Benares edition and the Benares MSS. were distinguished by some indication. The preface in English gives an account of the MSS. consulted and the detailed introduction in Sanskrit deals with the author, his works and the commentaries thereon. There are indices of the important words in the text and gloss and of the first lines of the verses of the text as well as of the quotations in the gloss and commentary.

The edition bears the stamp of the labour devoted to it by the learned editor. He has not only collated quite a number of MSS. to determine correct readings but has also taken the trouble of tracing some of the verses of the work in various works where they have been incidentally quoted and explained. A reference (which is not unfortunately complete and full) to these works has been made in the foot-notes under the verses concerned. In some cases the explanations as contained in these works have been quoted.

It is regrettable that the abbreviations used in the foot-notes have not been explained except in the case of those used to indicate the MSS. collated. Though some of these abbreviations like का which apparently refers to the Benares edition of the work quite clearly there are others like वा. दे. सु. (f. n., p. 3) which are not at all intelligible.

CHINTAHARAN CHAKRAVARTI

SANSKRIT—BENGALI

BRAHMASUTRAM—*Second Pada of Second Chapter with Sankara's Bhasya and the Bhamati of Vachaspati Misra and the Vedanta Kalpataru of Amalananda Saraswati with translations of the Bhasya and the Bhamati : By Pandit Charu Krishna Vedantatirtha. Edited by Pandit Rajendranath Ghosh Vedantabhusana with a foreword and notes.*

Pandit Rajendranath Vedantabhusana is well known to the learned world for his valuable contributions in the field of Nyaya and Vedanta and as an editor and translator of the masterpieces of Indian philosophy in the Bengali language. Bengal owes a great deal to him, and we only state a sober truth that the present diffusion of Vedantic culture has to a large extent been possible by his unceasing efforts extending over decades. The present edition with the Bengali translation and his critical notes only adds a new feather to his cap. The second Pada of the second chapter of the Brahmasutra, called the Tarkapada, is one of the most difficult and at the same time the most important sections of the work. In this section the different philosophical schools that were combating with one another at the time have been subjected to criticism and ultimately the inadequacy or the falsity of the doctrines has been proved. This section, therefore, has its irresistible attraction for students of Indian philosophy and stands apart from the rest in view of its divergence from the general method and trend of discussion followed in other parts. In other parts the Brahmasutra is chiefly occupied with finding out the implications of the Upanishadic passages and its fight is with other rival orthodox schools in the matter of ascertaining of the true philosophy taught in the Upanishads. But in this section which is embodied in the present volume under review the Sutrakara no longer appeals to the authority of Sruti and meets the opponents on their own ground and he draws his arguments from the resources of independent reasoning. Our editor, therefore, has done a service to Bengali literature

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by bringing out this part with a Bengali translation which has been done by Pandit Charu Krishna Vedantatirtha under his inspiration and guidance. The translation will be helpful to the understanding of the difficult text. The introduction by the editor, though brief, contains many valuable information, and the editor has put forward a bold plea that the Buddhist doctrines criticized by the Sutrakara are not the discovery of Gautam Buddha but of older Buddhas, and these were only given a new orientation by the historical Buddha. The original Buddhism was only an adaptation of the Vedic doctrines which were gradually transformed by the latter Buddhas and their followers. It cannot be expected that this theory of Pandit Vedantabhusana, which is adumbrated in the introduction and followed out in his critical notes, will find ready and willing acceptance in academic bodies. But a case has been made out and it deserves to be worked out in all its bearings either by the editor himself or by any other ambitious scholar. We think it premature to pronounce any opinion either way and leave it an open question.

The translation work has been faithfully done and the editor and the translator deserve our thanks. Considering the difficulty of the Bhasya and the Bhamati in this part the success of the translator cannot be considered to be a mean achievement. The editor has followed up his method of interpretation of the Sutras and *Adhikaranas* on the basis of the wording of the Sutra and has shown how it fits in with the arrangement of Sankara. We had, in our review of the Smritipada, an occasion to draw the attention of scholars to the merits of this method and we reiterate our recommendation to enterprising students of Vedanta to follow it out to its logical conclusion. We recommend this edition to students and laymen alike without the least mental reservation and we have no doubt that they will derive substantial help in understanding the central position of Vedanta philosophy.

SATKARI MOOKERJEE

ENGLISH—GUJRATI

HISTORICAL INSCRIPTIONS OF GUJARAT. (*From ancient times to the end of Vaghela dynasty.*) *Part I. Edited by Acharyya Girijasankar Vallbhaji, B.A., M. R. A. S., Curator, Prince of Wales Museum, Bombay. Published by the Forbes Gujarati Sabha, 365, Girgaum, Back Road, Bombay. N. 4. 1933. Rs. 4-8-0.*

To familiarize the people of Gujarat with the history of the people—as much of it as may be gathered from its inscriptions—the Forbes Gujarati Sabha has brought forward this handy volume which will be perused with delight by the students of the subject. Part I contains inscriptions of Asoka, Rudradamana, Rudrasena, Jayadamana, Skandagupta, Dhruvasena, Siladitya and others—emperors, kings and potentates belonging to various dynasties—taken from learned journals and valuable libraries as well as from museums at Valla, Bhavnagar, Junagadh, Rajkot and Bombay. Each section begins with a brief historical and critical note, and the text of each inscription is prefaced by an account of it, *viz.* where it was found, wherein lay its significance, etc., together with other and relevant historical information. Then follow the inscriptions transliterated into Devnagri and translated into Gujarati; sometimes different readings have also been given. There has been no photographic reproduction of any of the inscriptions and the price has been kept comparatively low to suit all pockets and to encourage sale of the book in educational institutions and among those interested in historical researches. Though specially intended for Gujrati-speaking people the book will be appreciated by all who want to be posted in the historical literature of India and specially in its inscriptions.

It is refreshing to note that the Sabha, which has already to its credit a number of important publications, has a definite programme of its own and intends to publish treatises of historical interest relating to Gujrat and Gujrati literature which will be eagerly awaited.

P. R. SEN

GUJARATI

ARDHUN ANG : *By Yagnesh H. Shukal, of the Gunasundari Karyalaya. Printed at the Lukana Steam Printing Press, Bombay. Pp. 148. Paper Cover. Price As. 12.*

"Ardhun Ang", freely translated, means "the better half" and these are twelve, very entertaining stories, showing how "the better half" of Hindu Society is being treated at the hands of the remaining half. The very great misery, which is still the lot of women, in these days of education and advance, is set out here, in language which is sure to be understood by the class of readers for whom the stories are written. For instance, the story "Lost Heart" (Haiya Suni) describes how the evil of parents selling their young girls to old and aged bridegrooms is still rampant in full force. The other story explaining why a graduate lady principal of a girl's school remained unmarried, shows up the perfidious nature of men in respect of the other sex. On the whole we find it to be a delightful little book of stories.

JINA VANI : *Translated by Shushil. Printed at the Gayatri Printing Press, Bhavnagar. Pp. 235. Illustrated Paper Cover. Price Re. 1.*

The different Darshanas have been comparatively studied by a Bengali scholar, Shriyut Harisut Bhattacharyaji and the results published in the Bengali monthly called Jina Vani. The papers thus published have been translated into Gujarati and they furnish very serious reading to those who are thinkers and interested in research work. The writer of the original papers is neither a Jain nor very familiar with Jain Shastras. But still whatever little he has studied, he has studied very well. The section, *e. g.*, dealing with the existence of God, according to the ideas of Jain metaphysics, is a very well-written dissertation, and would repay perusal. The last section dealing with the inscriptions about Maharaja Kharbel is replete with all information obtainable up-to-date on the subject.

K. M. J.

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TRAINING INDIANS FOR MILITARY CAREERS

II. THE DEHRA DUN ACADEMY AT WORK

By St. NIHAL SINGH

I

THE instinct to pick out the right man for the right place that the British governing classes are credited with possessing certainly found expression when Colonel (afterwards Brigadier) L. P. Collins, D. S. O., O. B. E., was appointed the Commandant of the Indian Military Academy at Dehra Dun. By temperament he was exceedingly well fitted to do the spade-work involved in creating, on Indian soil, an institution of this type.

Instead of being stiff and stand-offish in manner, talking in gruff monosyllables and they consisting largely of words of command, he had a pleasant personality and possessed a happy knack of getting things done by carrying with him persons who were to serve as his instruments. His frank, open way, too, stood him in good stead in starting the wheels of the machinery going.

At no stage did he surround his work with mystery. Instead of keeping visitors out of the Academy grounds, he welcomed them, put them immediately at ease, encouraged them to ask questions and gave them facilities for studying the work of the institution over which he presided.

These qualities made it possible for him to win the respect and confidence of the Gentlemen-Cadets placed in his charge by the Military Department of the Government of India. On one occasion when he was kindly showing me over the Academy, I noted that each young man whom he passed and who saluted him was addressed by name. A personal relationship seemed to exist between the officer-in-the-making and the man who, in the last analysis, was responsible for shaping his destiny.

In her sphere Mrs. Collins has been equally successful and has done much to make the Gentlemen-Cadets feel at home both in and out of the Commandant's House, where they have been frequent and welcome guests. These associations which, I am told, are fostered by all members of the staff, have an important bearing on the future social life of cadets in the Indian Army.

These social contacts were particularly valuable because during working hours and in the quarters they were supplemented with discipline according to the highest military standards. No Gentleman-Cadet, I am sure, can for instance, view with equanimity, much less with indifference, a summons into the Commandant's presence when the young man has flagrantly failed to conform to the Standing Orders, or when his work has not given satisfaction. This is as it should be, otherwise the graduates of the institution would not command respect.

The officers associated with the Commandant for conducting the Academy were all carefully selected. Such was particularly the case with the instructors. Each was regarded as specially proficient in the subject he was detailed to teach. At least one of them—Major (now Lieutenant-Colonel) R. A. Savory, M. C.—appointed to teach strategy, who reported for duty on May 1, 1932—had, I believe, had teaching experience at (the Royal Military College) Sandhurst in England.

A word must be said about the Adjutant, Captain (now Major) J. F. S. Maclaren who arrived in Dehra Dun on July 15, 1932. A Scot by birth and belonging to one of the "crack" British regiments—the Black Watch (1st Battalion)—he was the right-hand man of the Commandant. His responsibilities during the formative period were particularly heavy.

The Adjutant acts, I may add, as the Commandant's Secretary (to use a civilian expression). He, in addition, has been responsible to the Commandant for the drill and discipline of the Gentlemen-Cadets.

His racial heritage of canniness, his mental alertness and physical energy specially fitted him for the position. I doubt if any Gentleman-Cadet ever succeeded in "putting it over him"—to use a schoolboy phrase—or, at least, did it twice.

II

While these selections were admirable in themselves, they did not make up for the complete omission of Indians from the higher staff of the Academy. Not one of the men who did the spade-work there—except in the purely physical sense—was of Indian blood and birth. Nor was a single Indian who could, as of right, associate with the British officers on equal terms employed as an instructor.

In the course of my several visits to the Academy, I saw, at least on one occasion, an Indian possessing the Viceroy's Commission marching a detachment of the Gentlemen-Cadets up and down the parade ground. But any one who knew aught of military matters knew that

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he was no more than a glorified non-commissioned officer.

All the Indians that I came across on various occasions, excepting the genial young Punjabi who has the catering contract were, invariably, of inferior status. They served meat and drink or polished shoes.

The omission of Indians from the higher staff of the Academy caused regret, I seem to recollect, to some M. L. A., who put a question on that subject. The Army Secretary explained, if my memory serves me aright, that no Indian officer possessing the necessary seniority and qualifications was yet (the spring of 1933) available.

It would have done no good to have rejoined that that lamentable state of affairs had resulted directly from the policy, until recently pursued, of excluding Indians from the Commissioned rank. The time that has been lost cannot be regained through recrimination or regrets. But it might have been pointed out that there was no dearth of Indian civilians who might have been engaged to teach certain subjects that duly qualified civilians can teach best as well, if not better than, military men.

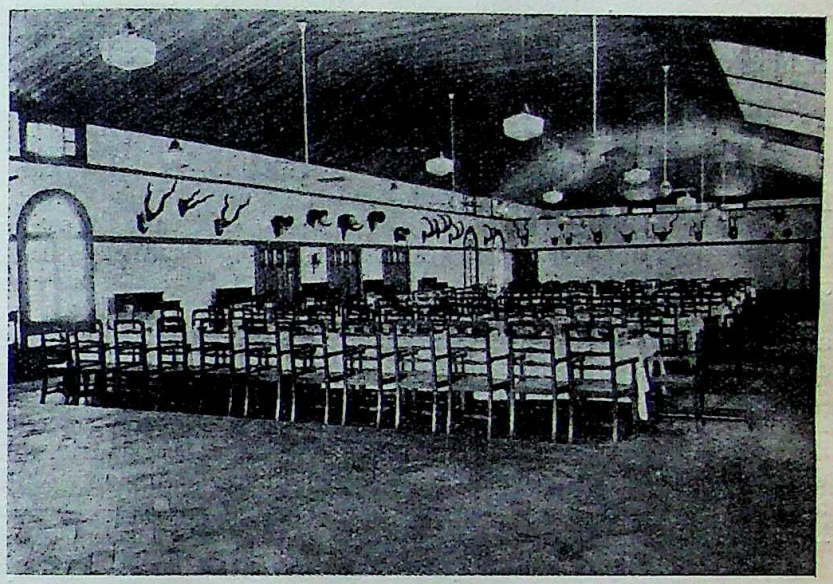
Nor would it have been an unheard of innovation so to employ civilians. The Dominion of Canada does not entrust all phases of education of its cadets to military men, though owing to the energetic policy it has pursued for over half a century in respect of training officers, it does not have to resort to that practice through lack of officers possessing the necessary seniority and qualifications.* I shall refer to this matter again when I deal with the course of instruction at the Indian Military Academy at Dehra Dun.

III

I, for one, should have liked to have seen one or more Canadians with experience at the Royal Military College at Kingston employed from the very beginning, at the Dehra Dun Academy. This for several reasons:

(1) The first batch of officer-instructors at Dehra Dun were no doubt, carefully selected men for their respective posts. I have said as much. But, to the best of my knowledge and belief, their experience was limited to that gained by them in the Imperial Army. It would greatly surprise me to learn that even one of them had served in any Dominion defence force, much less taught in a Dominion military college.

If India is, some day, to be a Dominion and is to have a Dominion Army, as was contemplated at least at one time, † it surely is not too early to begin training officers with that aim in view. No arrangement could have furthered that object better or more speedily than to have employed, at digging the Academy foundations, men with some (preferably long and valuable) experience of teaching at a Dominion training centre.



An interior view of the fine Mess built by a Punjabi contractor, Rai Ram Ratan Bahadur.

(2) In *one* essential respect, conditions in India are similar to those in Canada—the virtual absence of (the institution that the English call) the "public school." The Canadians who organized the Royal Military College at Kingston in the seventies of the last century were not oblivious of the fact that the people in the "Old Country" from whom they had sprung had built up their upper military fabric on the basis of public school education: but they did not deem it necessary or even expedient to develop that type of education as a pre-requisite of military training. Some

* Refer to the Author's article, *Canada's Way of Training Army Officers*, in the July issue of *The Modern Review*. See also *The Canada Year Book*, 1933, compiled in the Dominion Bureau of Statistics and published by the authority of the Minister of Trade and Commerce, Ottawa, where it is noted, on page 1040, that the staff of the Royal Military College at Kingston "is composed of a commandant, a staff-adjutant, and a competent staff of *civil* (the italics are the author's) and military professors and instructors."

† See reference to this point in the preceding article of this series (p. 190 of *The Modern Review* for August, 1935).

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of the Canadians who went from the ordinary schools to Kingston, qualified for the King's Commission there and subsequently were employed as instructors there, could therefore, have been of great service to us, especially during the formative period of the Academy.

(3) In Canada there has not yet arisen a military caste or a ruling caste, as is the case in Britain. There the fighting services have never been elevated to the plane of a fetish as in the British Isles. Finance, industry, merchandising and cognate professions and trades are, if anything, rated higher than an army career. The employment of one or more officers brought up in the traditions of Canadian democracy would, therefore, have exercised a healthy influence upon the young Indians in training at Dehra Dun.

(4) The poor man's son in Canada has, to my way of thinking, a far better chance of qualifying, in normal times, *directly* for the King's Commission than he does in Britain. That fact, in itself, is of the greatest significance to an impoverished people like ourselves and the more the Canadian experience in the training of Indian cadets is assimilated, the better for us.

I was happy to learn, some time ago, that a Canadian graduate of Kingston had succeeded a British officer who had been transferred from the Academy. I do not yet know whether he had any teaching or administrative experience there. As other openings occur, this precedent will, I hope, be followed and care will be taken to appoint Canadians with such experience at Kingston.

Military appointments are generally made, I understand, for four years. Soon the Academy will be in its fourth year. There then will be the opportunity to place one or more Canadians with Kingston experience in administrative positions and they be given scope for Dominionizing the institution.

IV

The subjects prescribed for the competitive test for entrance to the Academy as well as those studied there show that they have been laid down by authorities who, may be only sub-consciously, are aiming to produce officers for the Imperial rather than for a Dominion army. I will, first, examine the subjects for the entrance examination held by the Public Service Commission on which Indians of education and experience are represented.

English is, for instance, given great prominence. Even French and German are assured a place. No Indian language—not even Hindustani, the nascent *lingua Indica*—however, figures in the list. Why should our languages—both modern and classical—be thus ousted by European tongues ?

A remark contained in one of the roports submitted by the examiners for the Academy as summarized in an official publication, unconsciously reveals the psychology that has dictated the selection of the subjects. It reads :

"The ability of the better candidates to understand and express themselves in English was good and, as far as knowledge of English is concerned, they should prove well qualified for the profession for which they are competing."

Is a French, German, Italian, or Japanese officer, who does not know a word of English, unfitted, solely for that reason, for the fighting profession ?

It must, moreover, be remembered that the young Indian who wins his right through the competition to enter the Academy, will be trained there to command, not a British but an Indian military unit. The men he will lead in action if fortune favours him that far, will, almost without exception, be completely ignorant of the language a knowledge of which is considered to qualify him for the fighting profession.

I would be the last person to belittle, much less to deny, the advantages that flow from knowing English, especially to students of military science. I do, however, suggest that the statement quoted is, to say the least, naive and reveals a psychology that interests me.

The precedent set, in this regard, by Canada may well be adopted in India. There French (the language of the Canadians of French descent who form a small percentage compared with their compatriots of British stock) assigned a place on par with English in the scheme of studies in the Royal Military College at Kingston. Here in India Hindustani may be adopted. Of this I shall write in another connection.

The only Indian subject included in the list for the entrance examination to the Indian Military Academy is "Indian history." The choice of taking it or not is left with the candidate—it is not, in other words, one of the obligatory subjects.† The paper set in the examination held in October 1934 (the last test for which I have particulars

* Pamphlet of the Competitive Examinations for admission to the Indian Military Academy, Dehra Dun, and Royal Indian Marine held in October 1934. P. 47.

† The obligatory subjects are : Part I. (1) Interview and Record—500 marks (2) English Language—300 marks. (3) General Knowledge—300 marks. (5) Geography—150 marks. (4) Elementary Mathematics—150 marks. Part II : Two of these subjects and not more, must be taken. (a) French or German—300 marks. (b) Lower Mathematics,—300 marks. (c) Higher Mathematics—300 marks. (d) English history from 1485,—300 marks. (e) Indian History—300 marks. (f) Physics—300 marks. (g) Chemistry—300 marks. One of the following may also be taken : (a) Outlines of English History from 1485,—150 marks. (b) Elementary Science—150 marks. (c) Freehand Geometrical Drawing—150 marks. The number of marks represents the maximum.

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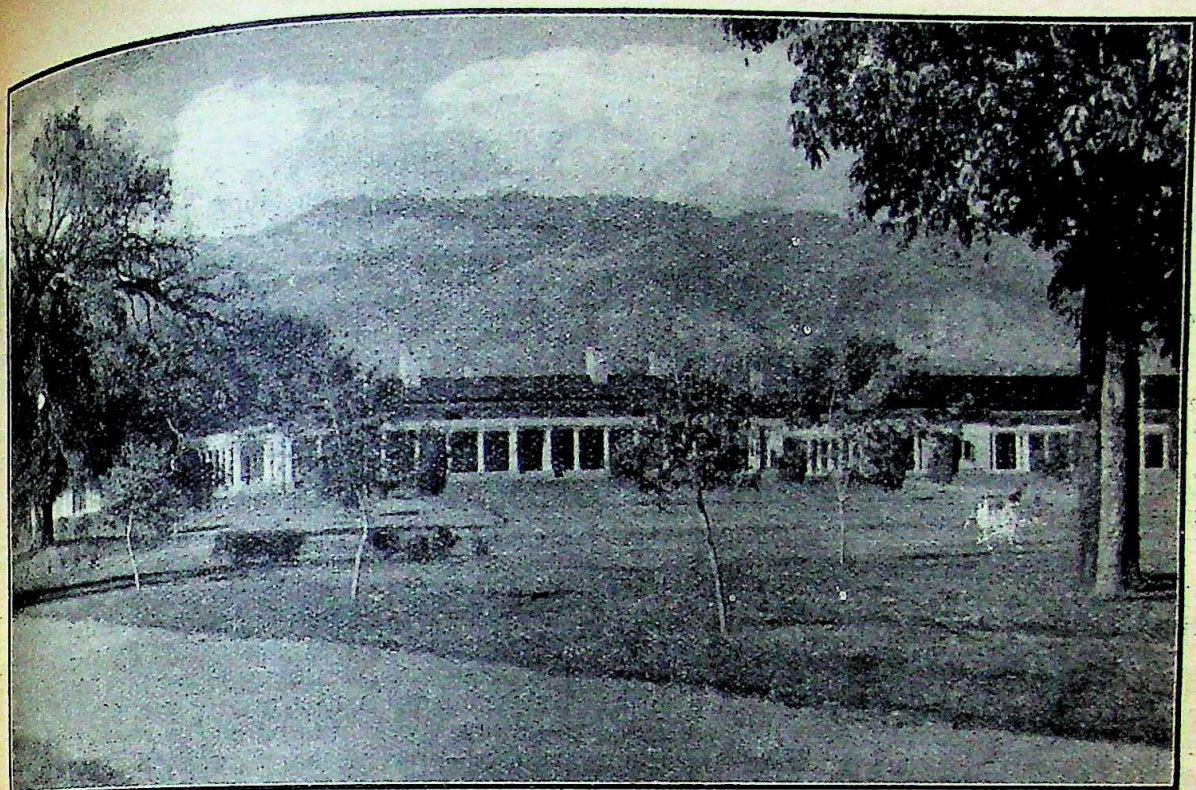

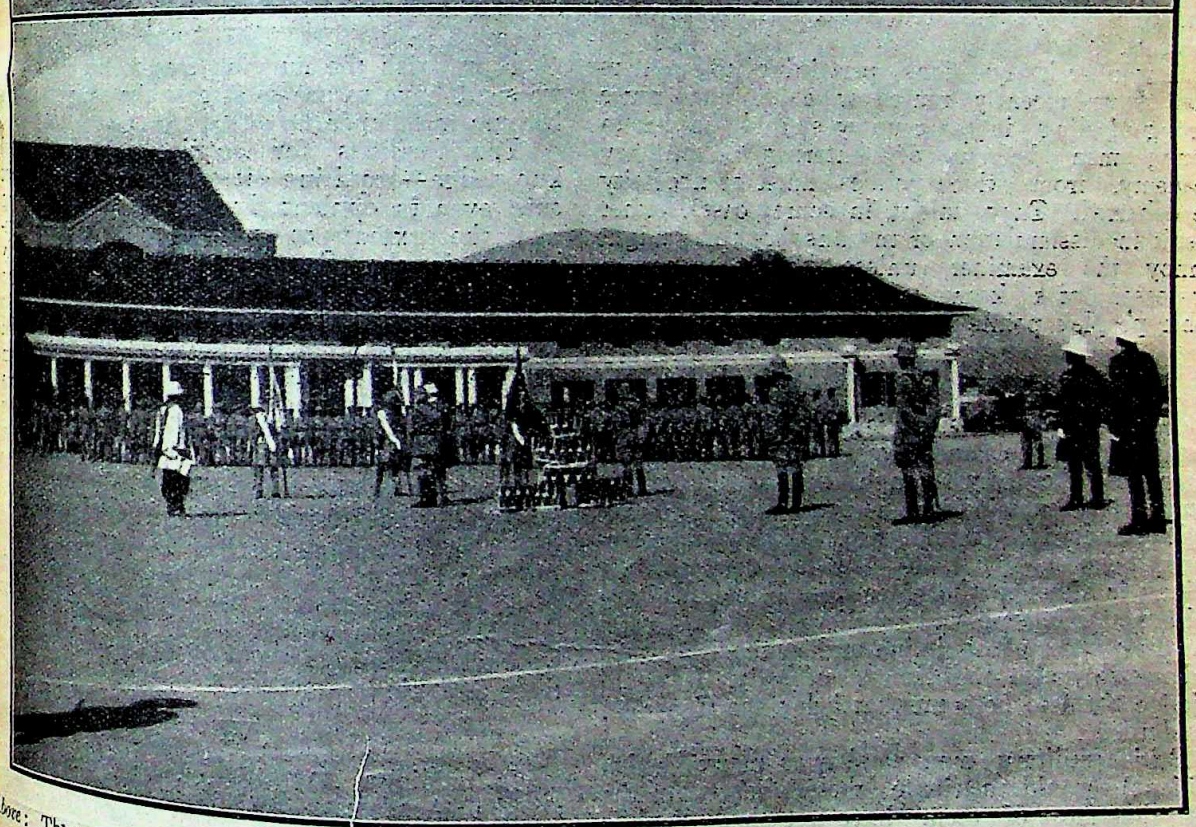

Above: The new quarters erected for the gentlemen-cadets are not on the grand scale as the accommodation provided, in the years of plenty, in the hostels originally built for the (defunct) railway staff college. Even then the young Indians undergoing training are no worse off in this respect than the young Britons at the Royal Military College at Sandhurst.

Below: A glimpse of the ceremony held last autumn on the occasion of the presentation of the King George V Banner and Colours to the Academy by his Execellency Lord Willingdon.

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contains five questions (out of twelve) that relate *directly* to the British period :

"7. Describe briefly the struggle for supremacy among European powers in India during the second half of the eighteenth century, and account for the ultimate triumph of the English (British ?).

"8. Explain the Afghan policy of the Government of India from 1837 to 1879.

"9. Estimate the share of Warren Hastings in establishing and developing the British power in India. ...

"11. Indicate the main stages in the development of the Indian constitution from 1891 to 1919.

"12. Describe the measures taken by the British Government for the suppression of social abuses in India, and indicate the policy connected therewith." *

The examiner was apparently not satisfied with the answers given in respect of social and political questions, for we read :

"... I have not seen any really good answer on the development of Indian constitution and the policy of the Government in relation to the suppression of social abuses. It would be desirable to encourage the candidates to acquire a more thorough and accurate knowledge of such subjects."†

I wonder if questions pertaining to matters that have recently roused or continue to rouse strong feeling in the country should be put to young men desirous of entering a military academy, from which politics must of necessity be debarred. They might, in some cases, either result in dissimulation or in answers that might annoy the examiner, unless he be a person possessed of a keen sense of appreciation of other people's points of view.

V

My own impression is that the young men between eighteen and twenty years of age who enter the Academy through the portals of the competitive examination measure up to a fairly high standard of intelligence. With few exceptions, they are not, I fear, as alert as their fellows in Canada who enter the Royal Military College at Kingston at, I believe, a little earlier age. In respect of discipline and methodical ways and possibly also of litheness of body, I would adjudge them to be somewhat below the Canadian standard.

British military men (and even many British civilians) would attribute these defects to the fact that most of them have not had "public school" education. In proof of that contention they would point to the superiority in these respects of Gentlemen-Cadets who have had such training.

* *Ibid*, p. 21.
† *Ibid*, p. 48.

I have no quarrel with men who take this stand. With their racial heritage and personal experience they could do no other.

Few young Canadians who win through the competitive test, held under the superintendence of the Department of National Defence, that their right to admission into the Royal Military College at Kingston, have, on the contrary, had "public school" education. The difference between them and the Indians who enter the Academy through the gate of competition must therefore be accounted for in a different way.

My own view is that our domestic and social life, even at this stage of our development, does not make for individual and national discipline. In regard to capacity for devotion to her progeny and self-sacrifice to ensure their weal, the Indian mother has no peer. Nor is she behind her Western sister in her ability, much less in her desire, to instruct her children in the eternal verities of which she, even though she be unlettered, may possess an enviable comprehension. Her very virtues, however, stand—in many, perhaps most, instances—in the way of her subjecting them to a rigid discipline. Indulgence—always well meant but seldom conducive to welfare—prevents her from making her sons and daughters, especially sons, rigidly conform to an ordered life.

If we wish the human tree to be upstanding we shall have to see to it that the twig does not become misshapen.

The facilities for acquiring a wide, general knowledge—acquiring it subconsciously do not exist even in opulent Indian homes to anything like the extent to which they do in the farm houses in the Canadian "wilds."* The daily paper is regarded there as a necessity and not as a luxury. I have never visited a place so remote from a vitalizing urban centre that I did not see magazines as well—often many of them and of several kinds. Though eight years have elapsed since my last visit (1926-27) even the radio had penetrated to the farthest northern limit of habitation and was serving to broaden the intellectual horizon, and not merely to set the Canadian feet to moving in rhythm over the board floor.

If we aspire to fashion our policies and to administer them without external let or hindrance we have to improve our domestic and social life in these and kindred respects.

VI

In addition to the front gate of admission to the Academy, of which I have written, there is a side entrance. It is meant especially for arm

* My booklet *On the Door step of Prosperity in Western Canada* written for and published by the Canadian Government (Department of Immigration and Colonization), contains specific instances which may be read with interest and, I believe, with profit by my country-people.

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men, who, officially, may be as old as twenty-five, and for cadets of the dynasties ruling Indian States and Indian State subjects. The "Indian Army Special Certificate of Education" gives them the title to pass through it.

The provision of two doors to an institution is open to objection on principle as well as on grounds of expediency. There is bound to be a marked difference in age, intellectual equipment and experience between the men who enter through the competitive examination and those who find their way in through the other portal. To say the least, this practice tends to produce heterogeneity—inexcusable, particularly, in this instance.

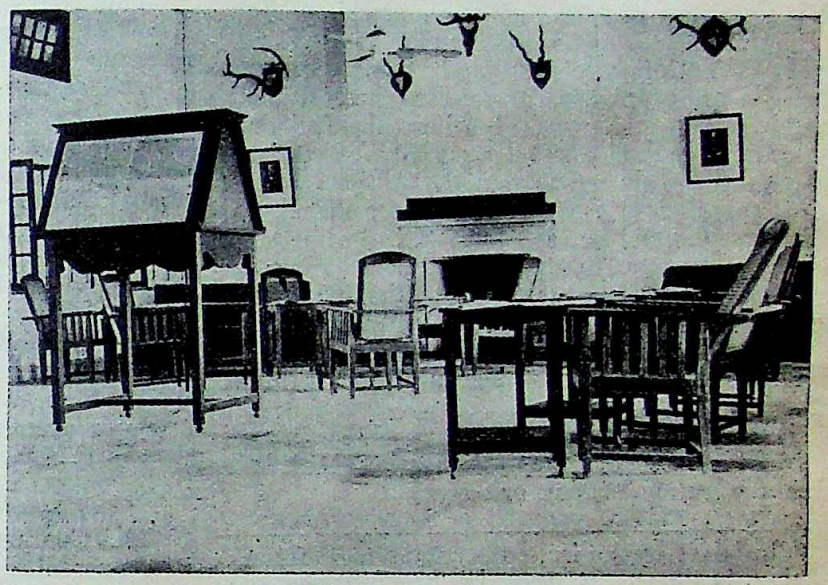
While the Public Service Commission publishes from time to time, the papers it sets to the candidates desirous of entering the Academy through competition, and the pamphlet containing them and much other useful information can be purchased by any one for eight annas, Army Headquarters, under whose aegis the aforementioned certificate is issued do not appear to follow that procedure. Why?

If the intellectual standard to which the men who earn their title to that certificate is exactly, or even approximately, the same as the one to which the "competition wallahs" (as they are popularly called) must needs conform, then why two examinations and, above all, why two examinations conducted by two bodies? Surely the Public Service Commission is efficient and independent enough to be entrusted with the whole "job".

I have grave doubts, however, that the standard is the same or similar. Few of the "A", or Army cadets, could get through the Public Service Commission test, if they tried, much less win a high place in the competition. Such, I am sorry to say, is the impression I have formed and my impression tallies, I am assured, with those of others, some of whom have had even better opportunity to study the cadets of this category than I.

Then, too, there is the question of age to consider. It tempts men of education who, on account of having passed their twentieth year, could not sit in the competitive examination, even if they had the intellectual equipment to succeed in winning one of the coveted places, to enter the army, either as privates and climb up a rung or two on the N. C. O.-ladder (say to lance-naikship, the minimum qualification), or to obtain a Viceroy's Commission (in reality only a glorified N. C. O.-ship) and crawl into the Academy by the side door. This sort of procedure may conduce to advancing an individual—enable him to gratify his personal ambition. But is it good for the nation?

The maturer the army cadet at the time of his entrance into the Academy, the shorter will, as a rule, be his career as an officer, provided, of course, that he manages to scrape through the tests—oral, written and practical. Assuming that the "Academy age," as it may be called, coincides, in every instance, with the true age—and I have serious doubts on this point—many of these men, in the normal course, will be nearing the retiring age hardly when they have attained to a Major's rank. That cannot be regarded as a brilliant prospect for a nation of 350,000,000 persons which recently was told that it did not have a single officer of its own senior and qualified enough to be employed on the Academy staff.



A corner in the Ante-Room, corresponding to a Common Room in a non-military institution.

This matter is of fundamental importance. I hope that it will attract the attention of both our people and the Government of India. The sooner the duality of entrance arrangements is done away with, the better for the country and even the military profession.

VII

Since grey matter—and not merely brawn—enters into modern warfare in an ever-increasing degree, it would have been thought that Gentlemen-Cadets whose intellectual equipment would not stand the test of competition would, as a rule, make slower progress with their studies at the Academy than the "competition wallahs." Army Headquarters were apparently of a different opinion. The officers who settled the principles on which the Academy has to be

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run, seem to have considered that these (N. C. O. and Viceroy's Commission) cadets would do better because they had already been subjected to military discipline, were more or less familiar with the military routine and, above all, their bodies had undergone "P. T." (physical training). They would, therefore, be able to devote most of their time to filling up gaps in their ordinary education and to studying military subjects. Upon that assumption a five-term course (two and a half years, including the vacations) was deemed ample for them.

It was thought, on the other hand, that the "competition wallahs," though, without exception, possessing better intellectual equipment, would lag behind the army cadets, lacking, as they did, experience of the military machine and, in many cases, even that of the O. T. C.* (Officers' Training Corps) and being, perhaps, below the army physical standard. Additional ground for misgiving was, I believe, the fact that many of them did not belong to the castes and races which are classed as martial. A three years' course was, in any case, prescribed for them.

Affairs did not align themselves with these notion's of Army Headquarters. Soon after the Academy had begun to function the inconvenience of training two sets of Gentlemen-Cadets in the same classes was felt.

There were only two alternatives open to the authorities :

(1) They could either retrace their steps and in so doing give the impression that they had taken the worng turning or

(2) they could persevere in their course and duplicate arrangements for teaching academic and military subjects. This device would have added to the cost of maintenance of the institution.

I should have liked, in some days, to have seen the latter course adopted, despite the additional expense it would have entailed. The difference in the intellectual attainment of most of the army and some of the Indian State cadets compared with that of the "competition wallahs" is palpably so great that separate classes for the two would have conduced to individual and collective efficiency and also made for personal happiness. It would certainly have made the task of the officer-instructors easier and pleasanter.

This course was not adopted, however. Why, I do not know. Probably the cost it would have piled up was deemed prohibitive.

The shortening of the course to two and a half years for the "competition wallahs" was welcomed by them and, even more so, by their parents or guardians who would save the expense of maintaining them there for another term (not less than Rs. 1,000, I am told). This device did remove the inconvenience occasioned to the Academy authorities by the differentiation to which I have referred. It failed, however, to abolish the differences in the intellectual preparation of the two sets of cadets. These differences were too solid to be eliminated by an executive order or a changed administrative arrangement.

VIII

The Commandant and his staff have no part in determining the policies governing the Academy. They cannot say who should be admitted into the institution and who should be barred out. They have to do their best for the Gentlemen-Cadets sent down to Dehra Dun to be trained by them.

Be it said to the credit of Brigadier Collins that he, judged by a statement made by the Army Secretary in the Indian Legislative Assembly, has shown not the least desire to shield inefficiency. He appears to have reported, within a year of the opening of the Academy, that between cadets who came at the top and those at the bottom such difference was detected that the latter were finding it difficult to keep pace with the top men. He might have also added that the progress of the top men was being impeded by these laggards.

Nor has he been content merely to detect inefficiency. He has shown no patience with it. Some of the men who could not get on were demoted. Others, who proved hopeless, were sent away.

A measure of the inflexibility he has shown—and shown wisely—in this respect is given by the treatment accorded the first batch of Gentlemen-cadets committed to his care. If I remember aright, they numbered in the beginning forty-

* In this connection, the following remark contained in the report made by "the Interview and Record Board" deserves to be given the widest publicity :

"(2) Eighty-six of the candidates had served in a U. T. C. (University Training Corps), a School Cadet Corps, or the Auxiliary Force, India ; but some of them had not attended many parades. A considerable number of candidates, of course, had no opportunity of rendering any service of this kind, being either ineligible to join the A. F. I., or having been at a college or school where there was no Cadet Corps or U. T. C. Many candidates who had taken Science subjects said that they were unable to join a U. T. C. because the hours fixed for laboratory work did not leave them free to do so. The Board notice with pleasure that one or two colleges have made an endeavour to regulate their hours in such a way as to remove this obstacle, and the Board hope that this practice will grow. Other candidates said that it was impossible to represent their university or college in games and to attend parades, and that, consequently, if they were good at games, they were pressed to represent the college instead of joining a U. T. C. The Board do not think that it should be impossible to arrange college or university games in such a way as to enable the players to attend a reasonable number of parades, if they wish to do so." *Pamphlet of the Competitive Examinations for Admission to the Indian Military Academy, Dehra Dun, and the Royal Indian Marine, Held in October 1934.* pp. 49-50.

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Only twenty-nine sat for the final examination held last winter. So carefully had the inefficient ones been weeded out by him that not one failed to qualify for the Commission.

As an editorial writer (a Briton) suggested, some of the "admissions" were suspected to have been secured through "undue influence." * Probably the greatest merit that a competitive test conducted by an independent authority has, is that it leaves no ground for entertaining such suspicions. The sooner this method is adopted for admissions to the Academy to the exclusion of every other mode, the more secure will be India's military future.

I note with satisfaction that the Government of India have made a departure which, while small, is nevertheless noteworthy. Of the fifteen seats in the Academy set aside to be filled by means of a competitive examination, only twelve were filled strictly according to the order of merit as ascertained by the first test. The remaining three were filled by nomination, to adjust, I presume, "the communal balance," as the phrase goes. This option has, I understand, continued to exist, but, I believe, has not been availed of after the first experiment, which, I fear, could not have been at all encouraging. This is a move in the right direction and needs to be continued to the logical end.

* *The Times of India*, dated September 19, 1933.

* The first article in this series appeared in *The Modern Review* for August, 1935.

WHAT ROMAIN ROLLAND THINKS *

By SUBHAS C. BOSE

WEDNESDAY, the 3rd April, 1935. It was a bright sunny morning and Geneva was looking at its best. In the distance, silhouetted against the clear blue sky, stood the snow-capped heights of Saleve. In front of us there lay the picturesque lake of Geneva with the stately buildings mirrored in its glassy bosom. I was out on a pilgrimage. Ever since I had landed in Europe, two years ago, I had been longing to meet that great man and thinker—that great friend of India and of India's culture—Mon. Romain Rolland. Circumstances had prevented our meeting in 1933 and again in 1934, but the third attempt was going to succeed. I was in high spirits, but occasionally a thrill of anxiety and doubt passed within me. Would I be inspired by this man or would I return disappointed? Would this great dreamer and idealist appreciate the hard facts of life—the practical difficulties that beset the path of the fighter in every age and clime? Above all, would he read what fate had written on the walls of India's history?

What heartened me, however, were the inspiring words in his letter of the 22nd February.... "But we men of thought must each of us fight against the temptation that befalls us in moments of fatigue and unsettledness, of repairing to a world beyond the battle called either God or Art or Freedom of the Spirit or those distant regions of the mystic soul. For fight we must, as our duty lies on this side of the ocean—on the battle-ground of men."

For full two hours we drove along the circuitous route which skirts the lake of Geneva. It was charming weather and while we raced along the Swiss Riviera we enjoyed one of the finest sceneries in Switzerland. As we came to Villeneuve, the car slowed down and ultimately came to a standstill in front of Villa Olga, the residence of the French savant. That was indeed a beauty spot. Sheltered by an encircling row of hills, the house commanded a magnificent view of the lake. All around us there was peace, beauty and grandeur. It was indeed a fit place for a hermitage.

As I rang the bell, the door was opened by a lady of short stature but with an exceedingly sympathetic and lively face. This was Madame Romain Rolland. Hardly had she greeted me than another door opened in front of us and there emerged a tall figure with a pale countenance and with wonderful penetrating eyes. Yes, this was the face I had seen in many a picture before, a face that seemed to be burdened with the sorrows of humanity. There was something exquisitely sad in that pallid face—but it was not an expression of

* This article has been revised by Mon. Romain Rolland.

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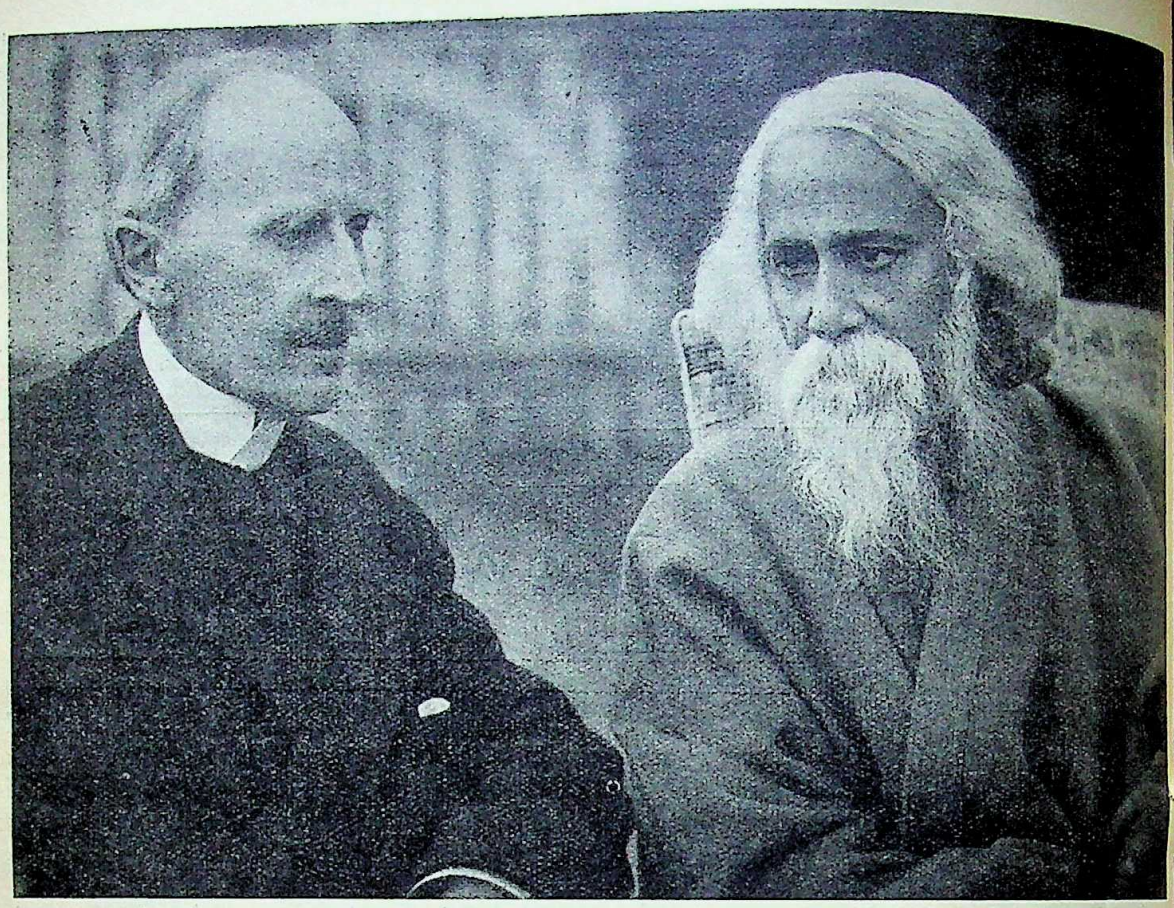

Romain Rolland

à M. Subhas Chandra Bose

cette image d'une rencontre
entre l'Orient et l'Occident

1 mai 1935

Romain Rolland

"To Mon. Subhas Chandra Bose
This picture of a meeting of the East and the West."
May 1, 1935. Romain Rolland.

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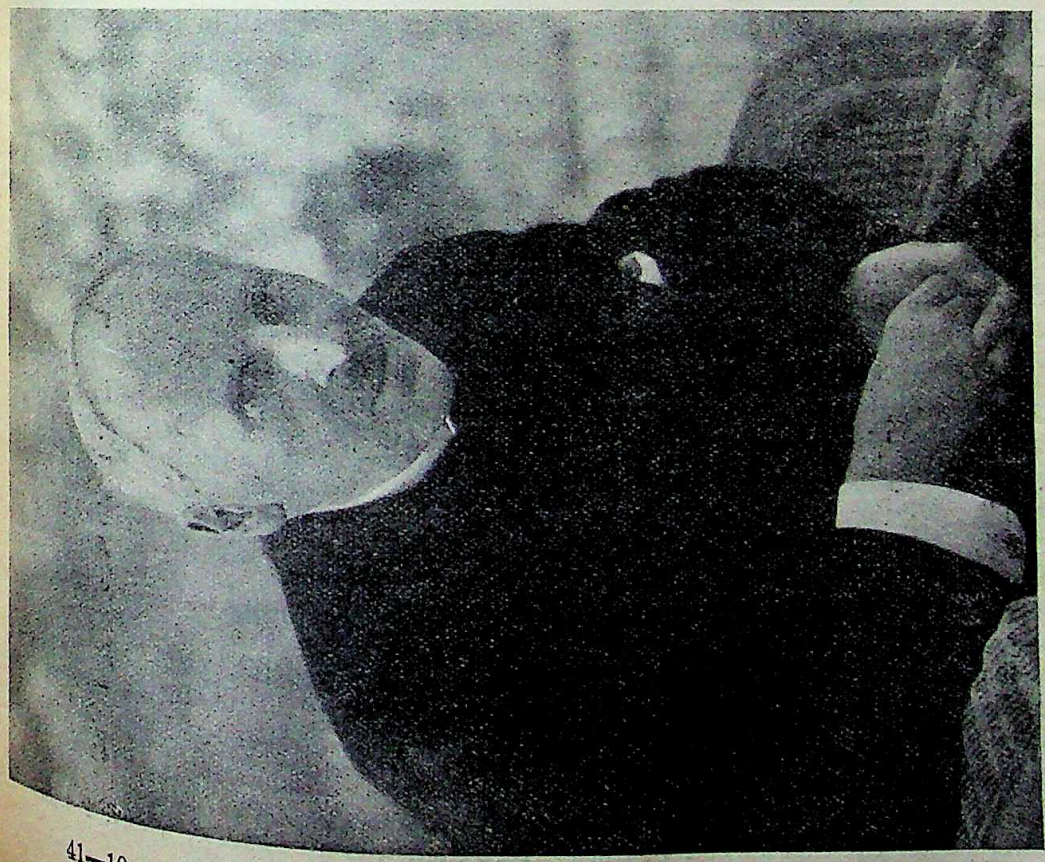

To Mon. Subhas Chandra Bose—
In cordial remembrance of our meeting in Villeneuve on the 3rd April, 1935.
Romain Rolland.

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defeatism. For no sooner did he begin to speak than colour rushed to his white cheeks —the eyes glowed with a light that was uncommon—and the words that he poured forth were pregnant with life and hope.

The usual greetings and the preliminary enquiries about India and Indian friends were soon over and we dropped into a serious conversation. Mon. Rolland could not—or did not—speak English and I could not speak French. So we had as interpreters Mademoiselle Rolland and Madame Rolland. My purpose was to discuss with him the latest developments in the Indian situation and to ascertain his present views on the important problems before the world. I had therefore to do much of the talking at first in order to explain the Indian situation as I analysed and comprehended it. The two cardinal principles on which the movement of the last 14 years had been based were—firstly, Satyagraha or non-violent resistance and secondly, a united front of all sections of the Indian people, *e. g.*, capital and labour and landlord and peasant. India's great hope was that the Satyagraha movement would fructify in a peaceful settlement in the following manner. Within India, the movement would gradually paralyse the civil administration of the country. Outside India, the lofty ethics of Satyagraha would stir the conscience of the British people. Thus would the conflict lead to a settlement whereby India would win her freedom without striking a blow and without shedding any blood. But that hope was frustrated. Within India, the Satyagraha movement no doubt created a non-violent revolution, but the higher services, both civil and military, remained unaffected and the "King's Government" therefore went on much as usual. Outside India, a handful of high-minded Britishers were no doubt inspired by the ethics of Gandhi, but the British people as a whole remained quite indifferent; self-interest drowned the ethical appeal.

The failure to win freedom led to a very earnest heart-searching among the rank and file of the Indian National Congress. One section of Congress men went back to the old policy of constitutional action within the Legislatures. Mahatma Gandhi and his orthodox followers, after the suspension of the civil disobedience movement (or Satyagrah turned to a programme of social and econom uplift of the villages. But the more radic section, in their disappointment, inclined to new ideology and plan of action and th majority of them combined to form th Congress Socialist Party. * * *

"What would be Mon. Rolland's attitude I asked at the end of my lengthy prefa "if the united front is broken up and a ne movement is started not quite in keepi with the requirements of Gandhian Satya graha ?"

He would be very sorry and disappointe said Mon. Rolland, if Gandhi's Satyagra failed to win freedom for India. At the en of the Great War, when the whole world wa sick of bloody strife and hatred, a new lig had dawned on the horizon when Gandh emerged with his new weapon of politic strife. Great were the hopes that Gandh had roused throughout the whole world.

"We find from experience", said I, "th Gandhi's method is too lofty for this materialistic world and, as a political leader, he too straight-forward in his dealings with his opponents. We find, further, that though th British are not wanted in India, with the hel of superior physical force, they have never theless been able to maintain their existenc in India in spite of the inconvenience an annoyance caused by the Satyagraha movement. If Satyagraha ultimately fails, wou Mon. Rolland like to see the national endeavour continued by other methods or wou he cease taking interest in the Indi movement ?"

"The struggle must go on in any case" was the emphatic reply.

"But I know several European friends India who have told me distinctly that the interest in the Indian freedom movement due entirely to Gandhi's method of non violent resistance."

Mon. Rolland did not agree with them all. He would be sorry, if Satyagraha failed But if it really did, then the hard facts life would have to be faced and he wou like to see the movement conducted on oth lines.

That was the answer nearest to my hea Here then was an idealist, who did not bu

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castles in the air but who had his feet planted on terra firma.

"There are people in Europe," I said, who say that just as in Russia there were two successive revolutions—a bourgeois democratic revolution and a socialist revolution—so also in India there will be two successive revolutions—a national-democratic revolution and a social revolution. In my opinion, however, the fight for political freedom will have to be conducted simultaneously with the fight for socio-economic emancipation. The party that will bring political freedom to India will be the party that will also put into effect the entire programme of socio-economic reconstruction. What is Mon. Rolland's opinion on the point ?"

He found it difficult to express a definite opinion because he was not aware of all the facts of the Indian situation.

"What would be Mon. Rolland's attitude," I continued, "if the united front policy of the Indian National Congress fails to win freedom for India and a radical party emerges which identifies itself with the interests of the peasants and the workers ?"

Mon. Rolland was clearly of opinion that the time had come for the Congress to take a definite stand on the economic issues. "I have already written to Gandhi," said he, "that he should make up his mind on this question."

Explaining his attitude in the event of a schism within the Indian National Congress, he continued, "I am not interested in choosing between two political parties or between two generations. What is of interest and of value to me is a higher question. To me, political parties do not count ; what really counts is the great cause that transcends them—the cause of the workers of the world. To be more explicit, if as a result of unfortunate circumstances, Gandhi (or any party, for the matter of that) should be in conflict with the cause of the workers and with their necessary evolution towards a socialistic organization—if Gandhi (or any party) should turn away and stand aloof from the workers' cause, then for ever will I side with the oppressed workers—for ever will I participate in their efforts * * *, because on their side is justice and the law of the real and necessary development of human society."

I was delighted and amazed. Even in my most optimistic moods, I had never expected this great thinker to come out so openly and boldly in support of the workers' cause.

The strain resulting from our animated conversation was great and I felt anxious for the delicate health of my host. However, a relief came when tea was announced and we all moved into the adjoining room.

Over cups of tea our conversation went on uninterrupted. Many were the problems that we rushed through in our two and a half hours' discussion. Mon. Rolland was greatly interested in the Congress Socialist Party and its composition. His concern for the continued incarceration of Pandit Jawaharlal Nehru and other politicals was profound. His interest in all the actions, speeches and writings of the Mahatma was astonishing. For instance, he pulled out from his old files a statement of the Mahatma in which he had expressed his sympathy for socialism. We talked at length of Mahatma Gandhi and his tactics. I ventured the remark that the Mahatma would not take a definite stand on the economic issues. Whether on political or social or economic questions, he was temperamentally a believer in 'the golden mean'. I then referred to what the younger generation regarded as some of the defects in his leadership and tactics, namely, his incorrigible habit of putting all his cards on the table, his opposition to the policy of social boycott of political opponents, his hope of a change of heart on the part of the British Governments, etc. It did not afford us any satisfaction, I said, to oppose him or even criticize him—when he had done more for his country than any one else in recent history and had raised India considerably in the estimation of the whole world. But we loved our country more than any personality.

I asked Mon. Rolland if he would be good enough to put in a nutshell the main principles for which he had stood and fought all his life. "Those fundamental principles," he said, "are (1) Internationalism (including equal rights for all races without distinction), (2) Justice for the exploited workers—implying thereby that we should fight for a society in which there will be no exploiters and no exploited—but all will be workers for the entire community,

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(3) Freedom for all suppressed nationalities and (4) Equal rights for women as for men." And he proceeded to amplify some of these points.

As our conversation was drawing to a close, I remarked that the views he had expressed that afternoon, would cause surprise in many quarters, since they appeared to be a recent development in his thought-life. This remark worked like an electric button and set in motion a whole train of thought. Mon. Rolland spoke of the acute mental agony he had passed through since the end of the War in trying to revise his social ideas and his entire ideology. "This combat within myself," he said, "extended over a very wide field and the problem of non-violence was only a part of it. I have not decided against non-violence, but I have decided that non-violence cannot be the central pivot of our entire social activity. It can be one of its means—one of its proposed forms, still subject to experiment." Continuing he said, "The primary objective of all our endeavours should be the establishment of another social order, more just and more human. * * * * * * If we do not do so, it will mean the end of society." Then referring to the methods of activity, he said, "* * * * * * My own task has been for several years to try and unite the forces * * * * * * against the old order that is enslaving and exploiting humanity. This has been my rôle in the World's Congress of all political parties against War and Fascism, which was held in Amsterdam in 1932 and in the permanent Committees appointed by that Congress. I still believe that there is in non-violence a strong though latent revolutionary power which can and ought to be used, * * *"

I interrupted him at this stage to ask him how the world at large could know of his present ideas. To this he replied, "My social creed of these fifteen years has been expounded in two volumes of articles which have been just published. In the first one "Quinze ans de Combat" (Fifteen Years of Combat), Editions Rieder, Boulevard St. Germain 108, Paris VI—I have spoken of my inner fight and the evolution of my social ideas. In the second book "Par la Revolution La Paix (By way of revolution to peace) Editions Sociales Internationales, 24, Rue Racini, Paris VI, I have dealt with questions concerning war, peace, non-violence, * * * and the co-ordination of their efforts in fighting the old social order." Continuing he said that some of his friends had refused to recognize all that he had written, preferring to accept only the portions with which they agreed. The two volumes* would, however, be a faithful record of the evolution of his thought.

Our conversation did not end without discussion of the much-apprehended and much-talked-of war in Europe. "For suppressed peoples and nationalities", I remarked, "it is not an unmixed evil." "But for Europe it will be the greatest disaster," said he; "It may even mean the end of civilization. And for Russia, peace is absolutely necessary if she is to complete her programme of social reconstruction."

Before I took leave of my host, I expressed my deep gratitude for his kindness and my great satisfaction at what he had conveyed to me. I valued so greatly his sympathy with India and her cause that it had filled me with anxiety and fear whenever I had tried to imagine what his reaction would be towards the latest developments in the Indian situation.

The sun was still shining on the blue waters of the lake of Geneva as I emerged out of Villa Olga. Around me there stood the snow-covered mountains. The air was pregnant with joy and it infected me. A heavy load had been lifted off my mind. I felt convinced that this great thinker and artist would stand for India and her freedom whatever might be her immediate future or her future line of action. And with that conviction I returned to Geneva a happy man.

Karlsbad,
2. 7. '35.

EDITOR'S NOTE :—In order to comply with the requirements of the press laws in force in India, so far as it is possible for us to understand them, we have omitted certain portions of this article, indicated by asterisks.

* I have just received a present of these two books from the author. What a pity I cannot read them in the original! I feel like learning French for the sake of reading these books.

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ITALO-ABYSSINIAN CONFLICT

By ABINAS CHANDRA BOSE, B. L.

THE Italo-Abyssinian conflict, which has engaged the world's attention for some months past, has now developed in magnitude, increased in seriousness and grown in complexity. Deliberations of the League of Nations, pacts like the Kellogg-Briand "No more war" Pact, etc., have proved abortive and failed in averting the catastrophe, and the two countries, instead of composing their differences by friendly peace negotiations, are fast entering into a fierce struggle, which it is feared, is likely to weaken, destroy or shake the very basic principles of the League of Nations and might also profoundly affect its future. Vain attempts at a final settlement of the dispute were undertaken and a constructive contribution * towards a solution was made, but nothing prevailed with Premier Mussolini, and he turned down each and every conciliatory offer on the ground, amongst others, that it would not ensure security to Italy nor satisfy her aspirations for overseas expansion in East Africa. Concentration of troops, building of motor roads, reconnaissance by aeroplanes, etc., are being considered more worth pursuing than any talk of conciliation and arbitration, inasmuch as, according to the Italian Charge D'Affaires, an incident which has cut asunder the silken tie of friendship between the two countries and disturbed the ownership and possession of Walwal cannot be submitted to arbitral decision.

Of what cause or causes is the present dispute an offshoot? What leads the two countries to relapse into the old state of conflict? Manifestly there had been nothing antagonistic between the two countries up till the 9th October, 1934. We find them exchanging notes of alliance "in which Abyssinia confirms her friendship for Italy as per existing protocol and Italy asserts that she has no aggressive plans in connection with Abyssinia"—(Le Courier d'Ethiopie—Keesing's *Contemporary Archives*). This masquerading of pledges of friendship disappeared all at once presumably in consequence of two successive attacks: one being on November 19, 1934, at Gondar in Northern Abyssinia and the second on December 5 in Italian Somaliland near the Abyssinian frontier. The first attack was against the Italian consulate and was peacefully concluded on November 27, 1934. The second one, according to a report published in the Italian Newspaper "La Stampa" was against the Italian native garrison in the wells of WalWal in Italian Somilaland. The following Abyssinian version of the Italian aggression contained in the protest to the League of Nations was issued at Geneva on December 16, 1934:

"On November 23 last, the Anglo-Abyssinian Commission investigating pasture lands in the Abyssinian Province Ogaden was prevented by an Italian Military Force from continuing its work

Mussolini standing upon a Tank is addressing army officers

* Mr. Eden, British Minister for League of Nations Affairs, in reply to a question by Mr. Lansbury, made the following statement in the House of Commons on July 1, 1935:

"I was authorized to make to him (Signor Mussolini) an alternative suggestion to obtain a final settlement of the dispute between Italy and Abyssinia. His Majesty's Government would be prepared to offer to Abyssinia a strip of territory in British Somaliland giving access to the sea.

"This suggestion was not lightly made, and only the gravity of the situation would lead us to give up British Territory in this way. This suggestion did not commend itself to Signor Mussolini, who was unable to accept it as a basis for the solution of the dispute. (Keesing's *Contemporary Archives*.)

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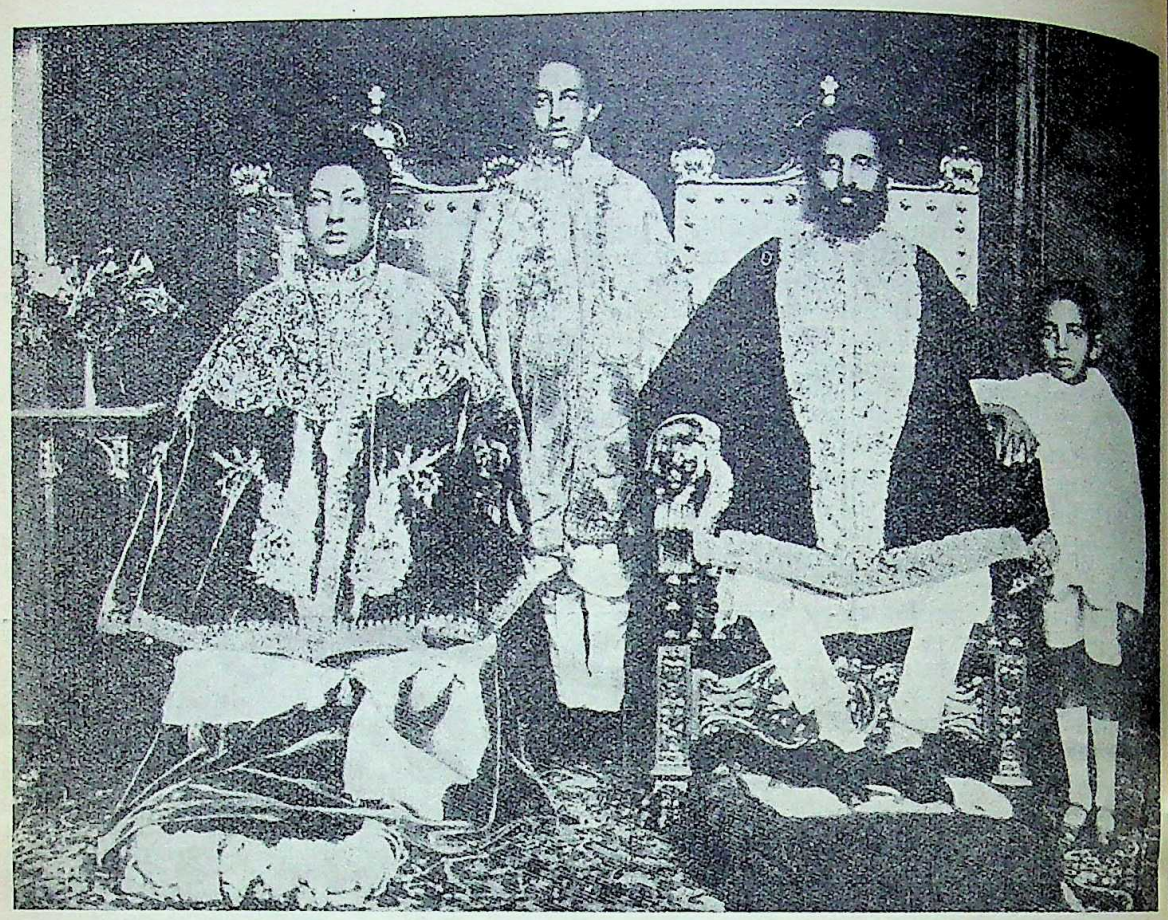

Emperor Ras Tafari, his consort and children

upon its arrival at Ualual, situated about 100 kilometres (62 miles) within the frontier. [Walwal is an important outpost, on account of the wells in its neighbourhood. Both sides lay claim to its possession. In recent years Italy has strengthened its outposts in this territory. Walwal, Arndub and Wardere have been improved. The Abyssinians claim, however, that the three posts are well within their side of the frontier line.] On December 5, Italian troops, with tanks and military aeroplanes, suddenly and without provocation, attacked the Abyssinian escort of the Commission.

"The Abyssinian Government protested by a *Note* on December 26. Despite the protest, Italian military aeroplanes, three days later, bombarded Adoa and Gerlogubi, in the same province.

"In response to the protest of December 6 and request for arbitration of December 9, under Article 5 of the Italo-Abyssinian Treaty of August 2, 1928, the Italian Charge D'Affaires, disregarding the protest, demanded indemnity and moral reparation in a Note of December 11, and declared in a Note of December 14 that his Government does not see how a solution of an incident of this character can be submitted to arbitral decision. (*Sunday Times, Manchester Guardian*—K. C. A.) The Italian version is a traverse of the foregoing one and Italy, on the contrary, made bold to charge Abyssinia with offensive attitude and demanded (a) reparations for those killed and wounded in the fight in Ualual; (*b*) apologies from the Abyssinian Governor of Harrar; (c) Homage to the Italian Flag; and (d) "Those responsible should be punished."

The above are the two recent incidents alleged to be principally responsible for the present friction between the two countries. No doubt many more followed in feverish succession and the Abyssinian Government put in unremitting protests to the League of Nations against fresh and new assaults of the Italians "on her territory and nationals in the districts bordering on Italian Somaliland and Eritrea"* But do all these

* "The Abyssinian Foreign Minister on December [illegible] protested by telegram to the Secretary-General of the League of Nations that Italian Forces are advancing in Abyssinian territory, in consequence of which the situation is becoming 'increasingly serious.'

"The Italians are building a motor road, they have occupied Afbube, said to be in Abyssinian territory, and the telegram continues, 'a reconnaissance by an Italian aeroplane over Gerligubi seems to point to a further attack on that locality, which has already been bombed by Italian 'Planes'—(*Daily Telegraph*—K. C. A.).

"The Abyssinian Government on January 1, appealed to the League Council against alleged Italian aggression

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Coronation of Ras Tafari

wholly account for this conflict? Can the aggression near Walwal exasperate the Italians so much as to lead them to take such a grim resolve of war? The recent incidents have only strengthened causes which, though they have paled out of view, but have not lost their potency. So the present situation, in order to be clearly seen and nicely appraised, must be traced to the time of advent of Italy in Abyssinia for colonial expansion—a lust, which if it once seizes a nation, does not know how to disappear. So from the year 1882 down to date the desire for overseas expansion of Italian dominions persists in the Italian mind, and the Italian garrison was routed many a time on the barren soil of East Africa on its march in quest of new homes in the inhospitable regions of Abyssinia. Despite the vaunting speeches of the Signor while addressing a Blackshirt Division due to embark for Africa, the Italian Government connot forget the several signal defeats inflicted on them by the black races. The Adowa disaster is still fresh in their minds,* whatever excuses may be offered to palliate it. The disgrace still remains unforgotten and to wipe it out is one of the objects of the present massing of troops, overwhelming array of air force and all other spectacular warlike preparations to overawe the black

on her territory and nationals in the districts bordering on Italian Somaliland and Eritrea.

"The appeal was in the form of a telegram from Mr. Herouy, the Abyssinian Foreign Minister, to M. Avenol, Secretary-General of the League." Complaint is made of the conduct of the Italian authorities in the neighbourhood of Gerlogubi.

"Complaint is made that Italian troops are massing in front of Gerlogubi, and definitely committed aggression against Abyssinian subjects on December 28. Italian aircrafts are continually flying over Gerlogubi and there are tanks in the neighbourhood."

"A new conflict is reported between Abyssinian armed forces and Italian garrison troops in the area of Ualual.

"The following official communique was issued by the Italian Foreign Office on February 10:

"Abyssinian pressure with a continued massing of armed troops has recently been felt in the zone of the Ualual wells. On the morning of January 29, a group of armed Abyssinians attacked our outposts at Afdub, south of Ualual. There was an exchange of firing, which caused loss on both sides. The Royal Legation at Addis Ababa has received instructions to present to the Ethiopian Government a formal protest regarding this new incident."—(*La Stampa*-K. C. A.).

Mussolini's native army from Italian Somaliland

* "In January, 1887, the Abyssinians, in consequence of a refusal from General Gene to withdraw his troops, surrounded and attacked a detachment of 500 Italian troops at Dogali, killing more than 400 of them." *Encyclopadædia Britannica.*

The second defeat was in the year 1896. Colonel Baratieri heavily defeated Mangasha in 1895. Menelek advanced with a large army of 90,000 men strong in "national support of Mangasha" and met Baratieri who was at the head of 13,000 men near Adowa on March 1, 1896 and inflicted a handsome defeat on him.

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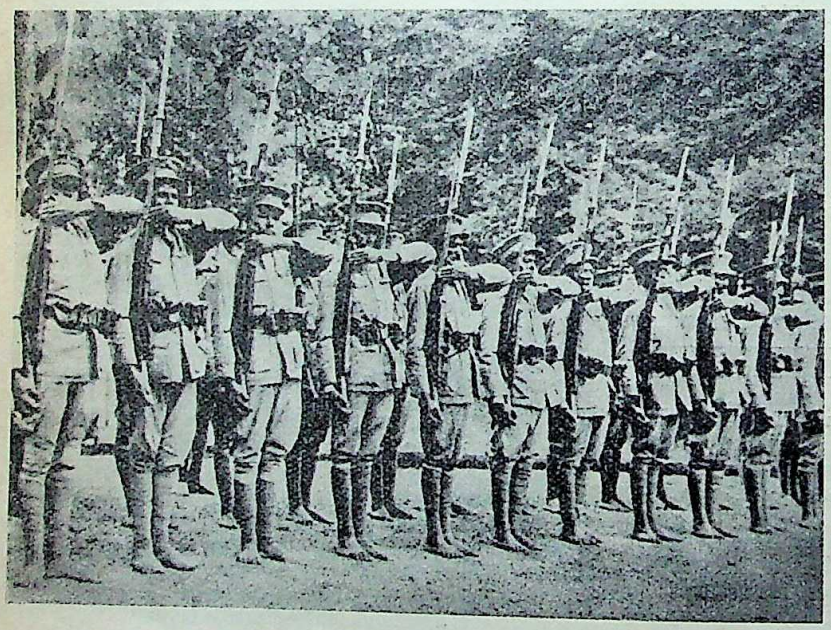
races.* So there is the insatiable ambition of territorial expansion consuming the hearts of the Italians, as also the memory of the Adowa disaster galling their heroic spirit. To these, if one added the desire to obtain "greater facilities for trading and devolopment of the natural sesources and mineral wealth in Ethiopia" and construction of a "modern highway from Massawa, the Italian port in Eritrea, across Abyssinia, to the other port of Mogadiseio in Italian Somaliland", the aggressive conduct of the Italians would be adequately explained.

So a war holds out immediate prospects of advantage to Italy. It is for her a profitable pursuit. Hence she cares little for any mandate, from whomsoever it may emanate, and has little regard for terms of treaties entered into under constraint of distressing circumstances.

Ethiopia's cavalrey



Bare-footed Abyssinian soldiers

"Signor Mussolini declared the decisive moment had co . . . . The Italian nation wo have to make a great effort, af which it would occupy a g place in the world" (*Reut* "If Europe is not still worthy fulfil her colonizing mission to world, the hour of her decade is irrevocably sounded,"

declared Signor Mussolini. Th declarations clearly show w is in the mind of the Ital Premier. The war is inevita On July 6 Signor Musso averred,

"We have decided upo struggle in which we, as a Gov ment and people, will not back. Our decision has taken and it is irrevoca (K. C. A.)

Italy's policy is clear. she cannot accept any deci which does not concede

* The Italian Government issued the following communique:—

"As a precautionary measure two divisions the 'Peloritana' and the Gavinana—were mobilized between February 5 and February 11.

"The two divisions mobilized do not exceed a total of more than from 20,000 to 25,000 men.

"Only contigents, and not the whole 1911 class which would be 200,000 men—had been called up.

"An Official Italian communique has been issued on May 7 ordering the mobilization of new forces num ing about 200,000 men.

"The Under-Secretary for Press and Propaganda i communique issued on May 31 announced imme mobilization of a minimum of 54,000 men as a pre tionary measures "on account of partial mobilizatio the Abyssinian forces and fresh war preparation Abyssinia." (*La Stampa*—K. C. A.).

Reuter reports under date August 6 as follows:

"It is understood that the opening compaign is inte

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demands in toto against Abyssinia, though they may be characterized as sweeping or may go far beyond what a mediator can legitimately think of. She has declared her minimum demands.* Neither the the Commission of Conciliation nor the League of Nations can make these demands acceptable to the Emperor of Ethiopia without depriving her of her independence and stripping her of all her sovereign rights. So no negotiations can take the place of fighting, nor are the Italians inclined that way in the least.

Now a few words about "the blameless Ethiopians." Either country's contribution towards this woeful conflict has not yet been precisely adjudged by any neutral power. The exact amount of truth contained in the statement that the Ethiopians have been forced into this conflict absolutely against their will has not been yet ascertained. But this must be allowed at the same time that, if the attitude of the Abyssinians throughout is rightly examined, the conclusion that they prefer an honourable settlement by neutral powers or through the League of Nations to warfare cannot be resisted. Their disinclination to fight should not be attributed to their lack of martial spirit or want of formidable strength. The Abyssinians can muster an army of 1,000,000 men. Besides, the treaty of August 21, 1930, which permits the Emperor to obtain arms and amunitions for necessary defence, is still honoured. So there can be no hindrance to purchase them abroad. Therefore, what makes them averse to war is their strict adherence to the provisions of that famous Treaty of "perpetual friendship" concluded between Italy and Abyssinia on August 2, 1928. That treaty makes it incumbent upon the parties to put all disputes arising between them to arbitration. This unqualified regard for the solemn treaty acts upon their militant propensity and urges them to exhaust all resources of amicable settlement before they plunge headlong into war. So, no sooner had the Walwal incident happened than the Abyssinian Minister sent a note to the Italian Government proposing that the matter of the conflict and the boundaries be submitted to arbitration. Another despatch was sent to the League of Nations complaining against the Italian aggression and invoking its intervention under Article II of the Covenant which provides that

"Any war or threat of war, whether immediately affecting any of the members of the League or not, is hereby declared a matter of concern to the whole League, and the League shall take action that may be deemed wise and effectual to safeguard the peace of nations. In case any such emergency should arise, the Secretary-General shall, on the request of any member of the League, forthwith summon a meeting of the Council."

Next comes her appeal on July 4 to the United States invoking the Kellogg-Briand "No More War" Pact, of which America, Italy, and Abyssinia are co-signatories.

In this connection two declarations of Ras Tafari, Negus of Ethiopia, on the present situation, are significant and will help one a great deal to come to the conclusion that a keen desire for peace has taken possession of the Ethiopians and this laudable desire still persists.

The Emperor Ras Tafari on the critical relations between his country and Italy said on February 14:

"I will not be coerced or intimidated. The action of the Italian Government in mobilizing troops in Italy, as a precautionary measure, causes me extreme regret, as it undermines confidence, and does not allay the suspicions of the people.

"This action, however, in no way alters my determination to work steadfastly to secure arbitration.

"I am anxious to carry out as quickly as possible the agreement recently reached at Geneva. My interpretation of that agreement is that Ethiopia and Italy should recommence direct negotiations forthwith, with the sole purpose of arranging for prompt arbitration on matters in dispute.

"It was recognized at Geneva that the first essential would be to fix a neutral zone between the opposing troops, and I would welcome an immediate agreement to fix such a zone between Gerlogubi and Walwal, without prejudice to the ultimate decision concerning the ownership of Walwal, which we claim is Ethiopian territory.

"Consequently I ordered the withdrawal of all my soldiers from the vicinity of Walwal, maintaining only an observation post of 300 men at Gerlogubi. I gave the strictest orders to the commandant at Gerlogubi, further than 3 kilometres from the post, and these orders were reiterated after the Geneva discussions.

"These orders have been implicitly obeyed. Allegations that my troops recently attacked, or occupied Afdub, are without foundation.

"The desire of the Council of the League of Nations was that a resumption of direct negotiations should lead to arbitration. I and my Government also desire this, and we will not be coerced or intimated into acquiescing to negotiations following any other course."—(*Daily Telegraph*).

In another declaration continued reliance on the League of Nations to avert war was expressed by the Abyssinian Emperor, Haile Selassie, in a speech at Addis Ababa. He said,

"Despite all efforts to find a peaceful solution Italy is unceasingly sending troops and war material to her two adjacent colonies. The danger of a war is becoming more and more serious, but we still place our hope on the League and especially on Britain and France."

* overwhelm Abyssinia with a massed attack by 400 aeroplanes using tear-gas.

The aims of Italy may be summarized as follows:

(a) Room for Italy's surplus population to colonize and prosper.

(b) Freedom to exploit the alleged untold mineral wealth of north and north-eastern Abyssinia.

(c) The control of Abyssinian foreign policy, and the right to represent the Emperor in Europe.

(d) Installation of Italian Officials at Addis Abbaba who would play a large part in the administration of the country."—(K. C. A.).

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The Emperor added :

"If efforts to secure peace fail and devilish force prevails, Ethiopia will arise and with the Emperor leading, defend the country to the last drop of blood." (*Reuter.*)

So, unless there occurs an eleventh hour surprise, a war is more than a mere probability. It will be a great surprise to the world, if the Italian Government accept the award of the Committee of Conciliation which is to hold sitting on August 16 in Paris. Once before Committee broke down on the issue of the tier question, the Italian representative claim that any such discussion was outside the co tence of the Commission and the present also may be wrecked on the same rock.

August 15, 1935.

A BRIEF SURVEY OF THE RECOMMENDATIONS OF THE MOSLEM EDUCATION ADVISORY COMMITTEE

By RAMESH CHANDRA BANERJEE, M.A.

[Mr. Jatindra Mohan Datta has laid us under an obligation by contributing his illuminating article few thoughts on the Report of the Moslem Education Advisory Committee" to the April issue of *Modern Review* of this year. The present humble article proposes to be a supplement to, and not a s tute for, the same. The subject is, I think, of great public importance; and a full and frank discussi it is very necessary for the good of the education of the country. I have tried to avoid facts and disc of Mr. Datta as far as possible, without creating gaps in the continuity of the theme or mutilating ments. My humble intention is to give a tolerably full idea of the demands of the M. E. A. Committe

THE report of the Moslem Education Advisory Committee published 1934 is a study in psychology. The numerous "recommendations" made by the sixteen prominent and highly educated Muhammadan gentlemen are best examples of the length to which the mendicant propensity of the human mind can be carried without the least regard for justice and equity, so far as others are concerned. It will be little exaggeration to say that the gentlemen of the committee seemed to be thinking that there were only two parties concerned in the matter, *viz.*, they themselves and the Government, the givers and the takers. The irrelevant thought that there are a few Hindus in the country, who contribute three-fourths of the Government money and whose interests should also be considered by the Government, does not seem to have bothered them very much. Throughout the report there is only one cry ringing—"Give us this and give us that." The problems of education as such, unemployment of educated young men which is so intimately connected with the education of the present day, the baneful effects of education in segregate communal schools, how far national interests are served by the education now in vogue, the problems of the teaching profession, possible improvements in vocational and general education—these and similar matters do not seem to have received much or any attention. The one predominating thought in the minds of the members seems to be to press the Government for more and more money. Special stipends, special scholarships, special boarding allowan special schools and colleges, special posts reservation of places in Government offices Government-controlled educational institutio this is the theme that is kept up from one of the report to another. Spoon-feeding is doubt, good, up to a certain extent. One can hope that there are thoughtful public-spi Moslems who do not agree to their comm being spoon-fed for ever.

Apart from what the great Muhamm community will think in the matter, the ge public ought to take an interest in it. constitutional changes are in the air. educational policy of the Government, de as it is at present, is likely to be more se affected in the near future by causes th well known. It is, therefore, necessary for public to keep themselves acquainted wi important developments that occur in conn with the educational work of the Govern Let us now turn our attention to the recomm tions of the M. E. A. Committee whi certain to influence the education policy o Government more and more in the near fut

For the sake of convenience and clea I shall deal with the recommendations se as they occur in successive chapters of report.

PRIMARY EDUCATION

In regard to "Moslem Primary Educa Bengal" (Chapter III) the committee

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recommendations of which the following are noteworthy :—

No. (1) Pending the introduction of free and compulsory primary education, maktabs should be retained as separate institutions.

(But, it is added, "if provision is made for religious teaching in primary schools when the Primary Education Act will be in force, and text-books do not contain anything," objectionable, no such distinction will be necessary).

No. (6) In mixed primary schools of two teachers, one must be a Moslem.

No. (7) "Rules should be framed to prevent the exhibition of religious symbols or the use of signs which may be offensive to the pupils of any community.

No. (8) Rules should be framed in the interests of the Moslem cultivating class to close the primary schools at certain seasons of the year according to local needs.

No. (9) In all primary schools work should be suspended for an hour on Fridays to enable Moslem boys to say their Jumma prayers and for half an hour on other days to enable them to say their midday prayers.

No. (11) . . . . . The number of Muallim-training schools in the province should be increased . . . . . half the number of schools for training of primary school teachers be designated Muallim-training schools.

No. (12) In board schools under the Primary Education Act, the number of Moslem teachers should be proportionate to the Moslem population of the district.

No. (13) "Adequate" representation of Moslems on the Education Committees of local bodies and in school boards formed under the Primary Education Act.

No. (16) Number of primary scholarships open to competition should be divided according to the number of primary schools and maktabs and separate selection of candidates to be made for each competition.

Nos. (17) & (18) Additional grant of Rs. 3,80,000 for excess grants to maktabs. (Maktabs already get grants 50 p. c. in excess of ordinary primary schools).

No. (19) "Higher subsidy" to these institutions.

No. (20) Models maktabs to be established at every sub-division under the control of the district boards.

No. (21) At least half the members of the school boards should be Moslems.

Let us now carefully examine the recommendations. Some of these have been couched in very clever diplomatic language which may deceive the unwary reader. No. 1 is a veiled hint that unless all primary schools are maktabized, in a way, the existing maktabs must be retained. No. 6 asks for 50 p. c. division of the number of teachers in mixed primary schools having only two teachers. But No. 12 demands Moslem teachers in board schools in proportion to the district population. Nowhere is there any stipulation about the number of pupils of the Hindu and the Moslem community. Suppose, in a mixed primary school, there are 45 Hindu and 5 Moslem boys. If two teachers are employed, one must be a Moslem. If the school be a board school, in, say Chittagong or Noakhali, how is the proportion of 90 Muslims to 10 Hindus, for instance, to be worked out ? The 10 p. c. is of course, to be ignored. But what if the reverse is the case ? Nos. 13 and 22 are of similar nature. The cry of population percentage is raised by Moslems wherever any profits are to be distributed. But in the matter of work for the public, contribution to public institutions, this argument is conveniently forgotten. Efficiency, of course, is out of the question where communal proportion must be preserved !

Recommendations (7) and (9) will, in a way, turn the future primary schools into mosques and very cunningly, the dangerous "music before mosque" question is raised here. In the apparently innocent phraseology of Recommendation No. 7 lies hidden the rabid communal mentality. It is well known that there is hardly any religious "symbol" or "sound" which, used in a school, can offend the feelings of Hindus. On the other hand, extraordinary quickness in taking offence at such things has been shown by the communally-minded Moslems, as is proved by recent events in the country. If it is really intended that school houses and school work should be completely dissociated from exhibition of religious feeling of any kind on the part of pupils and teachers, why then is the proposal for suspension of work every day for Moslem prayers (Recommendation No. 9) ? Readers will kindly note the language of these two recommendations. In No. 7 it is not said that "offensive" symbols or sound should not be used in mixed schools, that is, where both Hindus and Moslems read ; but the request seems to be in respect of all schools. In No. 9, the language is candid and clear—"in all primary schools" work should be suspended to enable Moslem boys to say their prayers. The reader may think that by implication, "all primary schools" means those where Moslem boys read. But who knows ? It will be no wonder if gentlemen, who seriously recommed arrangements for teaching Arabic or Persian to be made in all secondary schools, "irrespective of the number of Moslem boys attending them" (as we shall see later on), order suspension of work for midday prayers to suit the convenience of prospective Moslem pupils.

Recommendation No. 8 wants to close primary schools at certain seasons "in the interest of the Moslem cultivating class," as if certain seasons which will ! cause inconvenience to Moslem cultivators will not do so to Hindu cultivators !

Recommendations 17 to 21 all want more money for those segregate communal institutions that are, even in the opinion of expert educational officers of the Government, detrimental to the educational progress of the Muslims themselves. The maktabs are already in a privileged position. They enjoy more Government

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grants-in-aid than ordinary primary schools (which are also opened to Moslems) proportionately. This excessive Government favour to maktabs does not satisfy the M. E. A, Committee. It wants nearly four lacs of rupees more. Regardless of the fact that mainly on these maktabs along with the madrasahs, about 16 times more money is spent by the Government than it spends on exclusively Hindu institutions, and that even Government funds have their limit, the Committee feels no delicacy in making this extraordinary demand. That so many highly educated men can unhesitatingly demand such a huge sum out of public funds for communal institutions is an amazing phenomenon. That they openly espouse full communal separatism is further proved by the recommendation (16) that even primary scholarships should be divided according to the number of maktabs and primary schools, and that half the existing Guru-training achools should be called Muallim training schools (No. 11)—the objection against the word "guru" being due, perhaps, to the fact that it is supposed to be a "Hindu" word.

Such is the nature of the advice given by the M. E. A. Committee in respect of the primary education of Muslims. Evidently, the Committee does not want little children to forget the communal differences, as far as possible, in common schools, reading a common curriculum through the common mother tongue. It wants, on the other hand, to show up the existing differences even where they need not be shown, that is, in the temples of learning. It does not stop here; it tries to widen the gulf, create a spirit of discord in the minds of the future citizens of the country in the earliest stage of their life. If there are thoughtful and patriotic Moslems in the country, they ought to see that the source of national life is not further poisoned in this way. As if it is not enough disgrace for a nation to have a set of schools as symbols of communal separatism, the Committee proposes to carry the spirit of separatism into all primary schools. How much better it would have been if it had the foresight and courage to advise Government to close down all communal schools and merge them all in one class of common schools for general education where boys of all castes and communities might begin their life in an atmosphere of communal love and harmony!

I cannot bring the subject of Moslem primary education to a close before referring to the Committee's futile attempt to prove (p. 40 of the Report) that maktabs are not segregate schools. Space will not permit me to give a detailed account of the genesis of the existing maktabs. But suffice it to say that the earliest objection of Moslems to participating in the common educational system of the country inaugurated by the British Government was that the atmosphere of the schools was not Moslem, the teachers were Hindus, and that there was no provision for religious instruction of Moslems.* To meet these objections, secular education was provided for in the old maktabs, retaining their religious character. In the maktabs teachers are Moslems; reading of the Quran and teaching of Islamic ritual is part of the curriculum, even the vernacular of the province takes on a communal colour there and becomes Muslim Bengali; and in official language also, maktabs are "Muslim primary schools." Yet the M. E. A. Committee wants people to believe that maktabs are not segregate schools.† If, in spite of their definite communal nature, some Hindu boys are found in them as unwelcome guests trying to receive, in the midst of great difficulties, a smattering of elementary education, it is because there are no ordinary primary schools within a manageable distance, and their love of education is very strong.

The following words of Mr. Zohadur Rahim, a Europe-returned Moslem gentleman, will be very appropriate in this connection:

> "A few words about Maktabs. I consider them even more harmful than the higher education institutions. They are veritable institutions of segregation and deserve the strongest condemnation. They segregate the rising generations of the two great communities at a time when their minds are most pliant, most receptive and most impressionable and, hence, most capable of contracting an everlasting friendship which might have averted many communal troubles in their subsequent lives." §

Incidentally, there is another side to these maktabs. Mr. Zohadur Rahim says in the same article:

> ". . . . . Moreover the money spent on the Maktabs is only a sheer waste of money. Because many of these Maktabs, specially for girls, exist only in the registers and in many others the actual attendance falls far short of attendance as shown in the registers. The girls' classes usually being held within the purdah avoid detection of actual state of affairs by the inspecting officers."

Further:

> "Much useful purpose will be served by the amalgamation of the Maktabs with the primary schools."

Secondary Education (Chapter IV)

On this subject, the Committee makes 1[illegible] recommendations. The main demands are:

No. (1) Population percentage of appointments to be held by Moslems in Government High schools.

No. (2) "Adequate" representation of Moslems

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* *Vide* Hunter's "Indian Mussalmans," from which profuse quotations have been made in the Report itself.

† *Vide* also Hartog Committee Report.

§ "Pseudo-communalism," by Mr. Zohadur Rahim *The Amrita Bazar Patrika* (Dak edition)—3rd May 1935, pp. 7 and 12.

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on the teaching staffs of aided secondary schools —that is, not less than 45 p. c. of the teachers must be Moslems and this must be a "condition precedent" to the sanction of grant-in-aid.

No. (3) "Adequate" representation of Moslems on the managing committees of aided schools. In no case should it be less than 33 p. c. of the members.

No. (4) The University should take steps to secure "effective" representation of Moslems on the managing committees and teaching staffs of unaided high schools.

No. (8) Free-studentships for Moslems should be 20 p. c. of the total school population.

No. (9) Teaching of Arabic and Persian in high English schools, "irrespective of the number of Moslem pupils attending them."

No. (10) "Schools serving Moslem areas should be substantially financed."

No. (11) "Adequate facilities should be offered for starting schools in suitable centres in Moslem localities."

No. (15) Age-limit should be lowered in respect of free-studentships to give Moslems better chance to compete with Hindus.

No. (16) "Islamic history should be made an optional subject for the University Matriculation Examination."

In the course of the demands for population percentage of teachers in Government schools, and for at least 45 p. c. in aided schools, there is no mention of educational qualifications. Perhaps the Committee thinks that these are of no use in educational institutions; the only thing that matters is a certain percentage of Moslem teachers, qualified or unqualified. Similarly, when it is demanded that at least 33 p. c. of the members of the managing committees must be Moslems, it is not thought necessary to enquire how far Moslems have helped to found a particular school. In neither case, does the number of Moslem pupils count. A school may be founded by the efforts of Hindus alone, the pupils may be Hindus entirely. That will not prevent the Moslems from having at least 45 p. c. of the posts of teachers as well as at least 33 p. c. of members of the managing committee. On page 52 of the Report it is shown that the percentage of Moslems to total pupils in the middle and high stages of secondary schools in 1931-32 was 25.4 and 19.3. As to the number of secondary schools founded by Moslems, no accurate figures are, of course, available. But one may not be held blameable if he draws his own inference from the fact that up to 1931, there were approximately 1006 high schools founded by Hindus and only 37 by Moslems* It is now for impartial readers to judge how preposterous is the demand for population and similar percentage of teachers on the staffs and members on the managing committee of schools.

The demands contained in Recommendations 10 & 11 would not be significant had it not been a fact that there are already 5 secondary schools founded and maintained by Government exclusively for the general education of the Moslems, *viz.*, the Anglo-Persian department of the Calcutta Madrasah, the two Moslem H. E. schools at Dacca and Chittagong, and two Moslem M. E. schools in Calcutta, there being no school of this nature exclusively for Hindus. In the face of the above fact, and the other well-known one *viz.*, that Moslem education draws nearly 17 times the money spent by Government for purely Hindu education, does not the demand for extra "facilities" and "substantial" aid for schools in Moslem areas sound extravagant ?

The solicitude of the committee for Arabic and Persian and Islamic history only proves its eagerness to sow the seeds of thespirit of communal separatism in the minds of Moslem students. Those who are connected with school education for a long time know that Bengali Moslem students find Sanskrit more congenial to their natural tastes and aptitude until certain extraneous influences begin to work upon their minds in the vain attempt to Arabianize genuine Bengali lads. In spite of the extra leniency of the examiners in Arabic and Persian on account of communal partiality, the heavy strain caused to Moslem students by their efforts to acquire a rudimentary knowledge of these difficult foreign languages should have been a matter of serious consideration on the part of the Committee. Neither do the Committee seem to bear in mind the fact that a knowledge of the history of the country is more necessary for matriculation boys than that of the history of the other countries. Hence they recommend that Islamic history should be one of the optional subjects in the matriculation examination, which cannot be done, generally speaking, without excluding history of India or some other equally important subject.

Recommendation No. 15, namely, that the existing age-limit for free studentship in schools should be lowered is, of course, on a par with other absurd demands for the benefit of Moslems alone, irrespective of considerations for other communities.

But Recommendation No. 8 has more beauty in it than any other. If this principle is acceded to, and Moslems avail themselves of it in a moderate way, economic difficulties of Moslem students will be fully solved. For example, in a school with 80 Hindu and 20 Moslem boys, all the latter will have to be free students. They will thus receive education at the cost of the Hindus, practically. Besides this, at least 45 p. c. of the teachers must be Moslems ; on the Managing Committee also there will be at least 33 p. c. Moslem members, if not more, though they may not have done anything to found the school. Thus, without spending a pie and without rendering any service, the Moslem Community will have so many boys receiving free education in a school

*Vide article—"Hindu and Muslim public spirit in Bengal." *The Modern Review* for March, 1934.

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founded by Hindus, almost half, if not more, of the posts of teachers and a powerful, if not predominating, voice on the Managing Committee. Is not this proposal more alluring than the prospects of winning a prize at the Derby Sweeps, where one has to spend at least some money to gain more ?

But, there is more wonder in store for us. There is Recommendation No. 7 which says :

> "Special hostel stipends should be granted to poor Moslem boarders and they should be relieved of the liability of paying seat rent, furniture rent, the municipal taxes, etc."

So, come one, come all ! Every thing free ! Education free ! Free board and free lodging ! No rents and taxes of any kind ! Of course, the M. E. A. Committee is not an unreasonable body. They demand hostel stipends, etc., for 'poor" Moslems only. But, then, is not the whole Moslem community poor ? And hence, are not all Moslem students poor ? Look at the spendid privileges granted to the students of this "poor community" elsewhere. Says the Report :

> "It may be noted that in Madras all poor Moslem pupils are admitted at half-fees into all recognized institutions." (Page 60.)

One wonders at the commendable spirit of moderation displayed by the Committee in demanding only 20 p. c., and not cent per cent, free studentships for the inevitably "poor" Moslem students. However, if the Moslems can gain only these two points (Recommendations Nos. 7 and 8) and cleverly keep to the limit, they can receive education at the cost of the Hindus, as well as board and lodging and kindred things at the cost of the Government, three-fourths of whose funds are supplied by the Hindus. And after receiving (not necessarily completing) education at the cost of others they will have "free" admission to Government service, service under semi-government local bodies and educational institutions. Here is a chance for Hindu-Muslim unity again. So, Hindus, loosen your purse-strings, do not miss this new opportunity of cementing Hindu-Muslim unity. The Government, in these days of the Communal Decision, cannot reject these demands. And Hindus must not oppose them, for, then, if not anybody else, Hindu Congress leaders like Mr. Bhulabhai Desai and others will be angry !

College and University Education (Chapter V)

On the subject of college education, the Committee's recommendations breathe the same narrow communalism as will be proved by the following out of a total of 14 :

> Free-studentships should be raised to 8 p. c. of the total college population of which 6 p. c. should be reserved for Moslems (No. 1).
>
> The present rule forbidding the holding of a free-studentship along with a stipend or scholarship should not be observed in the case of Moslem students (No. 2).
>
> Moslems should be "adequately" represented on the staffs of Government colleges and appointments should be made by the D. P. I. without reference to the Governing Bodies (No. 5).
>
> Lower seat rent and more rent-free seats in Moslem hostels are demanded (No. 6).
>
> A "definite" percentage of seats to be reserved for Moslem in medical, engineering, veterinary and training colleges and the percentage to be gradually increased (No. 7).
>
> (*N. B.*—There are already reserved seats in these institutions for Moslems).
>
> Minimum qualifications should be accepted in the case of Moslems, for admission to professional and technical colleges (No. 8).
>
> Admission tests should not prevent the percentage of Moslem students being reached (No. 9).
>
> The grant-in-aid rules should be modified so that there may be "adequate" number of Moslems on the Governing Bodies of aided colleges and "such adequate representation be the condition precedent to the sanction of grant-in-aid." (No. 14)

A glance at the above will convince the reader of the unjust and excessive nature of the demands made. There is also an ominous hint as regards the future of the non-Government colleges, of which only 3 can be taken as founded by Moslems and 29 by Hindus. The desire to thrive at the cost of the Hindus, and curtail whatever independence is now enjoyed by the private educational ivstitutions mostly founded by Hindus, is seen here too. More comments will be superfluous, except that, to give effect to No. 9, admission tests will have to be done away with for the benefit of Moslems.

Universities

With regard to the Calcutta University, the following recommendations (out of a total of 12) show the attitude of the M. E. A. Committee :

> No. (1) "That the election of members of the Senate by the registered graduates be made on the lines of the Dacca University, *i.e.*, Moslem graduates electing Moslems and Non-Moslem graduates electing Non-Moslems. There should be a separate electorate of Moslem graduates to elect half the elected members of the Senate."
>
> No. (2) "The proportion of the number of Moslem members of the Senate to the total number of Indian members should be the same as the proportion of the Moslem population to the total population of Bengal." *N. B.*—The M. E. A. Committee's reverence for Europeans is praiseworthy.
>
> No. (3) Seats to be reserved for Moslems in the Syndicate.
>
> No. (4) "A definite percentage of ministerial and administrative posts be reserved for Moslems."
>
> No. (5) "That an adequate number of Moslems should be represented on the selection board, Committees, board of moderators, in arts and sciences, in the school committee, in the Press and Publication committee, in the students' welfare committee and in the Board of Indian Vernaculars."
>
> No. (6) "That more Moslems be appointed as examiners and paper-setters."

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No. (7) "That in the case of schools and colleges already recognized, the University should notify the authorities that as vacancies occur in the committees Moslems should be appointed until the community is adequately represented."

No. (8) . . . . . "Schools in Moslem areas should receive sympathetic treatment in the matter of recognition."

No. (12) "That books by Moslem authors should be prescribed as text-books by the University Post-Graduate Department."

As regards the Dacca University, the following recommendation is worth noticing:

"50 p. c. representation should be given to Moslems in all selection committees."

I have given above the demands of the M. E. A. Committee with regards to the Calcutta University at some length, because these matters ought to receive the serious attention of the Hindu public of Bengal. The University of Calcutta is practically a creation of the Hindus. Behind every brick of the magnificent edifice lies Hindu brain, Hindu labour and Hindu money. Even now, the endowments that constitute the sinews of the institution are almost all Hindu. In March, 1934, the year in which the M. E. A. Committee published its report Mr. Shyamaprasad Mukherji (now Vice-Chancellor) said in the Bengal Legislative Council during budget discussion that the value of the endowments received by the University during the five years preceding was 16 lacs, of which a little more than two lacs was contributed by a Christian gentleman (Dr. H. C. Mukerji) and only Rs. 600 was given by the Moslems.* Yet the M. E. A. Committee wants Moslem rapresentation on the Senate on population basis, "adequate" representation of Moslems in every committee and board, reserved posts of clerks, examiners and paper-setters, etc. etc. Nowhere does the Committee consider the question of educational qualifications of the Moslems, though these should be the first requisites of the senators, syndics, and others in this matter.

If the contribution in money made by the Moslem community to the University is negligible, the numerical strength of the students of the same community reading in the colleges under the University is not less so. According to the table given by the Committee itself (page 64 of the Report) the percentage of Moslem students to the total number of students reached the grand figure of 13.3 in arts colleges and 12.9 in professional colleges in 1931-32. This remarkable progress has been made after nearly a quarter of a century of extraordinary and excessive favouritism shown by the Government to the Moslems in all possible ways in all educational institutions under its control. Is it not a convincing proof that undue indulgence is really a hindrance, not a help, in any sphere of life, above all in the educational sphere?

*A. B. Patrika (Dak)—23 March, 1934.

Viewed side by side with the fact that there are nearly 788 Hindu registered graduates as against only 6 Moslem graduates,* the demand for half the elected members of the Senate to be elected by the Moslem graduates alone is nothing short of preposterous. Recomendation No. 7, if given effect to, will nullify many provisions of the school code which has received sanction both of the Government and the University.

But Recommendation No. 12 is the strangest of the whole lot. The Post-graduate department exists for higher culture. Text-books selected by the department for M. A. and M. Sc. examinations should be of pronounced merit and noted for scholarship displayed therein. Here also the demand is made that books by Moslems must be chosen, without mentioning the question of the merits of the books. Can absurdity go further?

The introduction of the virus of communalism into the Senate and Syndicate which is proposed by the M. E. A. Committee will not only throw out the Hindus from their legitimate places in the institution built up with their life blood, but will also cause incalculable harm to the cause of education of the country as a whole. Therefore, let those who are honestly interested in the the welfare of the Calcutta University be on their guard.

The attention of the lovers of the Bengali language is also drawn to the following words of the M. E. A. Committee's report:

> "There are Moslem writers of Bengali books of merit and ability, but still *the Moslem works are not to be found as prescribed texts in the University curriculum. The text-books in Bengali prescribed by the University are in some cases repugnant and even revolting to Moslem sentiments. Text-books prescribed by the University are associated with Hindu traditions, Hindu legends, and Hindu philosophy.*" [Italics are mine.]

As to the statement contained in the first sentence, suffice it to say that it is false. Moslem writers of elegant Bengali, like Musharraf Hossin, Mozammel Huq, Jasimuddin, Barkatulla, Golam Mustafa, Wazed Ali, Kazi Nazrul Islam, have found their places in the Intermediate and Matriculation Bengali selections. But, here also, communal questions should not arise. Students should read only the best writings, irrespective of the religion professed by the writers.

As regards the complaint of text-books prescribed by the University being "revolting" and "repugnant," because they are "associated with Hindu traditions, Hindu legends and Hindu philosophy," the same may be said by Hindus with regard to the writings of Moslems. These traditions, etc., are at least Indian and the fathers and forefathers of many Bengali Moslems of the

*The figures are from Mr. J. M. Datta's article —"Relative public spirit of Hindus and Muhammadans," *The Modern Review*, June, 1934. The calendar of the Calcutta University for 1934 gives a list of 282 registered graduates of whom only one is a Moslem.

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present day loved and respected them. By the by, have Moslems any objection to reading the Shahnamah, which contains descriptions of kings and men of Persia in pre-Moslem days, or stories and scenes from the Old Testament of the Bible?

It is to be noted that the M. E. A. Committee appointed in 1914 also raised a similar cry against standard Bengali—(pp. 17 and 18, M. E. A. Committee's Report, 1915). Many Moslem individuals and associations similarly attacked standard Bengali in their evidence before the University Commission of 1917-19 (Report vol. VII). It is clear that a crusade is being carried on against that exquisitely rich and beautiful language which has won the admiration of the civilized world and has secured the Nobel Prize, only because the language and its literature have been built up mainly by Hindu Bengalis.

By the by, the M. E. A. Committe which is strictly fond of the formula of population percentage in all matters of gain, has perhaps forgotten to put forth two eminently just demands, namely, that 54.8 per cent. of the passes in the university examinations must be reserved for Moslems and that the same percentage of words of that strange stock, named, "Muslim Bengali" must be used in all Bengali text-books of the University. (The Dacca University is already striving to achieve the second object).

Madrasah Education (Chap. VI)

This object receives fuller treatment at the hands of the Committe. The chapter covers 32 pages, the next biggest chapter being the one on Maktabs (chap. III), which occupies 19 pages. This is only natural for a committe to whom only communal matters and communal aspects of other matters were subjects worthy of consideration,

The Recommendations (22 in all) are to the effect that the reformed system of Madrasah education should be retained, that 60 p. c. members of the Dacca Board should be Moslems, that Tibbi (Hakimi system of medical treatment) should be included in the course of studies of the Calcutta Madrasah, that Rs. 60 be the minimum grant to a Junior Madrasah, and Rs. 200 to a high Madrasah, etc. etc.

The amount of grant-in-aid demanded for a Madrasah is considerably larger than that which an ordinary Middle or High school can hope to obtain.

"Education of Muslim Girls and Women." (Chap. VII)

On this subject there are 23 Recommendations in all, of the same type as those in the case of Muslim boys, the following being more noteworthy:

Establishment of a Government High School for Girls (No. 1). (This has already been done).

Starting of three Government hostels—one at Calcutta, one at Dacca, and the third at Chittagong—for Muslim girls; and no seat rent, furniture rent, municipal taxes, etc., to be paid by the boarders (No. 10).

Stipends for poor Moslem girls to enable them to meet hostel charges (No. 11). Free-studentships for Muslim girls to the extent of at least 50 p. c. of their own enrolment in Government and aided schools (No. 13). All poor Muslim girls to be exempted from payment of conveyance charges (No. 14).

All the other demands are of the same nature as those in the case of Moslem boys, *viz.*, appointment of Moslem teachers, Moslem members on managing committes, "liberal" grants-in-aid to schools (including Madrasahs), special scholarships, appointment of a Muslim lady to the post of Assistant Inspectress of schools for Muhammadan education, etc. etc.

Remarks made in connection with the Committee's demands for Moslem boy's education also apply here.

Scholarships (Chapter VIII)

The readers of *The Modern Review* have already an idea of the very large number of scholarsships specially reserved for Moslem students from an article which appeared in it some time ago.* There are no special scholarships for Hindus and the depressed classes, who are admittedly backward in education, have been shown scanty consideration in this respect. The considerable number of special scholarships reserved for them does not preclude Moslem students from competing for the general

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* *Vide* Article—"Muhammadans and the Education Policy of the Government."—*The Modern Review* for November, 1931:

"Total number of Government scholarships under the Calcutta University (*i.e.*, for Matriculates and upwards) is 271, of which 68 are reserved for Moslems, 11 for the Depressed Classes and the rest for all.

Of the 66 scholarships under the Dacca University 35 are reserved for Moslems, 3 for Depressed Classes, the rest for all.

The total number of Government Scholarships for Middle and Primary Examinations is 515, of which 3 are reserved for Moslems, 106 for Depressed Classes and the rest for all.

Scholarships endowed by Hindus under the Calcutta University at the disposal of Government—20, open to all.

Scholarships endowed by Moslems for Moslems in the Calcutta University—6.

Endowed by Hindus for Moslems—3 (in the Calcutta Madrasah).

Total number of Mohsin Scholarships and stipends distributed in schools and colleges throughout the province is 526. Jack Muhammadan Scholarships—6 (at Rs. 90 each annually).

N. B.—There are 30 Government scholarships in the Calcutta Madrasah of a total monthly value of Rs. 376. There are 8 scholarships in the Hooghly Madrasah. Of the 14 Trust Funds for stipends and prizes in the Calcutta Madrasah, 3 are permanently endowed by Hindus, *viz.*, Scindia Fund, Darbhanga Fund and Gwalior Fund. Besides all these there are 18 Mohsin scholarships.

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scholarships. In spite of this, the M. E. A. committe observes :

"The existing special scholarships and stipends are not only inadequate in number but are in most cases insufficient in value to enable poor Moslem students to continue their education without pecuniary embarrassment."

After harping on this topic, the Committee proposes special scholarships for Moslem boys and girls under 18 different heads :

Overseas scholarship, post-graduate research scholarships, graduate scholarships, senior scholarships, junior scholarships, scholarships on the results of the school final examination, middle scholarships, primary final and primary preliminary, for the Ahsanullah School of Engineering (Dacca), for the Bengal Engineering College, for the Government Commercial Institution (Calcutta), Dacca Government Moslem High School, on the results of the Junior and High Madrasah examinations and Islamic Intermediate examination, for students of the Calcutta Madrasah and for medical students. Scholarships are to be available in the Islamia College (Calcutta) too. The number of scholarships under different heads varies from 1 (overseas), and 2 (post-graduate) to 240 (primary final), 258 (middle) and 275 (medical students) and the value of each from Rs. 100 to Rs. 3 p. m.

Altogether, the M. E. A. Committee wants for the Moslem students 1516 scholarships (excluding the overseas one) of the aggregate value of Rs. 14911 a month as against the 240 exclusive Moslem schlorships of Rs. 1864 a month now existing, according to its own report. As the scholarships are tenable for from 1 to 4 years, the amount will become 3 or 4 times heavier from the 3rd or 4th year of the introduction of these new rules.

The reservation of special scholarships in such large numbers will not, of course, preclude their holders from competing for general scholarships. The Muslim scholars will also get free-studentships in all institutions (Schools, Colleges and Universities) irrespective of any rule to the contrary. If suitable Moslem girls are not available for enjoying some special scholarships, these may be given to boys. If Moslem students are not to make use of scholarships in any special institution, the scholarships may be given to Moslem students in general institutions. In other words, care must be taken that no scholarship remains unused and that none is used by a Hindu.

No one should object to giving scholarships, stipends, etc., to poor and desrving students. Let students, as such, get as many privileges as possible. But, the reservation of privileges on communal grounds is most objectionable.

Appointment of Moslems in Educational Services. (Chapter IX)

The following recommendations, besides others will speak for themselves :

Non-Ministerial

Moslems to hold posts in population percentage. Until this proportion is reached the formula of 2 Moslems to 1 non-Moslem to be ovserved in filling up vacancies.

In cases where a suitable Moslem candidate is not available in a particular department, first the Assistant D. P. I. for Moslem education, and then, if necessary, the Government should be asked to supply a candidate.

No proposal for retrenchment should affect the number of Moslem officers.

A larger number of Moslem district and subdivisional inspectors should be appointed, and, until the population percentage is attained, 2 Moslems to 1 non-Moslem should be the proportion in filling up vacancies, etc., etc.

It is to be remembered that besides the large share of the general Government posts held at present by Moslems, there are the special posts—the Asst. D. P. I. for Moslem education, and one Asst. Inspector of schools for Moslem education in each division.

Ministerial

Here also the population percentage is demanded. The request that "Mathematics be made an optional subject in the competetive examination for recruitment in the Bengal Civil Service" is self-illuminating.

A few words on the results of the introduction of communalism in Government service may not be out of place. It is a fact that, because of the avowed communal bias of the Government and the well-organized character of the Moslem community, Hindu Government officers in many cases are not only afraid to look after the legitimate interests of their community, but shrink from doing bare justice to their co-religionists, if there is any risk of incurring the anger of the Moslems. There are many highly placed Hindu officers who are handicapped by their constant dread of subordinate Moslem officers as well as the local Moslem public even in doing their duty. Moral cowardice, no doubt, also plays a part here. On the other hand, many Moslem Government officers make the fullest use of their official position to further the interests of their community. In view of these facts, the motive behind the Moslems' insistence on the appointment of more and more inspecting officers under whose control there are large numbers of Moslem and general schools, will be clearly seen. The unfortunate attitude of a class of inspecting officers exerts an almost paralysing influence on schools founded and managed by Hindus, though they are open to all.

Text-books and Text-book Committee. (Chapter X)

Though it is well known now that the T. B. Committee is a show of which the keepers and managers are Moslems, yet the demands on this subject are :

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That 50 p. c. members must be Moslems, that 50 p. c. of the assistants on the establishment of the T. B. Committee should be Moslems, that "*text-books should not contain non-Islamic ideals, ideas and expressions which are regarded by Moslems as objectionable.*"

That readers and primers of a definitely Moslem character should be prescribed for maktabs, that Maktab readers should be alternative text-books in primary schools, books by Moslem authors should be included in the list of text-books for university examinations, etc. etc. [Italics are mine.]

It is to be noted that the M. E. A. Committee under notice has not repeated the demand of the Committee of 1914, *viz.*, that Moslem authors being poor should be allowed to submit their books to the T. B. Committee in manuscript! Perhaps the authors have become rich now!

Physical education of Moslem students. (Chapter XI)

Love of communalism and favouritism play a great part here, too, as will be seen from the following recommendations:

> That funds be provided to assist Moslem institutions in purchasing play fields, "that the rule regarding educational institutions to contribute two-thirds of the estimated cost for the purchase of games apparatus be relaxed in favour of high and junior Madrasahs," "that the introduction of Rai Bishi and folk dances be not insisted on in special Moslem institutions," etc. etc.

It seems the efforts of Mr. Gurusaday Dutt to revive the virile national dances of Bengal are going to be opposed by the powerful "allies" of the present British Government. What earthly objection there can be against the innocent manly exercises, is hard to conceive—except that these are being re-introduced by Hindu efforts. I have seen a distinguished educationist, a high Government official, taking special delight in the Raibeshé dance. It is hopeful to see at least one Moslem gentleman with different views in this respect. From the conduct of a class of Moslems, one is inclined to suspect that they are determined to behave like the proverbial "fly in the ointment" in every affair concerning the welfare of the nation at large.

The minutes

There are five minutes attached to the end of the report. Some of these are also interesting. Sir Abdullah-al-Mamun Suhrawardy says:

> "Urdu and Mussalman Bengali should be mediums of instruction like classical Bengali."

Mr. Mahmood Hasan says, besides other things, that

> "suitable purdah arrangements must be made for Muslim girls in all Government girl schools," adding that "it is possible for a Muslim girl in the Punjab to pass the B. A. examination without coming out of the purdah."

Maulvi Nur Ahmad M. A., B. L. of Chittagong simplifies work by making the recommendation that "*annual special allotment of Rs. 50 lacs* addition to what is at present being allotted Moslem education" should be provided. He "emphatically of opinion that unless Governm accept this recommendation and allow the requi sum year after year, there is no hope of Mosl regeneration in the near future in Bengal."

How simple and candid! If other membe followed this example and each recommended modest sum of, say, fifty, sixty or eighty lacs a lump, without going into details, much labo and time would have been saved and the rep instead of covering 172 pages in print mi have been finished in one page for the convenie of all readers!

One more noticeable thing is that among 16 Moslem gentlemen who signed the rep (excluding the D. P. I. Mr. Bottomley and present Minister of Education who did not si there occurs the name of Mr. A. K. Fazlul H whose pre-arranged election to the Mayoralty the Calcutta Corporation has been proclaimed some Congress men as an indubitable proof Hindu-Moslem unity. For the enlightenment Hindu Government officers, it may also mentioned that Khan Bahadur M. A. Mom President of the Committee, is a Governm pensioner and that three other Moslem signatori are still in Government service.

A Word to the Hindus

However strongly we may condemn som Moslems for their communal activities, we Hindu are also blamable in many respects. Th Hindus of Bengal have not yet done anythin in a systematic and organized way to check th spread of communalism. The Moslems must b given this credit that they have the power o organization. While Hindus allow their case go by default before the Government, the Moslem with their better practical sense do just what needed at the right moment. The Hindus ar idly looking on while the whole field o the country's education is being vitiated by th poison of communalism. I may mention i passing that the last Hindu educatio conference held about two years ago under th distinguished presidentship of Babu Ramanan Chatterjee passed a resolution to the effect th a deputation of leading Hindus should wait o the Governor of Bengal to represent the case o the Hindus in the matter of education. Nothin appreciable has since been done. While th Moslems are trying to gain their ends b tactfully approaching the Government an pressing very strongly what they think to b their claims, we are simply sleeping. As long a our schools and colleges depend on Govern ment help and protection, it is utterly senseles to allow others to influence the Government prejudice the national cause without ourselve trying to get the best out of the same.

Before concluding, I have to beg pardon o

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the readers for taxing their patience to such an extent. I have dwelt at some length on these matters, because I think it necessary to give the public a clear and compehensive idea of the powerful efforts that are being made to further poison the whole edncational system of the country from top to bottom, so that steps, if possible, may be taken to combat the evil.

To my Moslem brethren I will now present the following words of Mr. Zohadur Rahim in the article quoted before :

"Every educational institution, ranging from the type of Islamia college, Calcutta, down to the village maktab, founded on communal basis, cannot but create a feeling of estrangement between the literates of the two communities. Nothing can be more unfortunate, nothing can be more suicidal for a country than to keep the two essential components of her population educationally and culturally aloof from each other."

If there were more Moslem leaders who could give their co-religionists equally good advice and persuade them to abandon their love of communal institutions, the Moslem comunity and, thereby, the whole country would have been highly benefited.

But, for the rapid spread of communalism in educational institutions and the departments of the Government, the Government of the country that gives open and substantial encouragement to this mentality deserves more condemnation. I draw the attention of both to the following very salutary words of the Hon'ble Sir Douglas Young, Chief Justice, Lahore High Court, uttered at a banquet given by the Sikhs :

"Whereas I am concerned, the only criterion whereby I would judge these matters (posts) was merit. Others might settle such matters communally, but I will not.

"If every community depended on their own exertions for their own advancement than on being helped to get jobs, it would be so much better for themselves and for India. India will attain the place which she so eminently deserves only when complete reliance is learnt to be placed on one's own exertions. "The community which will ultimately rule India will be that community which had confidence to stand by its own exertions." *A. B. Patrika* (Dak) May 5, 1935, p. 10. May 18, 1935.

COMMENTS AND CRITICISM

"Scholarships and Council Seats for 'Harijans'"

To
The Editor,
"The Modern Review,"
Calcutta.

Dear Sir,

I read your note on the scholarships awarded by the Sangh. If you had inquired from me about this matter I would have been too glad to give you all the information at my disposal. I am really sorry that more applications do not reach me from Bengal. The same thing happened last year. And the contrast between Assam and Bengal is surprising.

You may not be aware that the Sangh has an advisory committee of three for awarding scholarships. The members of the Committees are the following: The Principal of St. Stephens' College, Delhi, The Principal of Hindu College, Delhi, and the General Secretary of the Sangh. The President of the Bengal Harijan Sevak Sangh makes recommendations whenever necessary and these are generally accepted by the advisory committee.

You may also not be aware that in 1933-34 a sum of Rs. 500 p. m. was alloted to Bengal for Scholarships, *i.e.*, half the Raghumal Charity Trust allotment. In 1934-35 this sum was reduced to Rs. 375 p. m. but then also it formed half the Raghumal Charity Trust allotment. This has been further reduced to Rs. 45 p. m. this year, as the Bengal Charity Trust have considerably reduced their total allotment.

I hope this explanation will satisfy you.

Yours truly,
N. R. Malkani,
Joint Secretary,
Harijan Sevak Sangh, Delhi.

"Tea Propaganda Harmful"

To
The Editor,
The Modern Review, Calcutta.

Sir,

We must congratulate you on the publication of your editorial notes—headed by—"Tea propaganda harmful" in the July number of *The Modern Review*. Tea is not only a luxury, but it is also harmful to our health. It may be beneficial to a cold country like England, but it is harmful and uncongenial to the people of India which is a hot country. Sir P. C. Roy who is a recognised chemical authority in India, is deadly against tea-drinking. It is proper that you have sounded a note of warning not "to adopt tea as a daily beaverage."

Muhammad Ahbab Choudhury,
Duhalia, Sylhet.

20. 7. 35.

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BENGAL GOVERNMENT PROPOSALS ON THE DELIMITATION OF CONSTITUENCIES

By JATINDRA MOHAN DATTA, M. SC., B. L.

THE Bengal Government has published its proposals on the delimitation of constituencies, and has invited criticisms. The proposals are defective, disappointing and inadequate in several respects. In this article note we shall deal with a few of them.

The Muslim Chamber of Commerce

Of the five Indian commerce seats, one has been allotted to the Muslim Chamber of Commerce. The Bengal Provincial Advisory Committee on the delimitation of constituencies by a majority of nine votes to five made the same recommendation. Now, a few words as to the origin and history of the claim of the Muslim Chamber. The Muhammadans had never been modest in making demands; they always over-stated or over-rated their claim in the hope that even if they give up something by way of compromise they would retain enough to satisfy all their communal aspirations. But even they did not put forward any such claims—any communal claims for the special seats before the Lothian Committee; for they knew such claim to be absolutely untenable in the matter of trade and industry, where interests are not and can not be divided on communal lines. Even the witnesses appearing on behalf of the Muslim Chamber of Commerce before the Bengal Provincial Advisory Committee had to admit that "there is no communalism in commercial matters." [P. 94 of the Report, Vol. II.]

Mr. Ramsay MacDonald's Communal "Award" or Communal Decision No. 1 was published on the 17th August 1932. And so far as Bengal is concerned, the Muhammadans are given 119 special seats out of a total of 250. The Muhammadans form 55 per cent of the population; and they are given 119 seats, while the Hindus who form 44 per cent are given 80 seats. Thus, so far as the right to representation is concerned, 1 Muhammadan=1¼ Hindu.

The Muhammadans at once took the hint. They require only 7 more seats to make them an absolute majority. Of the 8 Labour seats, they are expected to secure 5; and of the University seats, they normally expected to get 1. So to make their absolute majority sure, they put forward their claim to 1 Indian commerce seat. The Muhammadans had no commerce organization before; forthwith the Muslim Chamber of Commerce was organized and incorporated on the 1st October, 19[illegible] and a claim on their behalf was naturally put forward.

As for the Muhammadans' share in the total trade the Bengal Provincial Banking Enquiry Committee observes that the "Muhammadans take only a *very insignificant* (italics ours) part in commerce, being represented by a few men from the *Western Presidency* (italics ours)." [P. 30 of the Report.] Khan Bahadur Aziz-ul-Haque was one of the Muhammadan members; and had the statement quoted above not described their position correctly, he would have been the first man to add a dissenting note.

The Muslim Chamber of Commerce submitted a written memorandum before the Bengal Provincial Advisory Committee; and their representatives, Messrs. M. A. H. Ispahani and M. Rafique, were orally examined and cross-examined by the Committee. In the oral evidence Mr. Ispahani presented the Committee with certain new *facts* about exports and imports; and claimed the Muhammadans' share in them to be 'nearly 75 per cent.' [See p. 85 of the Report of the Provincial Advisory Committee on the Delimitation of Constituencies 1933-34, Vol. I (Part III)]. The Committee was taken by surprise. In fact Mr. S. M. Bose, M. L. C., one of the members, complained thus:

> "The Moslem Chamber's case as made out during the evidence was totally different from that made out in their Memorandum circulated to the members. Before the Committee a mass of facts and figures were adduced without any previous notice and without any opportunity of proper examination and checking being afforded to the members." [P. 10, Vol. I of the Report, etc.]

Now, a few words as to the correctness or otherwise of the statements in the Memorandum and the new facts of oral evidence.

In their Memorandum they stated that

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capital of eight registered companies to total Rs. 94,20,000; and they estimated the aggregate capital of other firms to be 'more than 15 crores of rupees.' [P. 83, Vol. II of the Report]. The grand total of capital is thus something like Rs. 16 crores.

In his oral evidence Mr. Rafique stated that "the total capital of the members now was over Rs. 18 crores." [See p. 84.] Cross-examined by Mr. Narendra Kumar Basu, M. A., B. L., M. L. C. they said:

"Q. In page 2 of your statement [*i.e.*, their written memorandum], it appears that the capital of your registered firms is Rs. 94 lakhs. Is that paid-up capital or nominal capital?

A. Practically all paid-up. We shall let you know the details.

Q. You say in your statement that the total capital of your members is about Rs. 18 crores. You estimated it by mere guess?

A. By information we have got."

[See p. 89 of the Report, Vol. II (Part III)].

In the Memorandum submitted by the Muslim Chamber they gave the capital of the following firms to be as noted against their names:

Dost Mohammed & Co. Ltd. ..	7,50,000
Muslim Press & Publication Ltd.	1,50,000
Nauman Jaffery Ltd. ..	1,50,000
Ishaq Chandua Ltd.	1,00,000
Wise Brothers Ltd.	1,00,000

But from the Report of the Joint-Stock Companies in British India, &c. for 1931-32, published at Delhi in June 1935 (the latest official publication on the subject), we find that the *authorized* capital of Dost Muhammad & Co. Ltd. to be Rs. 7,50,000, but not a single pie of it to be paid-up! If the Mr. Rafique, who was appearing on behalf of the Muslim Chamber to give oral evidence be the same person as Councillor Rafique of the Calcutta Corporation, then all that we know is that some one in *loco parentis* to him is named Dost Mohamed, and that he is a trader. The Muslim Press and Publication Ltd. was not in existence. The paid-up capitals of the last three were respectively Rs. 25,100; Rs. 64,000 and Rs. 200 only. So much for the accuracy of the statements in the Memorandum and oral evidence which can be varified!

The total capital of 104 members of the Muslim Chamber is Rs. 18 crores; the average capital per member, therefore, works out to some Rs. 17 lakhs. And if they be assumed to be making profit at the court rate of interest, *viz.*, 6 per cent, each of them must be making a profit of over Rs. 1 lac. But the total number of assessees, (including Hindus, undivided joint Hindu families, Europeans and Christians etc.) paying income tax over incomes of Rs. 1 lac in Bengal was 93 in the year 1933-34. (See Return IV, p. 85 of the All-India Income-Tax Report and Returns for 1933-34.) The claim urged on behalf of the members of the Muslim Chamber seems to be extremely doubtful.

From the Directory of Exporters of Indian Produce and Manufactures, (8th edition, the latest available), an official publication, we find only 2 Muslims out of a total of 43 jute exporters from Calcutta; 9 Muslim rice exporters out of 32; 1 Muslim cotton exporter out of 8; 6 Muslims out of 17 grain exporters; even in the trade where we would expect a monopoly of the Muslims, we find 4 Muslims out of 10 exporters in raw cow, buffalo and calf hides; 2 Muslims out of 19 oil seed exporters. So Mr. Ispahani's claim that the Muhammadans' share is nearly 75 per cent has got to be taken with more than the proverbial dose of a grain of salt!

According to the spokesmen of the Muslim Chamber there are 54 Bengali Muhammadan members out of a total of 104. Now, who are these 54 Bengali Muhammadans? The following questions and answers will be instructive:

Mr. Gilchrist: I think that those who are born in Bengal can be said to be Bengali Muhammadans. How many such members are there in the Muslim Chamber of Commerce?

Mr. Rafique: Fifty-four.

Mr. N. K. Basu enquired how many Bengali Muslims are managing directors of their firms, and asked to *name them* (italics ours).

Mr. Rafique: It will be impossible now to do so. We can give the list later on if required.

[We think the time has come when the list should be published for public information.]

Mr. N. K. Basu enquired of Mr. Ispahani as to the place where he was born.

Mr. Ispahani: In Madras.

[See p. 86 of the Report, etc., Vol. II (Part III).]

Mr. Gilchrist put the easiest census test; what about the "domicile" test? My wife and all my three children are born in Bihar; but they are Bengalis, and not Beharees, by any stretch of imagination.

The real fact seems to be that the Muslim Chamber is an essentially non-Bengali speaking body composed in its most important

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elements of Persians and Moslems from the Bombay and Delhi side. And they would be only too ready to sacrifice the true interests of Bengal; *e.g.*, in the salt duty controversy, they supported the Bombay view as against the Bengal view.

Let us finish this with a short extract from Mr. S. M. Bose's Note of Dissent:

> "In no other province has any Commerce seat been allotted to a Communal Chamber of Commerce. In Bombay, there are numerous wealthy Moslems who control a large volume of trade, but they have no separate represention as Moslems in the special Commerce seats, nor have they, so far as I am aware, asked for this. In Madras, there is the Hides and Skin Association representing the Moslem traders—a very powerful body—which has no separate representation nor asked for this. The reason why such a demand has been made in Bengal, where trade in the hands of Moslems is much smaller than that in Bombay, is easy to understand. It is because the object is to secure a communal majority in the legislature."

And that is why the Bengali Muhammadan politicians, without any exception, are supporting the Muslim Chamber in their claim.

Representation of Calcutta

Under the present constitution Calcutta is represented by 6 non-Muhammadans and 2 Muhammadans out of a total of 114 elected members. Calcutta, the premier city of India, can not be said to be over-represented if it sends 7 per cent of the elected M. L. C's. Bombay sends 8 M. L. C's out of an elected total of 86; and has thus 9·2 per cent representation. Madras, with less than half the population of Calcutta, sends 5 M. L. C's out of an elected strength of 98; and thus has 5·1 per cent representation. London sends 62 M. P's out of Englands' total of 492 or out of 615 for the entire United Kingdom.

Under the coming constitution, the total strength of the Bengal Legislative Assembly is going to be 250. The Bengal Provincial Advisory Committee recommended 6 General seats and 2 Muhammadan seats for Calcutta. They wanted the retention of the present representation; although relatively Calcutta's representation comes down from 7 per cent to 3·2 per cent. But the Bengal Government has gone a little further; they recommend a reduction to 4 General seats for Calcutta. Thus Calcutta will have 4 General+2 Muhammadan seats in an Assembly of 250; or in other words a representation of 2·4 per cent. This proposal is extremely illogical. 262,6[illegible] Muhammadans of Calcutta are going to have 2 seats; while the 794,259 (mostly) Hindus are to have 4 seats only. The average population per Muhammadan seat is 131,000; that per General seat is 199,000. Had the present strength of 6 been retained, the average would have come down to 132,000—a figure very nearly equal to that of the Muhammadans.

The inequity of the proposed distribution will appear from the following figures of Literates, and Literates in English for the whole of Bengal, and for Calcutta respectively.

Of all ages

	Literates		Literates in English	
	Hindu	Muslim	Hindu	Muslim
All Bengal	3,032,909	1,586,270	737,883	264,62[illegible]
Calcutta	340,637	91,540	164,515	29,6[illegible]
	2,692,272	1,494,730	573,368	234,97[illegible]

Thus Calcutta has 11·2 per cent of the Hindu literates and 22·2 per cent of the Hindu literates in English; and 5·7 per cent of the Muslim literates and 11·1 per cent of the Muslim literates in English.

If we confine ourselves to those who are adults, the results will be still more striking.

Those who are adults

	Literates		Literates in English	
	Hindu	Muslim	Hindu	Muslim
All Bengal	1,822,226	959,414	415,179	146,74[illegible]
Calcutta	239,380	69,786	116,017	22,21[illegible]

As the figures for all Bengal and Calcutta are not strictly comparable, the former being the number of those who are 24 and over, and the latter for those who are 20 and over, we refrain from making any remarks.

And in Calcutta more than half the number of persons assessed to income-tax in Bengal reside, and nearly all the super-tax assessees.

But all the same Calcutta, especially Hindu Calcutta is going to be penalized. The Hindus are politically active; give them, therefore, less than the population ratio of representation in the legislature. Of the Hindus, caste Hindus are most active, therefore reduce their influence as much as you can. And the more educated section among them should be reduced to as much impotence as can be done—Calcutta being most active, it must be penalized. Is that the idea?

Darjeeling and Kurseong

The Hindu (General) inhabitants of the Darjeeling and Kurseong Municipalities can-

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not vote in the urban constituency of the Rajshahi Division Municipal (General) according to the Government proposals. Neither can they vote in the rural constituency of Jalpaiguri *cum* Siliguri, for care has been taken in the Government proposals to exclude 'municipal areas' from the extent of constituency. But so far as the Muhammadans are concerned they can vote in the rural constituency of Jalpaiguri—*cum*—Darjeeling (Muhammadan). The respective numbers of non-Muslim (practically all General) and Muslim population of these two municipalities are shown below:

	Muslim		Non-Muslim (General)	
	Male	Female	Male	Female
Darjeeling	572	246	10,756	8,329
Kurseong	147	64	3,867	3,373
	719	310	14,623	11,702
	1,029		26,325	

Coming to the literates of all ages among the different communities, we get the following figures:

Literates of all ages

	Muslim		Non-Mnslim	
	Male	Female	Male	Female
Darjeeling	450	43	5,515	600
Kurseong	73	11	1,281	276
	523	54	6,796	876
	577		7,672	

Thus although the Muhammadans forming an insignificant part of the population and less literate, are enfranchised, the Hindus are debarred from voting. Because two crazy youths attempted to shoot H. E. the Governor, thousand and one restrictions have been placed upon the entry of the Hindus into Darjeeling; and now they are going to be denied all political power.

European *vs.* Indian Commerce

The Government proposals with regard to the distribution of commerce seats begin with the assumption

"Of the 19 Commerce and Industry seats, it is *anticipated* (italics ours) that 14 will be assigned to European interests and 5 to Indian interests"

The Government starts with a wrong assumption that 14 seats will be allotted to European Commerce and begs the whole question. Who will allot as many as 14 seats to them? The Parliament has not done that; nowhere either in the Government of India Bill or the Act does one find mention of the allotment. In the White Paper, it was definitely stated with regard to these Commerce seats:

"The composition of the bodies through which election to these seats will be conducted, though in most cases either predominantly European or predominantly Indian, will not be statutorily fixed. It is, accordingly, not possible in each Province to state with certainty how many Europeans and Indians will be returned. It is, however, expected that, initially the numbers will be approximately as follows:—* * * Bengal, 14 Europeans, 5 Indians * * *" [See App. III, Part I, Schedule.]

If the European claim be based on the so-called expectation of the framers of the White Paper, we shall presently explain it. At present there are 11 European Commerce seats and 4 Indian Commerce seats,—a total of 15, in the Bengal Council. If the total be increased to 19, then proportionately the Europeans will get 14 and the Indians 5—that is what the framers of the White Paper meant by their expectation.

The justice or otherwise of the Government proposals wlll be made clear, if we consider the following facts:

CONSTITUENCY	No. of Electors	Seats at present	as proposed
European			
1. Bengal Chamber of Commerce	213	6	7
2. Calcutta Trades Association	54	1	2
3. Indian Jute Mills Association	52	2	2
4. Indian Tea Association	358	1	2
5. Indian Mining Federation	118	1	1
	Total	11	14
Indian			
1. Bengal National Chamber of Commerce	243	2	2
2. Bengal Mahajan Sabha	172	1	1
3. Mawari Association	194	1	1
4. Muslim Chamber of Chamber	104	×	1
	Total	4	5

Thus at present 72 European electors elect 1 member; in future 56 electors will do so. Now 152 Indian electors send 1 M. L. C; in future 143 will do so. In view of the enormous weightage of the Europeans in the general constituency, any increase in the Commerce seats is sheer injustice. Further, the European Commerce magnates take little or less interest than the Indians in the Council

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affairs, as will be apparent from the following statement which shows the number of elected seats filled with and without contests :

COMMERCE SEATS

	European		Indian	
	without contest	with contest	without contest	with contest
1920	11	...	2	2
1923	10	1	1	3
1926	11	...	2	2
1929	11	...	2	2
Total	43	1	7	9

It will be seen that only 1 seat was ever contested by the Europeans during the last fifteen years. And then those elected ot resign necessitating frequent bye-electio But it is not so with the Indians, where spite of the play of dominant personaliti more than half the seats are contested, a there are no resignations. Then again, t particular European interest is often ove represented, *e.g.*, A Co. is a member of t Indian Tea Association ; B Co., its manag agents, is a member of the Bengal Chamber Commerce.

Such being the case, we think 11 Co merce seats for the Europeans are enoug the rest should come to the Indians.

INDIAN WOMANHOOD

SRIMATI DHARMASILA JAYASWAL (Mrs. Lal), a very promising student of the Patna University, graduated from the Benares University, and sailed for England. While studying abroad, she gave ample proof of the versatility of her talents by securing a degree of the London University, an Irish diploma in Teaching and, finally, qualifying herself for the Bar. She has just returned to Patna and started practising as the first woman barristar of Bihar and Orissa, under the guidance of her learned father, also an emi jurist Mr. K. P. Jayaswal, M. A., (Oxon.), Ba law. From her father also she has imbibed passionate devotion to Sanskritic studies and t translated a play of Bhāsa.

MISS HALIMA KHATUN has passed the B Examination of the Calcutta University this y She is the first among the Muslim ladie Assam to pass this examination.

Srimati Dharmasila Jayaswal

Miss Halima Khatun

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FOREIGN PERIODICALS

What's in a Name ?

Margaret Barr observes in *The Inquirer*:

Though it is doubtless true that "a rose by any other name would smell as sweet" there are nevertheless times when there is a good deal in a name, as I am discovering. At first when I visited the Khasi Hills I was known as "Ka Mem," but this time I have got a new name, and one that signifies that yet another barrier has broken down, for now they call me "Kong Margaret" or "Kong Barr." Now "Ka Mem" means a white women, a European lady, and is never used for anyone else. "Kong," on the other hand, means "Big Sister" and is used by small children when addressing their elder sisters. It is a name which conveys at once affection and respect, as to an older member of the same family. Previously every time I was addressed the difference between myself and them was stressed. But now my name implies that I am one of themselves, no longer a stranger in the midst.

And while on the subject of names I must say a little more about Khasi naming customs, which are in some respects very different from ours. For one thing women do not take their husbands' names on marriage. The man and the woman each keep their own name and often the girls take their mother's and the boys their father's; but this is by no means an invariable custom, that very often when you ask a child's name you find that he has just one name, his own, no surname at all. All this, of course, is a little confusing for a stanger.

I said that the married men and women kept their own names, but that is only partly true. For official and business purposes they do, but amongst their own people they cease to be called by their own names as soon as they have a child, and become instead "The Mother of So-and-So, the Father of So-and-So." Mr. Dorjan Singh, for instance, the secretary of the Unitarian Union, is only known by that name in his capacity as secretary and as Government official. Amongst his own folk he is always "Paka Theo," Theo being the name of his eldest daughter. And his wife is never under any cricumstances "Mrs. Singh," and I have not the least idea what her own name is, never once having heard it. She is just "Kmie ka Theo" always and to everybody. And so with them all. In fact I think it is considered rather shameful to retain one's own name, for it means that one is childless and that is not at all the right thing.

—

Miracles And Psychism

The following extracts from an address delivered at the Vedanta Centre, Boston, by Swami Paramananda are reproduced from the *Message of the East*:

One time when the Lord Buddha and his disciples were dwelling in Rajagaha, Jotikha, the son of Subhadda, "having received a precious bowl of sandalwood, decorated with jewels, ... erected a long pole before his house and put the bowl on its top with this legend: 'Should a samana take this bowl down without using a ladder or a stick with a hook, or without climbing the pole, but by magic power, he shall receive as reward whatever he desires.'

"And the people came to the Blessed One, full of wonder and their mouths overflowing with praise, saying: 'Great is the Tathagata. His disciples perform miracles!' Kassapa, the disciple of the Buddha, saw the bowl on Jotikha's pole, and stretching out his hand, he took it down, carrying it away in triumph to the vihara. When the Blessed One heard what had happened, he went to Kassapa, and breaking the bowl to pieces, forbade his disciples to perform miracles of any kind."

A short time after this, a disciple approached the Lord Buddha with a mind full of doubt.

Disciple.—O Buddha, our Lord and Master, why do we give up the pleasures of the world if thou forbiddest us to work miracles and to attain the supernatural ?

"*Buddha.*—O savaka, thou art a novice among novices, . . . How long will it take thee to grasp the truth ? Thou has not understood the words of the Tathagata. . . .

"*Disciple.*—Sayest thou there are no miraculous and wonderful things ?

"*Buddha.*—Is it not a wonderful thing, mysterious and miraculous to the worldling, that a man who commits wrong can become a saint, that he who attains to true enlightenment will find the path of truth and abandon the evil ways of selfishness ? The bhikkhu who renounces the transient pleasures of the world for the eternal bliss of holiness, performs the only miracle that can truly be called a miracle."

The average man does not like to hear this type of teaching. He really desires that the great teachers exhibit what he calls miracles, and feels disappointed unless something is given which has the flavour of the supernatural. Genuine spiritual teachers have a different sense of values, however, and in India they warn their followers against the dangers of the *Siddhis* or psychic powers.

—

Indian Labour in Ceylon

The following report appears in the *International Labour Review*:

As appears from the Government reports for 1933, the estimated total Indian population of Ceylon at the end of the year was 750,000. Of these by far the greatest part, namely, about 610,000, were living on estates, the chief crops grown with the help of Indians being rubber and tea.

In consequence of the catastrophic fall in the prices of all grades of tea in the latter half of 1932, the tea industry was faced with such a difficult situation that a reduction of wages became inevitable. It was carried

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through with the concurrence of the Government of India and came into force on 10 May, 1933. In agreeing, however, to the proposals of the Ceylon Government the Government of India stipulated *inter alia* that reduction should be treated as temporary and that an increase in wages should be considered as soon as the industry revived. Accordingly, when the prices of tea and rubber improved from the middle of the year and the need for additional labour was felt, the representatives of the planting community agreed voluntarily to raise wages. Consequently, wages were raised from 1 November, 1933 to a rate somewhat below the one in force at the begining of the year.

On the 505 estates visited during the year by the Inspecting Medical Officers, sanitary conditions were on the whole found satisfactory, but there was still room for improvement.

The number of registered estate schools increased from 544 in 1932 to 578 at the end of 1933. This increase is mainly due to the fact that the registration of several schools for the purposes of State grants, which was deferred in 1932 for want of funds, was permitted during the year. Owing to the depression and the consequent departure of a large number of labourers to India there has been a decrease in the total number of children of school-going age on estates. But the percentage of such children attending schools has increased from 50.31 in 1932 to 52.74 in 1933.

—

Miniatures

The following extracts are quoted from a lecture delivered by Mr. Basil S. Long and published in *The Journal of the Royal Society of Arts*:

The word has more than one meaning—it covers both illuminations in manuscripts, and little portraits, and by extension it has been applied to small object such as reduced replicas of military medals. Originally however, its meaning does not seem to have had anything to do with small dimensions. It is generally supposed that the word miniature is derived from the Latin *minium*, meaning red lead, a substance used as a pigment in the illumination of mediæval manuscripts. Miniature portraits, which are the subject of my remarks, derived from illuminations, and that is no doubt why the term was applied to them. I do not know when it was first used in England, but it did not become general till the eighteenth century, and then probably owing to French influence, partly, perhaps, through the translation of a popular French manual entitled *L'Ecole de la Mignature*, called in its English form *The school of Miniature*.

A miniature, in the sense of a portrait, may be roughly defined as a portrait not more than a few inches high. By extention, portraits up to a foot or more in height, painted in a similar technique to a smaller ones, may sometimes be classed as miniatures. Miniatures were formerly called portraits in little, limnings or pictures.

I suppose the earliest miniatures of which there is any record are those ancient Græco-Roman ones done on glass. The Glass was coated with gold and the design was scratched in the gold and filled with black, a method later called *eglomise*, from the name of a Frenchman named Glomy. Here is a specimen of the Roman type; the figures stare with that rather owl-like expression which is so common in Græco-Roman portraits and figures of the early Christian era.

However, the miniature portrait as generally understood may be said to have originated in the first half of the sixteenth century. Portraits of kings, author, occur earlier in illuminated manuscripts, but separ miniature portraits intended to be worn or hand about to do not seen to have been painted bef the time of Holbein. Holbein came to England in 15 and again in 1531, and was not only probably first miniaturist but one of the greatest who practise in this country. Only a handful of his minia portraits are known. Two of them are in our pub galleries: the Wallace Collection has the artist's se portrait. and the Victoria and Albert Museum portrait of the Lady whom Henry VIII described his Flemish mare.

—

Italian National Leisure Time Society

Randolph Harrison writes in the *Mon Labour Review*:

The Opera Nazionale Dopolavoro, which is al known by the initials O. N. D. or simply as Dopo voro, is a vast organization for the diversion a instruction of workers of all categories during the leisure hours. It might be called "The Natio Leisure Time Society" as "Dopolavoro" is a combi tion of the two Italian words "dopo," meaning af and "lavoro," meaning work. Its purposes, as forth in law, are the following:

(a) To promote a sound and profitable employme of the leisure hours of intellectual and manual work through institutions capable of developing their phy cal, intellectual, and moral capacities, and

(b) To provide for the increase and co-ordinati of such institutions, furnishing them with all assistance and, where appropriate, promoting the incorporatio thereof.

Dopolavoro has been compared with the Yo Men's Christian Association that it applies its membe in all important communities with a clubhouse affor ing athletic, cultural, and social facilities which a designed to occupy their spare time wholesome Dopolavoro's activities are infinitely wider in sco however, as will be shown and it has all the pow and resources of the Italian Government of wh it is an organic part, behind it. Furthermore, inste of being only a young men's association, its membe ship is drawn from the entire wage-earning a population of Italy, from Government officials to d labourers, and there are many other points of d similarity.

Among the exceptional benefits enjoyed by membe of Dopolavoro are reduced fares on the natio railways, discounts on the admission price to theat and places of public amusement, dramatic and mu cal entertainments provided even in the remotest ru districts, and athletic events and excursions organiz for their benefit in all parts of Italy. They have advantage of reduced rates for medical care a hospitalization. In addition to insurance agai industrial accidents, they have insurance agai accidents occurring outside of working hours, th are given the opportunity to perfect themselves their chosen trades or professions and to acqu other accomplishments and they are provided w elaborate cultural and educational facilities. All these benefits are obtained by the payment of s nominal dues that they are within reach of the m humble workman.

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Ethiopia—The Newest Theatre of War

The following editorial appears in *The New Republic*:

Italy's ambitions in Ethiopia derive from three motives. First of all, as Mussolini told England in just so many words, Italy is determined to build up an empire. She feels that she did not get her share of colonies by the Treaty of Versailles and now, without the sanction of any document, she is going to take what she thinks she should have. "It is," as one Italian Senator put it, "the manifest destiny of Italy to possess Ethiopia."

The African empire, also, is not the place of fever and jungle it has been reported to be in the press. Its climate varies from that of the Alps to the heat of tropical swamps and, in its mountainous regions, it is said to possess sizable deposits of coal, iron, sulphur copper, gold and platinum—which, inaccessible though they may now be, are valuable properties to a nation embarked on a career of imperialist expansion. It has already developed an important export trade in coffee, hides, ivory, civet, ostrich feathers, gum and pepper. Of greater importance than any of these, however, are the oil deposits reported by explorers and surveyors—and Italy's war machine has been greatly handicapped by the lack of oil in Italy.

The second reason why Italy wants Ethiopia is because of the location of its two East African colonies—Eritrea and Italian Somaliland. The only way to get from one to the other is by water or through French territory. In 1906 France and England gave Italy permission to construct a rail-road across Ethiopia to connect her two separated colonies. For various reasons the road was not built and it is now the Italian theory that work can proceed only if Ethiopia is subjugated by military force.

The third reason for Italy's Ethiopian ambitions comes out of that part of the fascist philosophy which holds that the people of a fascist country, in order to support their regime, must occasionally be treated to a demonstration of might and fed the raw meat of nationalistic pride. Italy's first Ethiopian adventure, in 1896, came to disaster when an army of tribesmen under Emperor Menelek defeated a well equipped expenditionary force under Colonel Baratieri in the battle of Adowa. That thorn still remains in the Italian side and it has never ceased to rankle. When Mussolini roared at England and said he had an old score to settle, he meant Adowa. If, then, the Italian army can adminster a crushing defeat to Ethiopia, the Italian people, according to fascist theory, will feel their national honour has been avenged and will have had demonstrated for them (with the benefit of propaganda) an example of Il Duce's might.

—

Help For China?

The Japan Weekly Chronicle publishes the following news:

A London despatch to the Asahi says that Sir Frederick Leith Ross, who is leaving for China on August 9th on a mission of financial and economic inspection is fully cognisant of the important place of Japan in China's reconstruction work.

Keenly alive to the fact that China's financial recovery is impossible without Japanese co-operation, Sir Frederick has had frequent interviews with Mr. Tomita, the Japanese financial commissioner in London and other Japanese financiers and economists on the currency, the exchange, the silver, the loan and other problems with a view to acquainting himself with the general attitude of Japan towards the question of assistance to China. He is also earnestly studying matters relative to Manchukuo, getting into touch with members of the Barnby Mission in this regard. Altogether, there is very indication that he is attaching special importance to Anglo-Japanese co-operation in the work of improving Chinese finance and ecomomics.

Sir Samuel Hoare's speech in the House of Commons on the 11th instant intensifies the impression that Britain is seeking co-operation with Japan.

Sir Frederick Leith Ross will visit Washington on his way to China, and see Mr. Hull, the American Secretary of State, and his financial advisers in order to ascertain the policy of the American Government—in regard to silver especially. He will arrive in Japan on september 9th and interview Mr. Tsushima, Vice-Minister of Finance, with whom he is personally acquainted, and also other Japanese statemen.

His stay in China will be for about six months. At the conclusion of his inspection there, he will revisit Japan and discuss frankly with the Japanese authorities measures of financial help to China.

—

Sari—Past and Present

On the evolution of the Sari Mrs. Protima Tagore writes in *The Asiatic Review*:

In the Middle Ages, under the influence of more luxurious habits, the "ria" transformed itself into a more elaborate bodice with short sleeves, which just encircled the breast, leaving the waist free. We still see that bodice, in all its glory, in Rajputana and in the United Provinces, and also amongst the people of Gujerat.

This bodice is called "kanchuli" or "angia," and is usually worn with a thin veil covering the upper portion of the body and passing over the head. In the seaside resorts of Europe the "kanchuli" has been unconsciously adopted by the fashionable devotees of sun-bathing.

With the Mughal invasion some Persian influence modified the "mekhala"; it became a wide skirt, transparent, as one can see in the Indo-Persian miniatures, and revealing the "pyjama," which then first made its appearance in India. Gradually the transformed "mekhala" became more and more elaborate and ended in the ample skirt which we still see in northern India, and whose swaying movements lend such grace to the women when they walk. Some of these skirts use up as much as 50 yards of cloth.

But in other parts of India like Bengal and Orissa and in the south no trace of the skirt is to be found. The "mekhala" here became wider and longer, but remained a drapery and took a definite shape in the sari. The Hindu word sari is derived quite regularly from the Sanskrit sati through the intermediate stage sadi. The word sati, however, looks as if it were an old vernacular word adopted into Sanskrit.

The sari is a piece of cloth; it may be either cotton, silk, or wool; generally 45 inches in width and 6 yards in length. The measurements vary in different provinces, according to the manner in which it is draped around the body. It has always two borders, sometimes in plain colours, but more often

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with elaborate designs. Only widows wear saries without borders, as a sign of mourning.

We can trace the evolution of the sari in Bengal in her folk-arts, in the terra-cotta figures of her temples, and also in the popular pictures still drawn by the painters of Kalighat. How did the fashion of the sari, which if it had its origin in Bengal, spread little by little all over India? Historical events might be the initial cause of it. How did the sari end by covering first the head, then drawn like a veil over the whole face, its folds, held up by one hand, just leaving one eye uncovered, as can still be seen with the ladies observing strict purdah? Is it the influence of the Muhammadan ladies' "Bourka," which induced the Hindu ladies, among whom the purdah was unknown before the Muhammadan conquest, to cover their head in order to be more respected by the invaders who were not used to the Indian women's free habits? It is to be noted in this connection that the women of the Deccan country, which escaped the Muhammadan influence, go about bareheaded and do not observe purdah—the sari in the south is simply thrown over one shoulder.

Sari—Past and Present

There are four principal styles of draping the sari, the Parsi, or Gujerati, the Maharatti, the Bengali, and the Nepali. At present the Madrasi style of wearing the sari is the most popular in India.

The sari is usually woven in cotton and silk, but there is great variety in the texture, design and colur. Each province has its own specialities. I can [illegible] describe some of the characteristics of the saries [illegible] are popular at present. In South India there [illegible] great industry in the making of saries at Mad[illegible] where the cloth is woven and dyed. Madrasi sa[illegible] have very wide yellow borders with marvellously [illegible] colour combinations. In Orissa, red and yel[illegible] coloured backgrounds are popular with the wo[illegible] The edges at the two ends have beautiful des[illegible] woven in wide stripes. There is also another mat[illegible] not widely known, but which I consider very art[illegible] which is called "tharaboli" in that country. In [illegible] the whole ground is covered all over with design[illegible] a pleasing combination of colours. This sari is [illegible] as a bridal garment.

The Dacca muslin of Bengal has been famous [illegible] many centuries, and at one time used to be imported [illegible] England. Such a fine cotton is not woven anywh[illegible] else. The art of spinning such fine yarn and embroid[illegible] ing the cloth with beautiful designs is unfortunat[illegible] almost dead. At present the Dacca weavers supply [illegible] market with a variety of coloured saries at popu[illegible] prices, but the genuine artistic Dacca muslin sa[illegible] can only be seen in museums. Murshibad prin[illegible] saries on silk are made which are very popular in [illegible] fashionable circles of Calcutta. But we can no lon[illegible] buy the once famous "Baluchar" silks, the only we[illegible] who had known the traditional art having died a [illegible] years ago. His artistic productions were cheris[illegible] even more than the rich Benares brocades by [illegible] discriminating public. At one time only a few co[illegible] afford to buy Benarasi silk saries with their elabor[illegible] embroideries of gold and silver thread. But n[illegible] Benarasi saries can be had at popular prices and [illegible] wardrobe of the middle class woman is not comple[illegible] without a few of these pieces. In spite of all [illegible] change in fashions, the steady demand for Bena[illegible] saries has kept this industry from perishing. Guje[illegible] is known for its "patola" saries. It is woven [illegible] heavy silk with designs covering the whole grou[illegible] In Gujerat and parts of Rajputana are also made [illegible] "Bandni" by the tie-dyeing procees, both on cot[illegible] and silk. Marwari women always wear a veil ma[illegible] of this fabric. Mahratti saries are made in co[illegible] cotton or heavy silk, and are distinguished by [illegible] short colour combinations—often in checks—and [illegible] use of green and red borders. There is a lovely s[illegible] made in Gwalior called the "chanderi."

Although the women of Nepal wear the sari th[illegible] is no local industry for the making of it. Th[illegible] generally import printed calico cloth for their sa[illegible] from the United Provinces. The Nepalese wo[illegible] wind the sari round their waist and use a separa[illegible] piece of cloth over the upper part of the bo[illegible] Another square piece of cloth like a shawl covers [illegible] head.

The sari has conquered, as we have already s[illegible] the whole of India; it is on its way to conquer [illegible] and Europe. Its beautiful folds and its class[illegible] perfection give it an eternal beauty which will n[illegible] age, just as the Egyptain garments, the Greek chla[illegible] and the European drapery of the Middle Ages [illegible] we see in the museums have an unchangeable nob[illegible] above all fashions.

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INDIAN PERIODICALS

Tagore's poems

The following poems by Dr. Rabindranath Tagore are quoted from *Visva-Bharati News*:

SHYAMALI

I have built with mud a shelter for my last hours
and have named it Shyamali.
I have built it on that dust
which buries in it all sufferings
and cleanses all stains.

A POEM

Why hasten to the deserted market place
When the dusk deepens at the edge of the
waning day,
When they have brought their baskets home
in their village vaguely lit by the crescent moon,
While some belated traveller loudly calls the ferryman
from across the echoing river bank?
Sleep passes its cool fingures through the forest branches,
the crows are noiseless in their nest,
Crickets chirp in the bushes at the border of the pond,
and the wind lies still among the bamboo leaves.
Why hasten to the deserted market place
when weary limbs seek rest from all ventures
on the mat spread by the evening lamp?

(Translated by the poet himself from the original Bengali)

—

The Unity of Mankind

M. Winternitz writes in part in *The Visva-Bharati Quaterly* thus:

It is often in the most trivial things that we can see the most wonderful agreement in the working of the human mind between men of all races and peoples all over the world. As the Hindu says "jiva" ("live!) when a man sneezes, so people in old England said "waes heal" on the same occasion, and even in the beginning of the last century it was considered good manners in England to say "God bless you." And similar blessings over a sneezing person were pronounced in ancient Greece and Rome, they were or are still heard among all European nations, among Jews and Mohammedans, and European travellers were not a little surprised when they found the same custom among negroes in Africa and Red Indians in America.

When I read the other day in an account of a missionary who had lived long in Africa, that often a grown-up negro, when in great distress, will call for his mother who may be hundreds of miles away, I could not help being reminded of an incident that has remained in my memory from my earliest childhood: A little girl whose mother had died a few hours ago and who had come to tell us the sad news, was running back through the court-yard of our house and, terrified by a barking dog, began to cry out: "mother! mother!"

Years ago (1878 and 1889) Richard Andree published two volumes of *Etfinographische Parallelen*, in which he shows on every page, how the same or similar cultural phenomena are found in the most different parts of the world. In a preface he says:

"As it cannot be denied, that everywhere the bodily attributes and faculties of men are the same, that they see, hear, sleep, eat in the same manner, so we find also that their mental functions, in their essential features, show everywhere the same basic forms, varying no doubt according to race and natural environment, but yet in spite of minor deviations, of the same orginal value and character."

In one sense, every human individual is a cosmos by itself, living his or her life as something unique and singular in an isolation and loneliness that may at moments become terrifying. On the other hand, it is enqually true that this individual does not exist except as a member of a greater human Society, and as a link in an endless chain of past and future generations.

Biologically, every human individual is determined by a hereditary substance which links him to a long line of ancestors, and thus connects him with those who have the same ancestors, that is to say, with a certain race, and finally with the "human race." That the latter is not a mere phrase, but the expression of a biological fact, is admitted even by Fritz Lenz, a staunch advocate of the racial theory, and a champion of the Nordic race, who yet says: "presumably all men have the greater part of their hereditary substance in common; it is quite possible, that the differences of the races depend only on a small part of the inherited predispositions, so that the main portion of the hereditary substance has nothing to do with racial differences."

Sociologically, the same individual is determined by the history, traditions, and cultural achievements of past generations without number, which make him a member of a society of men who share the same history, traditions and cultural achievements, that is to say, of a certain *tribe*, or *people*, or *nation*, or *religious community*, and, though more distantly, of the great family of man. That this also is more than a mere phrase, is proved by well attested facts of prehistory, ethnology, and universal history, which show that, through the centuries and millenniums, many races and peoples have contributed to produce what is called human culture.

We are inclined to underrate the achievements even of the earliest human inhabitants of our planet. Already the brain capacity of palaeolithic man is a sure sign of his intelligence; and his achievements, such as, the invention of instruments for producing fire, all kinds of tools and weapons, the art of finding and preparing food, etc., are the very foundation of our higher culture, and proof of no mean intelligence. It has been rightly said that "it requires far more intelligence to roam about in the wilds in quest of every kind of food and to find it, than to get up in the morning, eat a meal of bought produce, take a

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tram, punch or even issue tickets all day, and end up with ready-made amusements."

Of what race the first inventors of the carriage on wheels, of the canoe, and of the plough, the first tamers of domestic animals, the first builders of houses of wood and stone were, and to which people they belonged, we do not know, but we do know that without their achievements all higher culture would have been impossible.

From history we know that among the creators and bearers of this higher culture there were Babylonians and Assyrians, Egyptians, Phoenicians, Hebrews, and peoples of China, India and Persia, Greeks and Romans, long before the present European nations began to take their share in it. It has been rightly said by the great Indian scientist Sir Jagadish Chandra Bose: "Nothing can be more vulgar or more untrue than the ignorant assertion that the world owes its progress of knowledge to any particular race. The whole world is inter-dependent and a constant stream of thought has, throughout the ages, enriched the common heritage of mankind."

What I then wish to emphasize, is that our conviction of the unity of mankind is not the outcome of a sentimental or moralizing vein, but is firmly based on scientific facts. While the belief in the absolute superiority of one race, the Nordic, is, as Rosenberg himself righty calls it, a "myth", our belief in a Unity that lies behind and above all the great differences of nations and races, is supported by well-established facts of anthropology and ethnology, geography, pre-history and history, psychology, and even biology.

—

"Education Made Easy"

Mr. Bepin Behari Banerji writes in *The Teachers' Journals*:

A contrast between the old course and the new will show how the boys of the present age are not to blame for their inability to stand an all-India test. An eminent medical practitioner who used to indent large number of short-necked black bottles from Amsterdam once told the writer that his B. Sc. assistant did not know where Amsterdam is. Not to speak of Amasterdam, how many graduates know the position and importance of the chief towns and cities of India?

Not only the course of studies should be so developed as to cover the various interests of the students, but the standard of teaching and examinations should both be raised in order to regain once more the ground we have lost. In the excellent report of the University Commission of 1917, Sir Michael Sadler cited a funny example to show how the papers are mechanically examined in the Calcutta University. Out of 3, 2 marks are to be awaded to a boy who has translated "I shall go" into "Ahang gomishyati" and the ground adduced for this rich award is that the candidate has correctly translated "I" and has rightly hit upon the tense of the verb. Can an examiner in English assign any mark, not to speak of 66 per cent, for the sentence "I has been going"; yet the folly is as great in the once as in the other. In all languages, the sentence rests on the relation of the subject to the verb; if that relation is marred, the sentence acquires an outlandish look which should, like the foreigners' attempt to learn a new language, provoke a laugh instead of a pat on the back. To pass a boy who can deliberately write such stuff as 'caughted,' 'devoureding', 'lefting' and is guilty of the unheard-of 'howler' as "shoulded", is to commit a violent crime on society by increasing the number of swelled heads and lowering it in the estimation of the people of other provinces.

Higher education cannot be meant for all. To lure the undeserving to it with the bait of cheap degrees and diplomas has resulted in a hatred for the indigenous crafts and industries which has in its turn given rise to the huge army of the unemployed of the present day and the volume of deep discontent in the country. If the course be stiff and examinations strict as they were before, so that not only education but various arts and crafts may get their adequate quota of recruits for the rejuvenation of the country. The experiment of the "educated artisans" and "learned coolies" has failed and failed most ignominiously, to revive the fallen industries of the country. The present goody-goody system of education has pushed Bengal to the wall; it has benefited neither education nor the trade and industries of the country.

—

Political Trends in the Far East

In an important paper in *The Calcutta Review* Dr. Taraknath Das writes:

One of the most important features of the political development in the West is the visible decay of the representative system of Government. This is due to the fact that the present-day society is not organized for common good; furthermore the present-day political democracy does not insure economic security. In the West, the feudal system produced a form of government suited to its social organization; industrial revolution produced a condition which resulted in capitalist democracy without economic democracy. The order of the day is for a new social order. Evolution of governmental institutions in oriental countries will follow the same course. But the question that we have to face in this: Will the change in the Orient—a real and radical change in the social order—be possible without the use of force? Apparently not. It may be peaceful, if the vast majority desires the change and the privileged classes agree to surrender without a fight.

—

The Abolition of Flogging

Mr. R. C. Lorimer writes in *The Twentieth Century*:

For the total abolition of flogging in India a great deal might be said. In this as in other matters a bolder course is probably the best. But to all drastic change there will always be a strong opposion; and a more 'moderate' scheme of reform, if it seems likely to have a better chance of success, may well be preferred to one more ideally perfect. Without total renouncing flogging as a legal punishment might it not be possible to restrict its use within limits wide it may be than, but yet analogous to, those established by public, or at least by judicial, sentiment in the United Kingdom.

Might not a scheme of reform be introduced based on some such principles as the following—

(1) Flogging should be regardad as an exceptional and not as a normal, mode of punishment.

(2) The first offenders (juveniles and adults) should not be liable to whipping except for certain offences

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to be specified. (In the list of specified offences might be included (a) Robbery when accompanied with special cruelty or violence (b) Rape (c) Unnatural offence (against male person) when committed without the consent of the second party).

(3) That for ordinary theft or house-breaking the punishment of flogging may be permitted only in cases where the offender has already one conviction against him and in which the value of the property in respect of which the offences have been committed is considerable,—(e g., not less than Rs. 15 in each case).

(House-breaking need hardly be put in a separate category from ordinary theft. A person who pushes open a door and snatches from inside a ragged blanket has committed the offence of house-breaking. Yet the criminality of the offence is surely much less than that of a serious theft not coming under this definition).

(4) That the maximum number of stripes to which an adult may be sentenced should be 15, and to which a juvenile may be sentenced should be 8.

—

Lady Vidyabehan Ramanbai Neelkanth

The following sketch of Lady Neelkanth is taken from *The Indian Ladies' Magazine* :

"Lady Vidyabehan has justified in person the demand of women to equality with men, as she educated herself even after marriage and was the first lady graduate of the University from Gujarat. Her social work is not an eye-wash, as she is connected with almost all the social service of her province."

These words spoken by Dr. Reddi at the All-India Women's Conference, held at Lucknow, in the year 1933, give an appropriate and real idea of the social work undertaken by Lady Vidyabehan, at the sacrifice of health and wealth.

Lady Vidyabehan, after the death of Sir Ramanbhai her husband, lives the life of a widow, following the footsteps of her husband, doing work of public service.

She is the Vice-President of the Ahmedabad Municipality, the President of the Ahmedabad Municipal School Board committee, the Honorary Secretary to the Gujarat Vernacular Society, the Honorary Secretary to the Anath Ashram, the treasurer and Secretary to the Gujarat Ladies' Club and she is connected with the various other institutions as member, treasurer, secretary and president. Her solution of complex problems discussed at the meetings of the above-mentioned institutions are sometimes so accurate, so wisely thought of and meditated over that many times persons opposing a proposal favour the same, after some words from her.

The question of untouchability is one of world-wide interest today ; but even before the movement was started, in the family of Lady Vidyabehan, the world and action of untouchability was quite out of practice. She not only teaches Harijan boys without any difference of caste, but they are also treated and looked after as the members of her own family.

In simplicity, Lady Vidyabehan is great. She puts on white khaddar. She does not wear jewels. She does not even wear a wrist-watch, nor does she write out her list of engagements on blocks, according to the fashion of the day ; but she keeps everything in her memory and is very punctual at all functions.

Lady Vidyabehan is full of so many merits that they can make a full volume. I am not exaggerating if I say that she is an ideal to be followed by Indian women.

—

Equalizing Library Opportunities

Even in America, many cities and villages have no public libraries. But the Library Associations over there are trying their best to bring this boon to everyone as soon as possible. The following extracts from *The Indian Library Journal* will prove instructive :

Ninety-three per cent of the people without public library service live in the open country and in centres of less than twenty-five hundred population. The total number of rural folk without access to public libraries is forty-seven million or eighty three per cent of the entire rural population.

Out of 3,065 counties in the United States, 1,135 have no public libraries within their boundaries.

Rural people are not alone in their need for library service. Many cities have no public libraries or are receiving inadequate service on account of insufficent tax-support and lack of public interst.

Four cities of twenty-five to a hundred thousand population, fifty-five cities of ten to twenty-five thousand, 577 villages and small cities of twenty-five hundred to ten thousand have no public libraries. Three and a half million urban people are without public library service.

Confronted with the facts revealed by the study of the Committee on Library Extension, here only briefly summarized, the American Library Association has set up as the ultimate goal of its efforts the development of adequate public library service within easy reach of everyone in the United States and Canada.

This means :

1. A public opinion convinced of the value of public libraries and of high standards of library service ;
2. Effective city libraries reaching their whole service areas ;
3. The county or other large unit adopted as the basis for adequate rural public library service ;
4. A strong state library extension agency in every state and province, to lead in library development, to give supplementary book service, and to give direct service until public library service is developed.

—

Third Centenary of the Academie Francaise

Madame L'Morin writes in part in *Advance India* :

The Academie Francaise has decided to celebrate in 1935 the third centenary of its birth.

This Academy is one of the five learned bodies the reunion of which constitutes the "Institut de France", the others being (a) The Academy of Inscriptions and "Belles-Lettres" (40 members) founded by Colbert in 1663 and devoted to historical and archaeological lore ; (b) the Academy of Sciences (66 members and 2 perpetual secretaries), founded in 1666, by the same minister Colbert, and engaged,

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as its name indicates, in scientific pursuits ; (c) The Academy of Moral and Political Sciences (40 members) created by the Convention immediately after the Revolution, and devoting its studies to questions of philosophy, political economy, law, general history, etc.....(c) The Academy of Fine Arts (40 members and 1 perpetual secretary) composed of painters, sculptors, engravers and musicians ; its various sections created in succession by Mazarin and Colbert were grouped into one company in 1795. Each one of these Academies has its own independent regime and is recruited by election, candidates being elected by the members of whichever Academy they aspire to enter.

The Academie Francaise is the oldest of these five bodies. It was in 1635 that its hitherto unofficial members were invited by Cardinal Richelieu (Louis XIII—the prime minister) to form themselves into a body and to assemble under public authority. Since it is in 1635 that they received from the ministers the letters-patent which gave them official consecration this year is considered the most important anniversary worthy of the Academy's attention.

The Academy includes, among others, poets and writers of all kinds, learned professors, philosophers, illustrious figures belonging to the army or to the clergy. It has taken upon itself the task of watching over the French Language. A grammar has been recently published and the dictionary of the Academy is perpetually being revised. The discussion of each word takes place during the sittings and thus newly coined vocables occasionally receive official recognition. The learned assembly grants literary and other prizes, and also rewards for virtuous conduct.

—

Tamil Literature

The following is taken from *Young Ceylon* :

There is no reason why Tamil should not be studied in the same way as a modern language or as a Classical language. The Tamils have a civilization of their own. All research shows that when the Aryans came to India they found the Tamils a cultured people. The literature of the Tamils bears ample testimony to that development.

Tholkappiam, a unique work which has no parallel in the world, is the oldest Grammar extent. Customs, manners, modes of life and arts of war find a place side by side with the grammar of words, sentences and prosody. Tholkappianar wrote a grammar of language, ethics, sociology, psychology—all combined in one.

How many ages have gone by and sage Thiruvalluvar stands unapproached. Thirukkural, his *magnum opus*, has been ever proclaimed to be immortal. Its three divisions are on Righteousness, Wealth and Love ; but it is a discipline in logic, taste, culture, poetry, language, morals and wisdom. It is a discipline which leads one to Moksha or heavenly bliss. Thiruvalluvar was one of the richest and the most comprehensive geniuses that ever lived. From 1730, his work has been translated by a host of scholars into various European languages.

There are many others of the same age.

The Sacred Ganges and the Jamuna

Dr. Dhirendra N. Roy, Ph. D., writes in *Prabuddha Bharata* :

The wonderful mysticism which seems to surrounds these two great rivers has also some other reason which is supported by modern scientific investigations. The Hindus think that the Ganges and the Jumna are not just rivers. They are more than rivers. They are possessed of mysterious powers which are not found in any other rivers of the world. That this is true is borne out by renowned scientists of our time. For instance, the distinguished bacteriologist, Dr. F. Harrison, Principal of Macdonald College, McGill University, Canada, writes in an article, "Micro-organisms in water," : "A peculiar fact which has never been satisfactorily explained, is the quick death (in three to five hours) of the cholera vibrio in the water of the Ganges and the Jumna. When one remembers that these rivers are grossly contaminated by sewage, by numerous corpses of native (often dead of cholera) and by the bathing of thousands of natives, it seems remarkable that the belief of the Hindus that the water of these rivers is pure and cannot be defiled, and that they can safely drink it and bathe in it, should be confirmed by means of modern bacteriological research. It is also a curious fact that the bacterial power of the Jumna water is lost when it is boiled and that the cholera vibrio propagates at once when placed in water taken from the wells in the vicinity of the rivers."

A very well-known French physician, Dr. D'Herelle made similar investigations into the mystery of the Ganges. He observed some of the floating corpses of men dead of dysentry and cholera and was surprised to find "that only a few feet below the bodies, where one would expect to find millions of these dysentery and cholera germs" there were no germs at all. "He then grew germs from patients having the disease and to these cultures added water from the river (Ganges). When he incubated the mixture for a period, much to his surprise the germs were completely destroyed."

A British physician, Dr. C. E. Nelson, F. R. C. S. tells us of another striking fact. He says that "Ships leaving Calcutta for England take their water from the Hughli River which is one of the mouths of the filthy Ganges and the Ganges water will remain fresh all the way to England. On the other hand, ships leaving England for India find that the water they take on in London will not stay fresh till they reach Bombay, the nearest Indian port, which is a week closer to England than Calcutta. They must replenish their water supply at Port Said, Suez, or at Aden on the Red Sea."

When the veteran scientists of the West upon whom the sacred tradition of India has no influence at all, are surprised by the peculiar qualities of the Ganges and the Jumna waters, it is no wonder that the Indian people in general should hold that these rivers are sacred and possessed of mysterious powers.

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NOTES

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India's New Constitution—An American View

It has been admitted even in Britain, and that by members of the Tory Government also, that the new constitution which is going to be imposed on India has been generally disliked and condemned by Indians and that even the Muhammadans, who among Indian communities have been favoured most, have not bestowed unmixed praise upon it. It is to be noted that discriminating, impartial and competent critics among foreigners also have criticized it adversely. We shall in this note give an example of such criticism.

The Foreign Policy Association, Incorporated, of America, is an organization which studies the public affairs and policies of all countries and nations and publishes its Reports fortnightly. These Reports are in all cases the result of extensive and careful study and are adequately documented. The Report published on July 17 this year is on "A New Constitution for India" and has been prepared by T. A Bisson, one of its Research Associates. Says he :

> Notwithstanding the broad support mobilized behind the campaigns of the All-India National Congress, the constitution framed in London increasingly departed from the program of full self-government demanded both by the Congress party and the moderate Indian elements. Under these circumstances, the reaction in India against the new constitution has been almost uniformly unfavorable. In British India both the National Liberal Federation—the moderates—and the All-India National Congress, comprising the so-called "extremists," have condemned it in unqualified terms.
>
> Aside from the British residents, the main supporters of the new constitution in British India are to be found among the Muslims, who have been especially favored by the electoral provisions of the British government's Communal Award. Even the Muslims, however, are strongly opposed to many features of the constitution on nationalist grounds. The people of the Indian States, through their organizations, have condemned the constitution for its failure to give them a voice in the proposed Federal Legislature. On the other hand, the Indian Princes are expected to co-operate in the new constitutional set-up, though they are dissatisfied with certain provisions affecting their interests and are using their strategic position to bargain for better terms.

And they have got those terms.

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The so-called Round Table Conference has been shown up thus :

The round-table conference procedure had originally been set up with the express aim of giving Indians a voice in the framing of their constitution. On July 9, 1930, the Governor-General, Lord Irwin, had declared: "His Majesty conceive of it [the conference] not as a mere meeting for discussion, but as a joint assembly of representatives of both countries on whose agreement precise proposals to Parliament may be founded." (*India in 1930-31*, Calcutta, Government of India Central Publication Branch, 1932, p. 82.) The Indian members of the conference, however, were not elected by the people but were selected and appointed by the Governor-General. Moreover, the 1931 change of government in Great Britain rendered the attainment of an agreement virtually impossible. The details of the program laid down in the White Paper issued by the British government in March 1933, were in no sense based on agreements reached in the round-table conference. This fact was recognized in the report of the Joint Select Committee of Parliament, which declared: "No scheme for the future government of India is, of course, at present in existence which can be said to have been agreed even unofficially between representatives of the two countries." (*Report of the Joint Committee on Indian Constitutional Reform*, Vol. I, Part I, London, H. M. Stationery Office, 1934, p. 25.) Finally, although Indian delegates appeared before the Joint Select Committee, the recommendations of the committee ran completely counter to their suggestions.

The writer of the Report points out the part assigned to and intended to be played by the Princes.

Under the terms laid down by these proposals, the nominees of the Princes will constitute a virtually solid anti-democratic and anti-nationalist bloc in the Federal Legislature. In addition, the Viceroy's retention of his "paramount" powers will enable him to exercise a decided leverage on the States-members of the federation. A powerful conservative body, specially linked to the Governor-General, is thus introduced into the federal government as a counterpoise to the nationalist movement of British India.

The allotment of seats in the Federal Legislature, as between British India and the rulers of the Indian States, is correctly characterized.

This allotment of seats is heavily weighted in favor of the Princes. Although the population of the Indian States is considerably less than one-fourth that of the total population of India, the Princes are given one-third of the seats in the Assembly and well over one-third of the seats in the Council of State.

Other inequalities and acts of deliberate injustice are pointed out in the following passages :

The conservative communities and interests of British India are greatly favored by this division of seats in the Federal Legislature. It works especially against the Hindus, who supply largest number of militant Indian nationa Although the caste Hindus constitute a majority of the population of British India, are given only 86 of the 250 British-Indian in the Assembly. The Muslims, on the hand, who constitute approximately one-fourth the population of British India, are given one-of the British-Indian seats in both Houses effect, the special seats allotted to the bou interests (commerce and industry, and the owners) give them a plural representation, they can be expected to secure their full sha the members elected by the various cons constituencies. The disproportion is most ob in the case of the British residents. T British India as a whole, one seat is allotte the Council of State to every 1⅔ million pe and one seat in the Assembly to every one persons. Yet 7 seats in the upper House and seats in the lower House (including 6 of the sp commerce and industry seats expected to be se by Britishers) are allotted to only 135,000 B residents—a figure which includes some 6 British troops.

Certain inequalities exist even in the allot of the special seats. Commerce and industr given 11 special seats in the Assembly agai for labor, although the Franchise Committee ed by Lord Lothian had recommended eq between the two. The landowners have 7 sp seats in the Assembly, but the agricultural labo numbering scores of millions, are given no sea

The virtual impossibility of securing majority for a nationalist measure in t Federal Legislature is pointed out in t following words :

An examination of the composition of the Le lature indicates the virtual impossibility of s ing a majority for a nationalist measure, u less a proposal designed to mitigate the ext inequalities of wealth in India. The Council State, with 260 members, will be dominated b solid conservative bloc of 118 votes, consisting the 100 nominees of the Princes, the 10 nom of the Governor-General, the 7 Britishers, and 1 Anglo-Indian. Only 13 additional votes, w should be easily forthcoming from the 48 or m Muslim representatives, are required to con this conservative bloc into an absolute majo The Assembly, with 375 members, will be sim dominated by a solid conservative bloc of votes, consisting of the 125 nominees of the Pri the 14 Britishers, and the 4 Anglo-Indians. additional 45 votes required to convert this servative bloc into an absolute majority shou readily secured from the 97 seats allotted to Muslims, landholders, and Indian Christians.

This analysis of the probable voting align in the Legislature is borne out by Sir Sam Hoare, Secretary of State for India. In the co of an address to Parliament on March 27, 1 he declared: "I do not wish to make prophe about the future, least of all the Indian fu But I would ask hon. members to look very c fully at the proposals which we have made in White Paper for the constitution of the Fe Legislature and of the Provincial Legislatures if they analyse these proposals I think they

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agree with me that it will be almost impossible, short of a landslide, for the extremists to get control of the federal centre. I believe that, to put it at the lowest, it will be extremely difficult for them to get a majority in a Province like Bengal." (Cf. "Speech of Sir Samuel Hoare . . . *Indian Information Series No. 68*, British Library of Information, New York, N. Y., p. 6.)

The Report then proceeds to show how the Federal Executive has been entrenched in a practically invulnerable position.

The Federal Executive. On the executive side, the federation will be headed by the Governor-General aided by a Council of Ministers which, in principle, will be responsible to the Legislature. *In actual practice*, the present irresponsible Government of India will be replaced by a diarchical cabinet system of reserved and transferred departments dominated by the Governor-General who, in addition, retains "paramount" powers over the States.

The Governor-General will have exclusive control of the three reserved departments of the federal government—defence, foreign affairs, and ecclesiastical affairs. No great importance attaches to the reservation of the latter department, which provides chaplains of the Churches of England and Scotland for the British troops and civil officers in India. The reservation of the departments of defence and foreign affairs, however, materially reduces the extent of the federal government's responsibility to the Legislature. In the first case, the federation's defence policy is removed from Indian control and a non-votable charge levied on the federal budget in the form of expenditure on the Indian Army, more than a third of which consists of British troops and whose higher officers are almost exclusively British. In the second case, the control of India's foreign relations is also vested in British hands, although its costs are borne by the federal budget.

In the administration of the transferred departments, which include law, commerce and industry, and finance, Indian Ministers will in principle be responsible to the Legislature. Under certain conditions, however, the Governor-General will be entitled to act on his own exclusive responsibility even in the transferred sphere. These conditions are defined by a list of "special responsibilities" with which the Governor-General will be charged.

In the result,

These reserve powers of the Governor-General constitute an overhanging threat which can hardly fail to embarrass the Ministers' freedom of action. Even though employed only through consultation in day-to-day administration, they will exert a coercive effect of considerable importance and are likely to prove a perpetual source of friction.

Owing to the active influence exercised by the Governor-General, whose position differs greatly from that of a constitutional monarch, even the more normal of his "discretionary powers" acquire an extraordinary force. His veto power, for example, is sufficient to set aside a legislative measure which the future Indian Prime Minister may carry to passage, since there is no provision whereby the Legislature can override a veto. The last four of the Governor-General's "discretionary powers" leave the way open for a much more serious invasion of the sphere of administration transferred to the Ministers. In the unlikely event of a nationalist majority in the Legislature, the ensuing Parliamentary deadlock would be resolved through the wholesale usurpation of legislative functions by the Governor-General.

How financial responsibility to the Federal Legislature has been reduced to a shadow and how, not merely 80 per cent but in reality the remaining 20 per cent also of the revenues will be under the control of the Governor-General, have not escaped the notice of the American writer of the Foreign Policy Report.

In the transferred sphere, the position of the Finance Minister is specially circumscribed by a number of drastic safeguards. Expenditure on the reserved departments, salaries and pensions of high officials and superior civil servants, and interest and sinking-fund charges on the national debt are removed by statute from the vote of the Legislature. These non-votable charges on the future federal budget have amounted in recent years to some 80 per cent of the total expenditure of the Government of India. Even with regard to the remaining 20 per cent of federal expenditures, the Finance Minister's responsibility is limited by special powers conferred on the Governor-General in relation to budget procedure which enable him to restore any amounts reduced or rejected by legislative vote. In the commercial sphere, the reservation of the Department of Foreign Affairs, the proposals regarding "commercial discrimination," and the "special responsibility" laid on the Governor-General to prevent such discrimination limit the Finance Minister's power to devise and carry out a program in the interests of Indian trade and industry. Similarly, the provisions which place the management of currency and exchange under the control of a Reserve Bank and the operation of the railways under a specially constituted Railway Board have the effect of removing these key economic spheres from responsible legislative control. Finally, the Governor-General's "special responsibility" for safeguarding "the financial stability and credit of the Federation," in which he will be assisted by a Financial Adviser, provides an opportunity for general intervention over a wide field of the Finance Minister's activities.

As regards the provincial legislatures Mr. Bisson observes :

In the provincial legislatures, as a result of this electoral system, there will be a tendency to divide on racial or religious lines instead of on matters of principle. Hindu-Muslim and other inter-communal antagonisms will be strengthened, while the attainment of unity along nationalist lines will be correspondingly weakened. At the same time, the conservative elements are buttressed by the property basis of the franchise, the plural representation accorded to the bourgeois interests, and the provision for an upper house of the legislature in three of the provinces.

Since the above was written, more provinces have been added to the list of those which are to have an upper house.

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After mentioning the provisions relating to provincial finance, the writer concludes :

> Provincial responsibility over finance will therefore be little more complete than at the centre. Taking into consideration the enlarged scope of the Governor's special powers and the extensions of communalism in the legislatures, it is questionable whether the proposals embodied in the White Paper offer any measurable advance on the existing system of provincial diarchy.

The effect of the system of indirect election on the strength and prestige of the Federal Assembly has been correctly stated and perceived :

> Under this system, the Federal Assembly will be even less able to become a force making for national consolidation than the existing Legislative Assembly of British India.
>
> Such strength and prestige as the present Legislative Assembly commands rest on the fact that it draws its authority directly from the people. The proposed Federal Assembly, however, will contain a strong Princely bloc on one side; while on the other the British-Indian group, with only an indirect mandate from the people, will tend to split up into representatives of provincial and communal interests.

After stating that

> The Governor-General is still empowered to prevent discrimination against British subjects or companies in India, and against British shipping, either in the sphere of taxation or bounties. In addition, the Governor-General is given a new "special responsibility" to prevent action which would subject British imports into India "to discriminatory or penal treatment."

The American observer arrives at the inevitable conclusion that

> These provisions rule out any effort on the part of the Indian authorities to regain control of the large sections of India's national economy now dominated by British monopolies.
>
> Under the new provision against discriminatory or penal tariffs, the Governor-General will exert a broad and undefined power of intervention in the case of all tariff measures affecting British goods.

The powers of the provincial Governors in relation to law and order have been considerably enlarged.

> The prior consent of the Governor is required for the introduction of a legislative proposal which concerns the rules, regulations or orders relating to any police force whenever, in his opinion, such proposal affects the organization or discipline of that force, the Governor is directed to see that no records relating to terrorism shall be divulged to any member of the police force except by order of the Inspector-General of Police, or to any other person except at his own discretion, and the Governor is empowered to take over any department of the provincial government in situations where he deems such action necessary in order to combat terrorist activities.

The obvious comment is :

> Taken in their entirety, these new p conferred on the Governors constitute a s inroad on provincial responsibility with re to the administration of justice.

The effect of the provision relating to divulgence of records relating to terro would be, in the opinion of Mr. Bisson, deprive the Home Member of free acces police records relating to terrorism, further weakening his position as a respon Minister."

As regards the provisions relating t recruitment, etc., of the "security services," Bisson is of the opinion that

> The "steel frame" of an Imperial Civil S and an Imperial Police Force, the membe which—largely British—are appointed by Secretary of State, will thus be maintained for an indefinite period.

Mr. Bisson has noted that the com Indianization of the Army within any de period has been absolutely ignored in Government of India Bill, now an Act.

We shall now reproduce some of general conclusions arrived at by Mr. Bisso

> Under the combined handicaps of indi election and the strong Princely bloc, possibility that nationalist elements might ent the Federal Assembly and use it for oppo purposes will virtually disappear.
>
> Given the fullest participation of the Con party in the provincial elections, however, the utmost possible degree of success, it can expect to win a position in the Federal Leg ture, under the proposed allocation of seats, will overcome the combination of the Pri bloc with the conservative elements of B India. Even were this miracle by some m achieved, the Council of State and the b reserve powers of the Governor-General would remain to block any determined move toward execution of a nationalist policy.

Regarding the future he ventures anticipation :

> Facing the indefinite continuance of a con tion which debars the nationalist majority of from control, the Congress leaders will be str impelled to return to a policy of non-co-oper and the events of the past few years may be repeated—possibly on an even broader more intransigeant scale.

A Distinguished Chemist

Dr. P. C. Guha, D. Sc., Professor Organic Chemistry, Indian Institute Science, Bangalore, will proceed to Eur on deputation in March next to visit important centres of organo-chemical resea there. He has been elected President of

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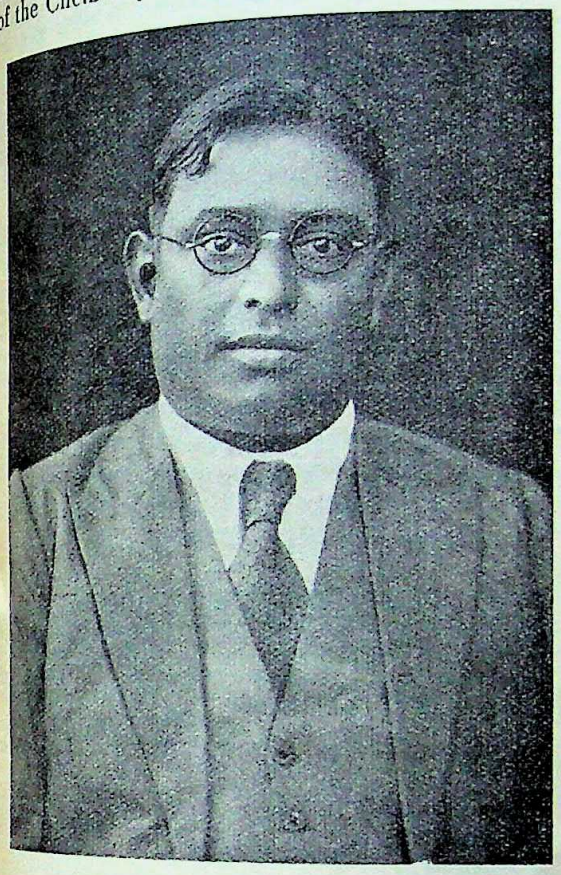
Chemistry Section of the Indian Science Congress to be held at Indore in January, 1936. This honour comes to this Institute after the lapse of fifteen years, Professor H. E. Watson having been elected President of the Chemistry Section in the year 1921.

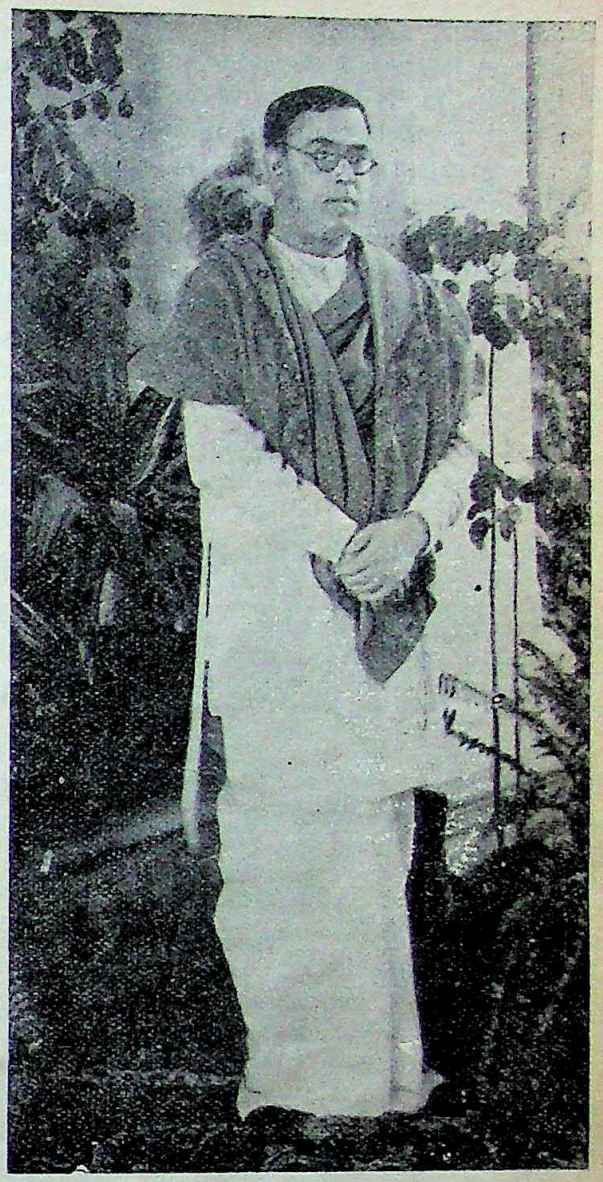


Dr. P. C. Guha

Professor Guha has carried out important and valuable researches in many difficult branches of Organic Chemistry, *e. g.*, on synthesis of bicyclic terpenes, uric acid, cantharidine, heterocyclic compounds, and on Indian medicinal plants, coal tar products, abnormal optical rotation and Walden inversion. He ranks today as one of the foremost chemists in India and has earned for himself an international reputation—his researches having been spoken of in the highest terms of praise by Professors Willstätter, Hans Fischer, Wieland (all Nobel Laureates in Chemistry) and other great European chemists.

A Distinguished Educationalist

Principal Dr. Praphulla Chandra Basu of Indore is chairman of the Board of Intermediate Education, Rajputana and Central India and Vice-Chancellor of the Agra University. It was announced last month that he was going to Geneva as adviser to Rai Bahadur S. M. Bapna, Prime Minister of Indore, who has been appointed on the British Government of India's delegation to the League of Nations. He has been also chosen to be the chairman of the reception committee of Indian Science Congress which holds its next session at Indore in January, 1936. When men of culture like Principal Basu visit Geneva and other foreign centres, it not only benefits them personally by broadening their outlook but enables them to bring about the cultural contact of India with foreign countries.



Dr. Praphulla Chandra Basu

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Miss Jane Addams

In our last issue we were able to publish an article on Miss Jane Addams, who was America's greatest contemporary woman, one of the greatest women of the world of all time and one of America's and the world's greatest personalities of all time. We tried our best to print a portrait of hers with that article but could not get one—even the American Consul could not help us. We are glad to be able to publish a portrait here, reproduced from the Jane Addams Memorial Number of *Unity* of Chicago. That journal, as our readers are aware, is edited by Dr. John Haynes Holmes, one of America's outstanding scholars and publicists. *Unity*

Miss Jane Addams (1860-1935).

stands for "Freedom, Fellowship and Character in Religion." The particular number of the Chicago paper from which Miss Addams' portrait has been taken contains a good many articles and poems on her written by distinguished men and women in many countries. The editor himself begins his tribute by saying:

The name of Jane Addams is destined to remembered and adored when the names of ne all other members of her generation are forgotte She was the greatest of American women to same extent and in the same spirit that Abrah Lincoln was the greatest of American men. was in her own right one of the great wom of all time. Altogether apart from nationality sex, she was one of the noblest persons who e lived.

And concludes thus:

Such was Jane Addams—Saint, Seer, statesm As I think of her asleep in a grave as modest her own soul, she stands in my mind as a rebu gentle but stern, to our stupidity, selfish cruelty, and injustice. Also, she stands as eternal vindication of our democracy. As loved humble men and women, so she revea within herself the infinite possibilities of th men and women. They spoke at last through Simple, unspoiled, divinely true, supremely gre Jane Addams fulfilled the best that is in us and therewith glorified mankind forever.

Sir Deva Prasad Sarvadhikari

Last month death removed from our mid a very versatile and remarkable personality of our times—Sir Deva Prasad Sarvadhikari—at the age of 75. By professio

Sir Deva Prasad Sarvadhikari

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he was a solicitor, one of the solicitors who could claim to be men of culture also. He was an earnest and active advocate of temperance, but was better known as an educationist. He was twice Vice-Chancellor of the Calcutta University—having been its first non-official Vice-Chancellor, and twice represented his university at the Congress of the Universities of the Empire held in London. When the Lytton Committee on Indian students was appointed, he was chosen as one of its members and toured the continent of Europe with the other members in 1921. He also sat as a member on the Paddison Committee which enquired into the grievances of Indians in South Africa in 1925. In 1930 he was one of the delegates to the League of Nations appointed by the Government of India. He was prominently connected with the Calcutta University Institute and other cultural and educational institutions, besides being connected with some philanthropic institutions also. He wrote two books in Bengali relating to his travels in Europe and South Africa, which have enlarged the literature of travels in that language. He is also the author of another Bengali book.

Unveiling of the Portrait of Mahes Chandra Ghosh

Mahes Chandra Ghosh, B. A., B. T., Vedantaratna, who died some years ago at Hazaribagh, was an eminent scholar of his day. By profession he was a school master. He remained a bachelor all his life. He knew Bengali, Sanskrit (both Vedic and classical), Pali, Gujarati, the language of the Avesta, English, Greek, and, if we remember aright, Hebrew. Though he specialized in philosophy (both European, ancient and modern, and Indian), the scriptures of the principal historical religions, and theology, he was also well read in general literature—poetry, the drama, fiction, etc. He was a thinker as well as a reader. The late Principal Dr. P. K. Ray, D. Sc. (London and Edinburgh), who was for some time Inspector of Colleges to the Calcutta University, and who spent his last days at Hazaribagh, once told the present writer: "I have got acquainted with Babu Mahes Chandra Ghosh! A great scholar. I have, as Inspector of Colleges, visited all the Colleges in Bengal and Assam, but have not found a great scholar like Mahes Babu anywhere." Every overland mail used to bring Mahes Chandra Ghosh a good many books. Sometimes they were so many that the postman, being unable to carry them himself, had to engage a coolie. And Mahes Babu read all of them. He was a man of saintly disposition, actively taking part in all philanthropic activities of the place where he lived for the time being. Being a good homœopathic physician, he treated all his numerous patients free, gave them medicine free and supplied the poorer ones with diet also from his own pocket.

Mahes Chandra Ghose

He gave away by his will his collection of works in different languages on philosophy, the scriptures of various faiths and theology—amounting in all to six thousand volumes and worth some 20,000 rupees, to the Sadharan Brahmo Samaj Library, located in the Sivanath Memorial Hall, 211, Cornwallis Street, Calcutta. His portrait in oils, presented by his niece (sister's daughter) Srimati Binodini Chaudhurani, was unveiled in that hall on the 3rd

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August last. A small photographic reproduction of that oil-painting is given here.

Rai Saheb Rajmohan Das

Rai Saheb Rajmohan Das, who died in Dacca last month at the age of 82, began life as an employee in the Bengal police department on a small salary. By sheer dint of merit and hard work, and above all by his character, he rose to be a deputy superintendent of police. He showed by his character that one can be a police officer without being corrupt, tyrannical and vicious. After retiring on pension he devoted himself to the work of social uplift. His most remarkable achievement was the work which he did as the honorary secretary to the Society for the Improvement of the Backward Classes, Bengal and Assam. The work of this Society has been praised both by men like Rabindranath Tagore and Praphulla Chandra Ray and the Education Department of the Government of Bengal, the Hartog Committee, etc.

Society for the Improvement of the Backward Classes

The Society for the Improvement of the Backward Classes, Bengal and Assam, has just published its annual report for 1934 35. It was established in 1909 and is under the control of a body corporate registered under Act XXI of 1860. The following is a very brief summary of the report :

I. No. of Schools—431 including 116 Girls' Schools.

II. No. of students on the rolls—
Boys 13,326 (1,879 Muhammadans)
Girls 5,421 (482 Do)
Total 18,747

III. 75 Scholarships (Boys 49 and Girls 26) of the aggregate value of Rs. 170-4-0 a month were awarded during the year.

IV. Prizes were awarded to 3 schools during the year.

V. There were under its control :—
(1) Three Public Libraries.
(2) One Boy-scout and one Cub-troops.
(3) Arrangement for delivering lantern lectures inculcating ideas of sanitary responsibility.

VI. The amount spent in grants-in-aid was Rs. 64,364-4 but the amount spent in Establishment and other charges stood at Rs. 6,254-11-9.

Its permanent fund stands at Rs.37,237-8-0. Its patron is Sir R. N. Mookerjee ; Vice-Presidents, Mr. G. D. Birla, Mr. B. N. Mookerjee and Mr. Ramananda Chatterjee; Hony. Secretary and Treasurer, Dr. P. R. Acharji, M. A., M. B ; and Joint Secretary Mr. Hari Narayan Sen. Its office is situated at 210-1, Cornwallis Street, Calcutta. It stands greatly in need of subscriptions and donations for carrying on its work on its present scale and for the expansion of its field of activity. The Joint Secretary will be glad to send a copy of the report to intending helpers on request.

Its needs have been stated as follows in the Report :

Money is urgently needed by the Society :—
(1) For raising the Permanent Fund to Rs. one lac in order to place the work of the Society on a sound and solid financial basis;
(2) For increasing the number of Inspectors and organizers;
(3) For increasing the efficiency and expansion of the field of the educational work, *i.e.*, for opening new schools, improving existing ones, for the institution of Scholarships, Prizes, Stipends for poor students, Continuation Scholarships, Libraries, Reading rooms and for the organization of better vocational training;
(4) For taking immediate steps to provide for the Society a permanent habitation. It is a pity that so long no provision could be made under this head on account of the paucity of funds.
(5) For adopting various other means best for education of the backward classes.

Famine and Flood in Bankura District

There have been destructive floods in several provinces of India recently. And these occur every year in some parts or other of this large country. So far, there has not been any attempt at river-training anywhere in India in order to prevent the havoc wrought by these floods and turn them to some use. Nor have any river physics or hydraulic laboratories established anywhere in India in order to make the preliminary preparations for river-training. So, any remedial measures of a permanent character such as those initiated in the United States of America and in some countries of Europe cannot yet be thought of in this country. All that can be done is to try to relieve the sufferers, so as to save their lives and help them to help themselves from the economic point of view.

There are philanthropic organizations which are trying to help the people in distress in several districts or several provinces. The

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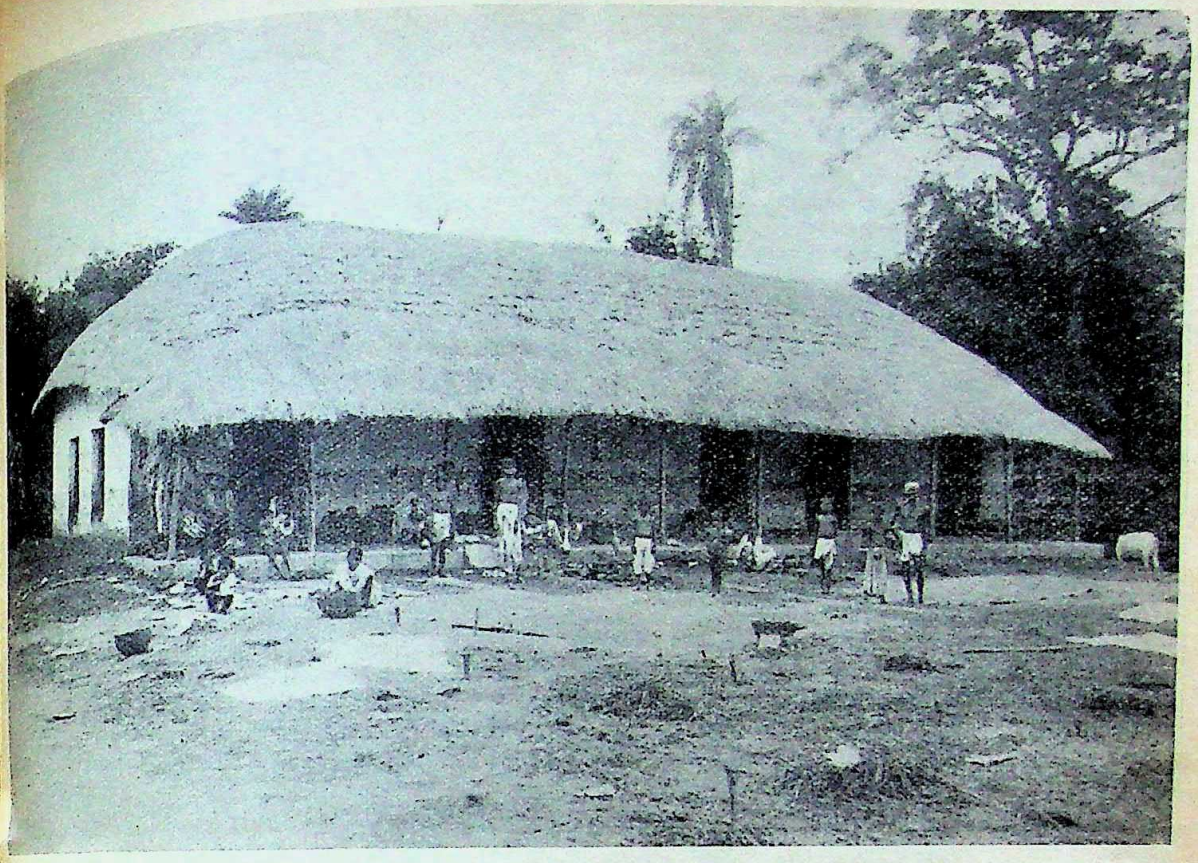
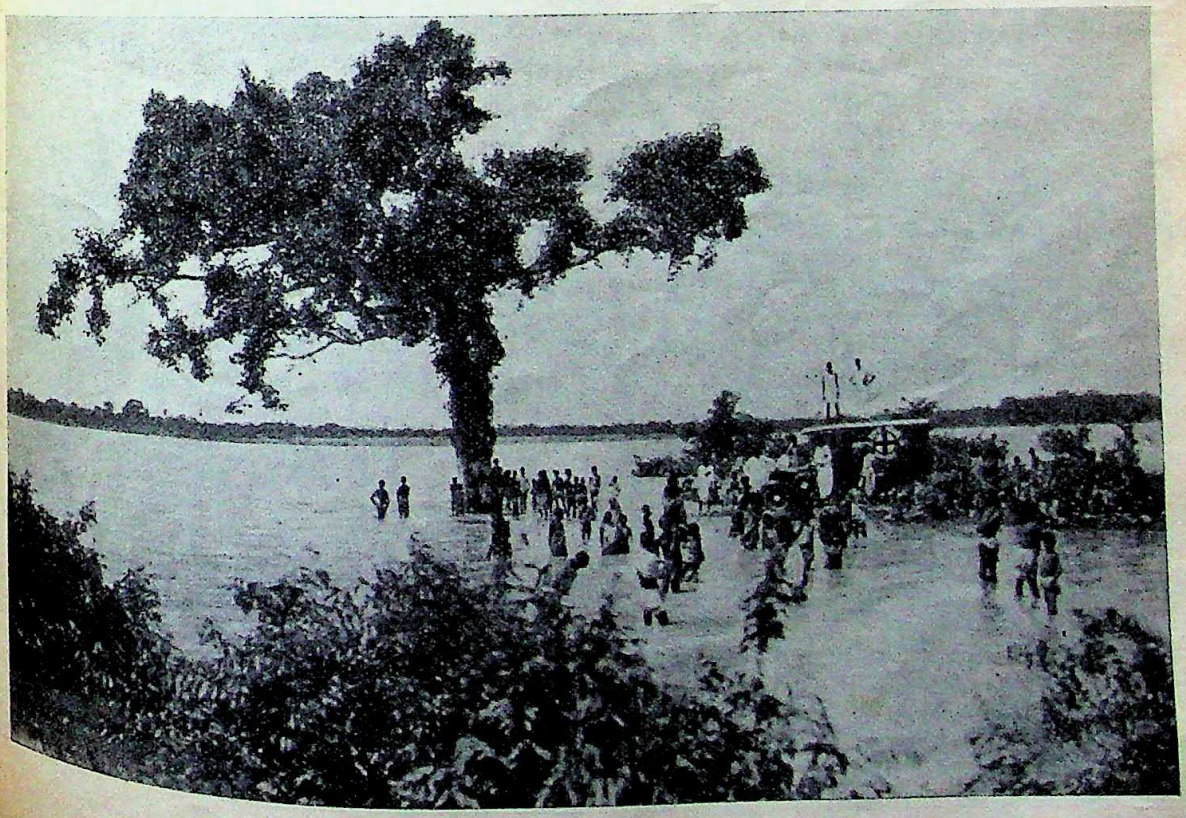


Belut. Temporary shelter in school-house, found by people whose houses have been washed away. (Bankura Floods)



Village Nano-Mojin under water. (Bankura Floods)

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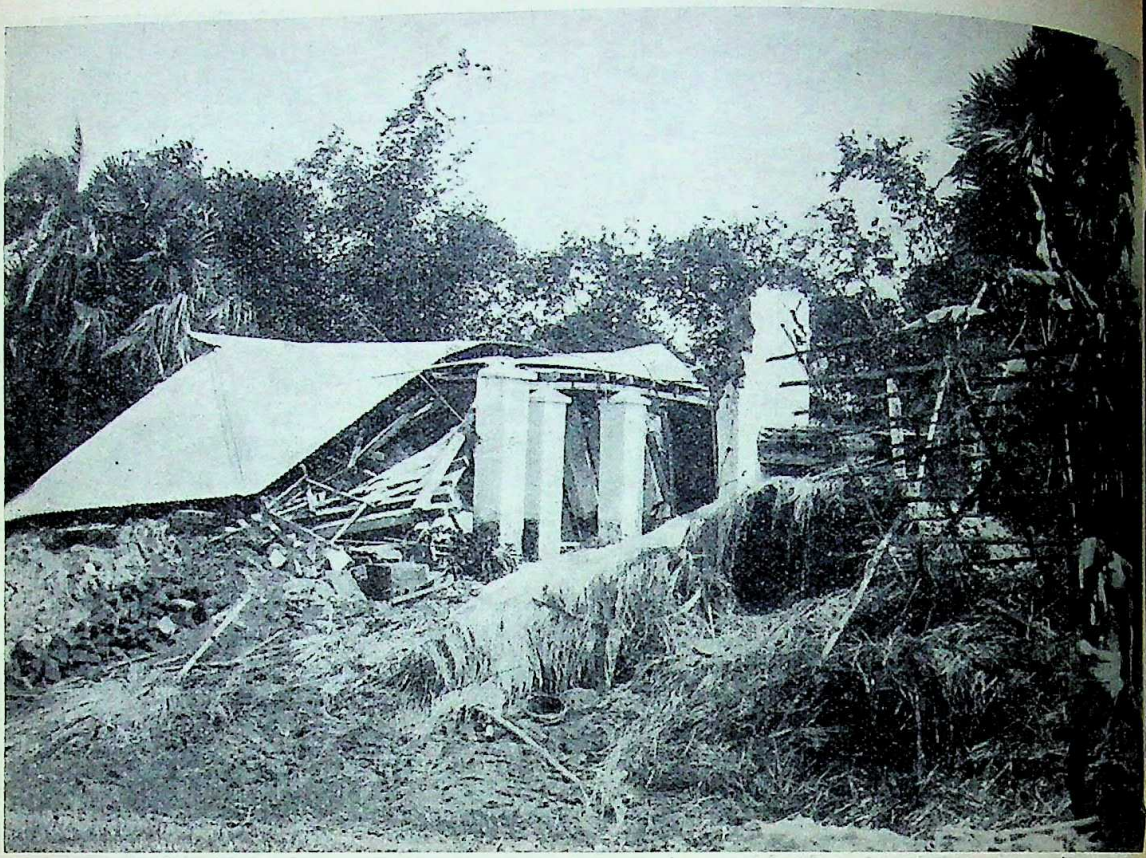
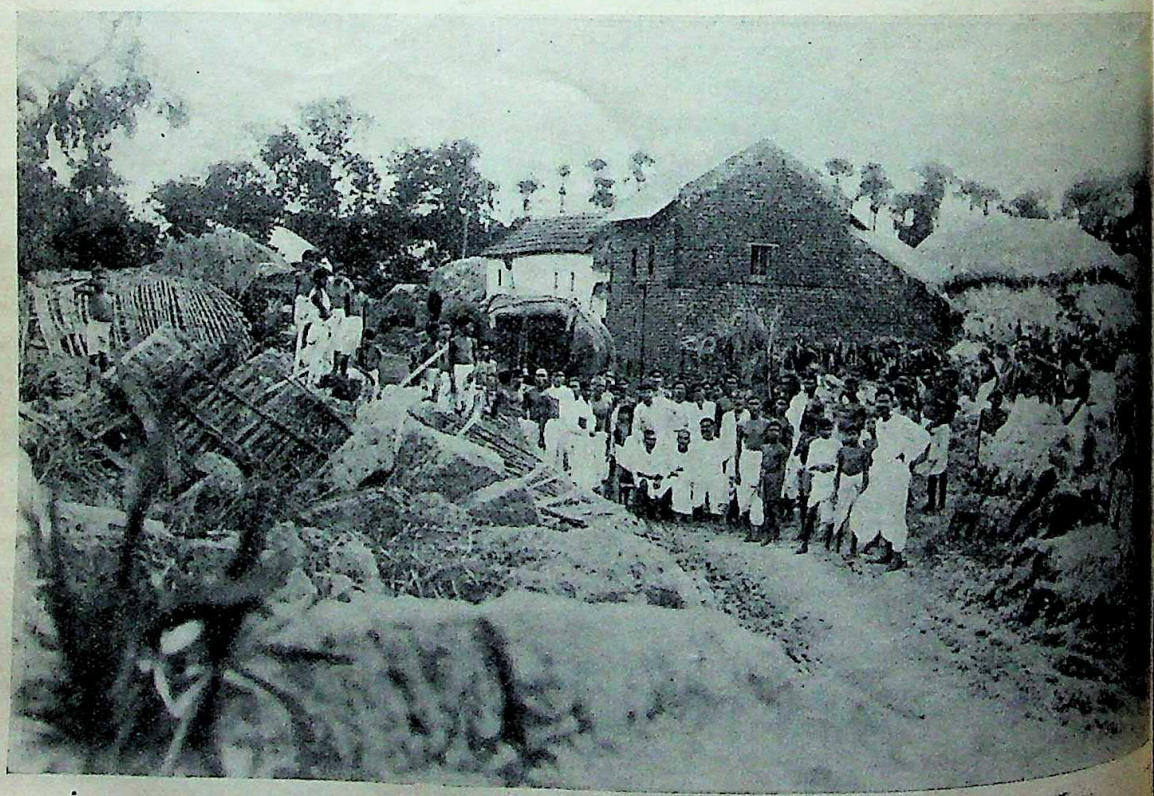


Brick Edifices wrecked by floods at Belut. (Bankura Floods)



Metal Relief being distributed. (Bankura Floods)

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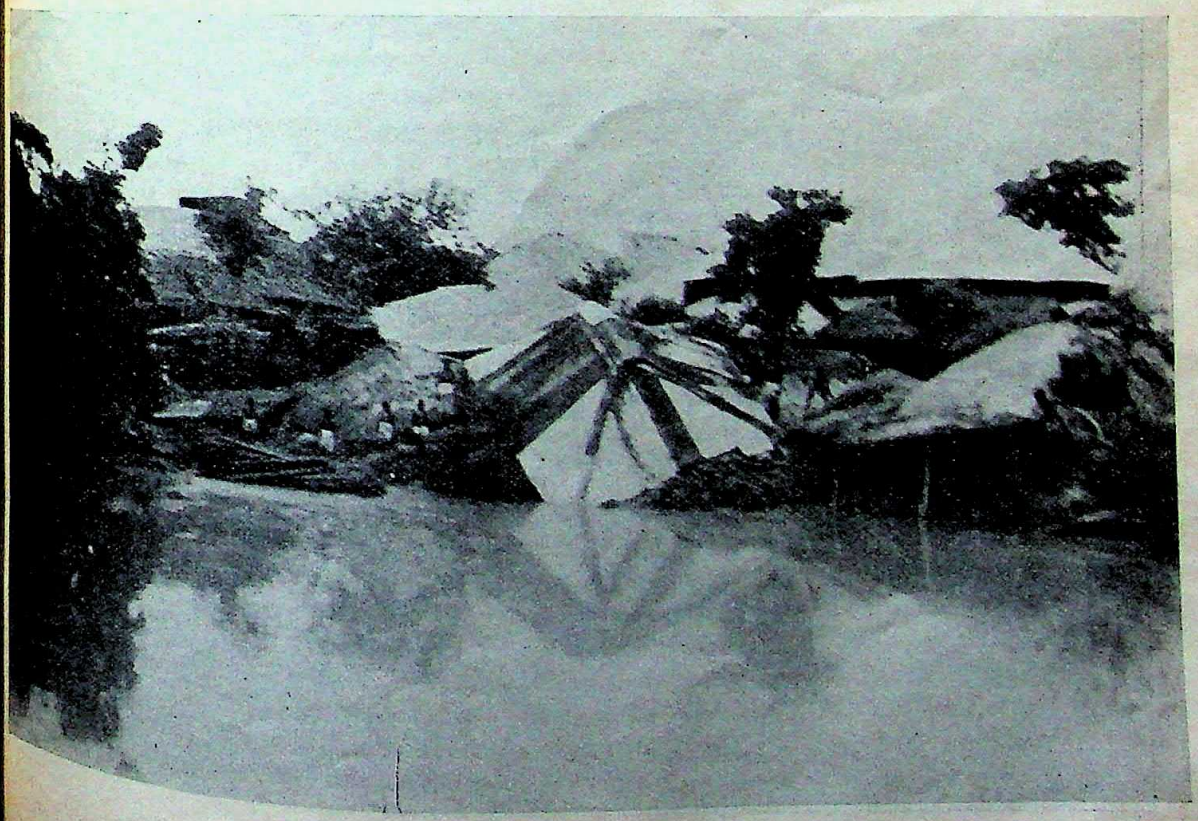
Belut, Guptapara. All houses except the one standing, wrecked. (Bankura Floods)



Havoc caused by floods in Syamdaspur. (Bankura Floods)

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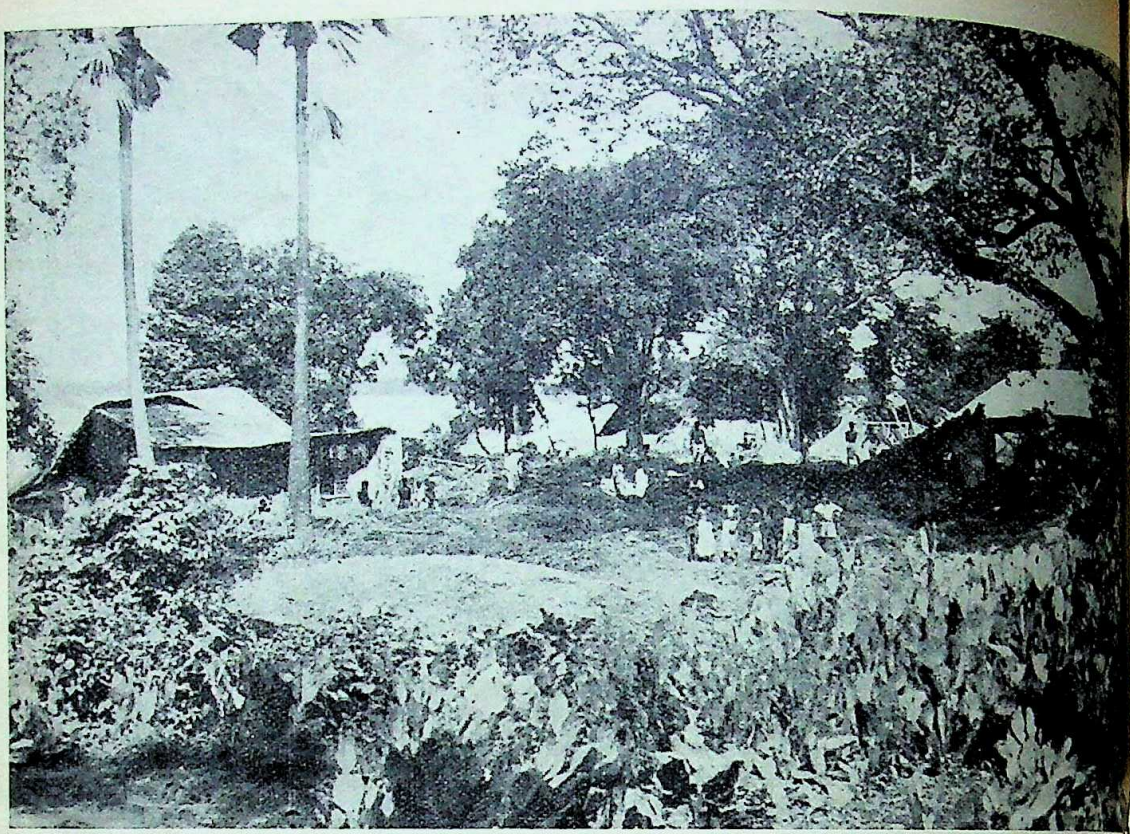

At Namo-Mejia waters flowing in streams after wrecking houses. (Bankura Floods)

A very few rebuilt huts at Syamdaspur. (Bankura Floods)

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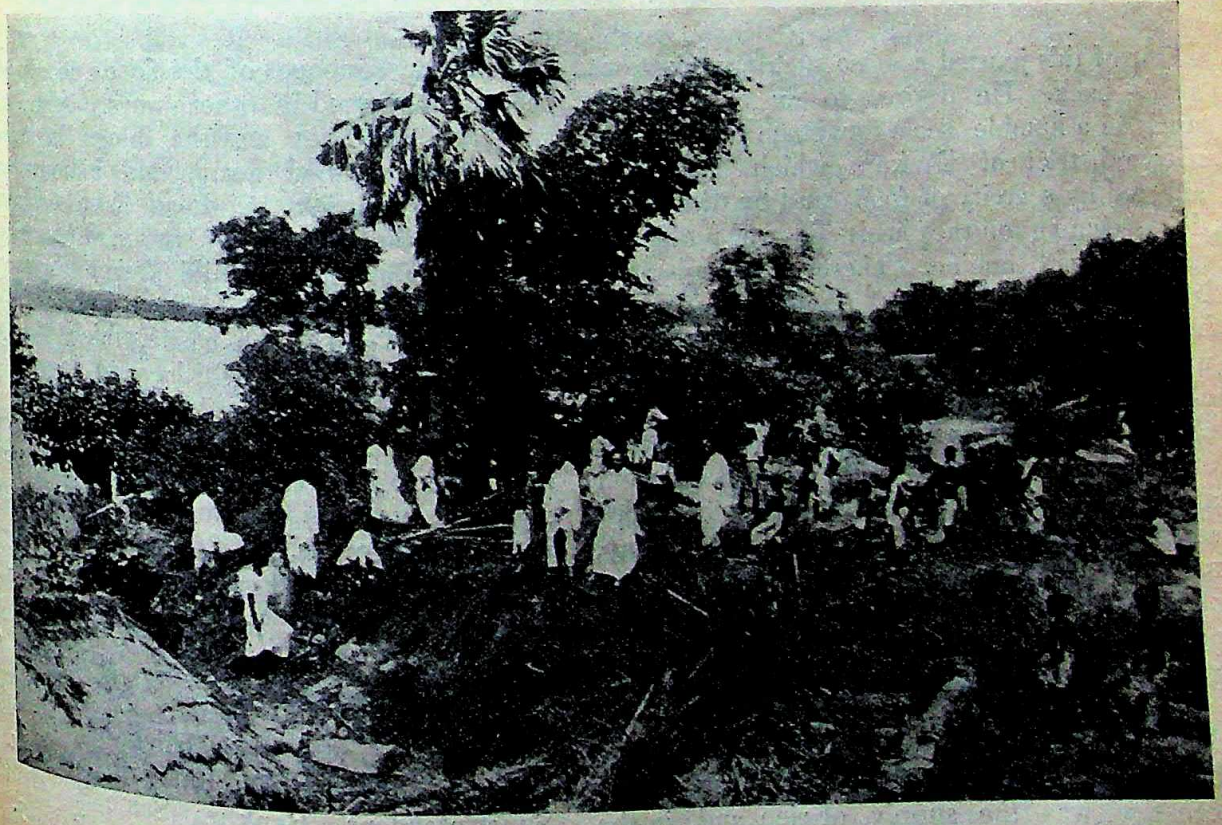
Workers of Bankura Sammilani at Bijpur relief centre with the Ambulance of the Medical School. (Bankura Floods)



Village Muchipara. Houses wrecked. Relief being given. (Bankura Floods)

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At Bijpur even brick buildings have been wrecked. (Bankura Floods)

editor of this journal has no such organization at his back. He desires to do some relief work on a humble scale for some parts of his native district of Bankura which have been affected by scarcity of food and by disastrous floods coming on the heels of what officials may not call famine. There is a registered body called the Bankura Sammilani of which he is president and which has done similar work on past occasions with the kind help of friends in different parts of India and abroad. It is the workers of this small district organization who have on the present occasion already started such work. Its honorory assistant secretary, Mr. Krishna Chandra Ray, B. L., and Dr. Ramgati Banerji, Superintendent of its Medical School, have visited the affected parts and have brought to Calcutta some photographs, some of which are reproduced here.

There was famine or scarcity of food in Bankura and relief work was started before the floods. Before the floods the most urgent necessity was the supply of rice and, in the case of utterly destitute people, some cloth. But in consequence of the floods people have become distressed in other ways. Many mud huts and cottages and the things kept there have been washed away, and in some cases even *pucca* brick buildings have collapsed. At least the owners of the mud houses will have to be helped to build their houses again. Many persons have lost all or some of their agricultural and milch cattle, which will have to be replaced. Food will have to be supplied. Very many have been literally reduced to rags. They require cloth. And medicine will also have to be given to the sick. Many more villages have been devastated than are shown in the photographs.

Those who will send money will kindly send it to Ramananda Chatterjee, President, Bankura Sammilani, 120-2 Upper Circular Road, Calcutta, *mentioning that it is for Famine and Flood Relief*. Those who may send bags of rice and bales of *new* cloth will kindly do so to Dr. Ramgati Banerji, M. B., Superintendent, Bankura Sammilani Medical School, Bankura, Bengal-Nagpur Railway.

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Havoc caused by the floods at Metali. (Bankura Floods)

All help, large or small, will be most gratefully received and distributed as economically as practicable.

"Significance of Political Trends in the Far East"

This was the title of an address delivered by Dr. Taraknath Das at the annual meeting of the American Academy of Political and Social Science. It has been published in the July number of the *Annals* of that learned body. There the speaker is introduced as special lecturer on Far Eastern affairs at the Catholic University of America, Washington, D. C. He is author of "India in World Politics"; "British Expansion in Tibet"; "Sovereign Rights of Indian Princes"; "Rabindranath Tagore, His Religious, Political and Social Ideals," and numerous other publications.' Dr. Das has been for years a vigilant, up-to-date and thoughtful observer and student of world affairs, and is therefore entitled to speak with authority on the political trends in the Far East, which he takes to include India. Out of 12 pages of his address almost 4 are devoted to India. All his statements are accurate and adequately documented. We do not know how many readers the *Annals of the American Academy of Political and Social Science* has. In any case, whatever their number, they will be in possession of some of the truth relating to modern governance in India.

From his close study of events and trends in Eastern Asia he has come to the conclusion that

> "The trend of political life in Asia will ultimately be the same as it is now in Europe and America. It will be influenced by the problems of social security. It will depend upon the measures to be adopted so that national resources may be so controlled and utilized that the masses of the people will have greater security, resulting in the good of the community at large rather than of a few privileged ones.
>
> "How will this be achieved and what form of political institution will lead to this end cannot be prophesied. I have come to the conclusion that mere forms of government such as monarchy, republic, dictatorship of the Fascist type, or proletariat dictatorship of the Soviet type are not the determining factors for the goal to be attained. A supposed theocracy in Japan with the ideal of serving the national welfare may accomplish more than may be done in a republic like China under

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the present disorganized condition. A virtual dictatorship of the type of Mustafa Kemal of Turkey or Riza Khan in Persia or the rule of the anti-democratic Nationalist Party in Siam is undoubtedly rousing the people to demand a higher standard of living.

"Revolutionary changes in the form of government may not accomplish much, but the change of the spirit behind the government and the political philosophy dominating the national life will lead to the establishment of more effective and stable changes in government consistent with the ideals and the traditions of the peoples of the East. Such governments will assure greater personal liberty as a step towards real progress."

Bill for Building Mosques on Agricultural Lands

Some Muhammadans of Bengal want to have the right to build mosques on agricultural lands. This they want to have by fresh legislation; for under the law as it at present stands and as it has been declared by the High Court, they have no such right.

These Muhammadans say that they should have the right to say their prayers in mosques wherever they can erect one. But as soon as a mosque is erected, they make the further claim of slaughtering cows there whenever they like, and of prohibiting music in its neighbourhood. Slaughter of cows wounds Jaina, Sikh and Hindu feelings, and prohibition of music unduly restricts Hindu and other non-Muhammadan rights. That mosques are not unoften harmful to communal peace in Bengal has been taken judicial notice of by Mr. Justice Sir Zahaddur Rahim Zahid Suhrawardy, himself a pious Mussalman, in the words, "a Mosque—generally a source of sanguinary religious and communal conflict," in Gholam Siddique Khan *versus* Jogendra Nath Mitra, 43 Cal. Law Journal, p. 452, at p. 460.

We would, therefore, request the Muhammadans not to do anything which may multiply the sources of sanguinary religious and communal conflicts. We would also ask the British Government in India to place the same restrictions on the building of mosques in British India as they did when they were governing Mysore direct. The then Chief Commissioner of Mysore, Col. (afterwards Sir Richard) Meade, in Circular No. 2528-72, dated the 22nd August, 1871, laid down:

"A case having recently come to the notice of the Chief Commissioner in which a collision between the Hindus and Mahomedans of a to was rendered imminent, owing to the obstruc caused to a Hindu procession by the existence a newly erected Masjid (*i.e.*, a Mosque) in a sh almost wholly inhabited by Hindus, it appears Col. Meade that, unless some precautions are tak to prevent rival sects from establishing places worship in localities where their position inevitably provoke ill-feeling, if not actual dis ance, such occasions of conflict are but too lik to become more numerous.

"2. The Chief Commissioner, therefore, des that you will make it generally known, that buildings intended to be used as places of wors by any class of the community should be erec on any public street or thoroughfare, in any to or village, without the previous sanction of District Officer, in each case."

Unless some such restrictions be place upon the construction of new mosque especially of those near public thoroughfar or canals, and a special register of the existin mosques be prepared, there is bound to b an increase of communal conflicts, especial when Bengal under the Communal Decisio will be ruled by the Muhammadans.

J. M. D.

An Exhibition of the Lucknow School of Arts and Crafts

The Lucknow School of Arts and Crafts under the able guidance of Principal A K. Haldar, has already gained all-India renown One of its most promising students, Mr. Kiron Dhar, has just returned to Calcutta with a fin collection of the works of the school, includ ing some unpublished pieces of Princip Haldar, Prof. Bireswar Sen and others, which thanks to the initiative and enthusiasm o Mr. Dhar, will be exhibited to the public o Calcutta from the 1st of September at th Chowringhee Y. M. C. A. Hall. Lady Protim Mitter will open the Exhibition, which wi have, as a special feature, a repertory o sketches and paintings of Mr. Kiron Dha He impressed all his teachers by a rare gras of the fundamentals of pictorial composition and came out as the best student of th school, completing his courses brilliantly a the early age of 22. Not satisfied with scho and studio work, Mr. Dhar took naturally t the schooling of the perennial master, Natur Hence his keen observations of the hill gir of the Himalayas and of the subtle lig hovering on the haunting landscapes of th 'up-country.' Our village life and folk cultu have found some brilliant metamorphos

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through his brush; and we are glad to learn that he is getting ready to go abroad to Italy, if possible, to master the technique of fresco painting. His pictures have already brought him many prizes and medals and we are sure he will gain many friends and patrons in Bengal, now that he is going to exhibit his works in Calcutta, the city of birth of the Modern school of Indian painting, under the inspiration of Dr. Abanindranath Tagore and his pupils.

The Misnamed Bengal Development Act

The miscalled Bengal Development Bill has now became an Act. It ought to be called "An Act for Levying New Taxation for Recouping Old Waste," or some such similar name ought to be given to it. Where is the new development scheme which will make a new paradise of decadent West Bengal? All that is clear is that the large sums spent for constructing the Damodar and Bakreswar canals—representing wasteful expenditure in great part, are to be recovered from the tenants *by giving retrospective effect to* the misnamed Bengal Development Act. The giving retrospective effect to a law may be something new to jurists, but so far as official Bengal is concerned, such a new record must not be considered surprising.

In the Bengal Legislative Council the cause of the tenants is very inadequately represented. The passing of this Bill was the result of a combination between the bureaucracy and the zamindars against the tenantry. And this alliance was effected by offering certain inducements to the landlords. For example, non-agricultural lands have been exempted from the imposition of any levy. Thus, the whole burden of taxation will fall on the tenants who cultivate the agricultural lands. Again, the zamindars will be exempted from the levy in respect of increased *salami*s realizable on settlement of improved lands, except in the case of such lands as were absolutely waste before the construction of the improvement work.

Maulvi Tamizuddin Khan moved an amendment with the support of Khan Bahadur Muhammad Abdul Momin, to the effect that the maximum rate of the levy, for recovering the cost of the improvement, should be fixed at one-third of the increased net profits. The maximum demanded and proposed by the Government was one-half of the estimated net increase in the profits or one-half of the estimated net increase in outturn. Needless to say, Government carried the day, with the help of the official and nominated bloc and the very obliging so-called representatives of the people, some of whom pretend to represent the tenants.

This Act will press particularly heavily on the Burdwan district and division. A century ago and earlier, as Walter Hamilton states in his *East India Gazetteer*, Burdwan was one of the two most fertile and prosperous areas in India, the other being the Tanjore district. In consequence of the preparations for the construction and the actual construction of the East Indian Railway, Burdwan became highly malarious, the population decreased to a fearful extent and its fertility also was impaired to a very large extent. But the land revenue demanded from the Burdwan district and division, which was permanently fixed when the area was very fertile and very prosperous, has remained unchanged. In order to show how heavy that demand is we print below the revenue demanded for the permanently settled estates in the Burdwan and Dacca Divisions with the areas in square miles of the districts in each Division. The figures are taken from the *Report on the Land Revenue Administration of the Presidency of Bengal* for the year 1933-34, the latest available.

Districts	Area	Revenue Demanded
Burdwan Division		
Burdwan	3247	Rs. 30,09,972
Birbhum	1695	„ 10,34,754
Bankura	2447	„ 4,90,293
Midnapur	3730	„ 19,24,101
Hooghly	1285	„ 8,62,018
Howrah	337	„ 4,11,828
Total	12741	„ 77,32,966
Dacca Division		
Dacca	3034	„ 4,33,220
Mymensingh	5976	„ 7,66,884
Faridpur	2129	„ 4,31,790
Bakarganj	2747	„ 9,96,540
Total	13886	„ 26,28,434

It will be found that area for area the land revenue demanded from the permanently settled estates in the Burdwan Division is thrice as much as that demanded from such estates in the Dacca Division.

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It is not our intention or suggestion, of course, that the revenue demand should be increased in the Dacca Division. We only desire to point out that in the present altered decadent condition of the Burdwan Division, the revenue demanded for the permanently settled estates is excessive and oppressive. For the present decadent condition of the Division the rulers are responsible. They ought to have compensated the present inhabitants of the region by effecting improvements at Government cost, the expenditure being recovered by a terminal tax on the goods and passenger traffic of the East Indian Railway and by taxing the mercantile community and men of business who have profited by that railway at the expense of the lives, health and economic prosperity of the people of the Burdwan Division, or by such other means as would not further deplete their already depleted resources. Instead of taking steps for such compensation, to further tax them shows neither sympathy nor a keen and delicate sense of justice. And the tax is going to be for canals constructed in the past when no intimation was given that the people would be taxed for them. In other provinces, twenty or thirty times as much has been spent on *productive* irrigation canals without any such taxation. Bengal has no such *productive* irrigation canals, and the people of West Bengal are to be taxed to boot! We speak of West Bengal, as the Bengal Development Act, which is really a retrospective taxation Act, is not for East Bengal.

Public Security Extension Bill Passed

There has hitherto been in force in Bengal a Public Security Act without which there would presumably have been the greatest and most intolerable insecurity of life and property in this province. As it was not a permanent Act and was due to lapse shortly, a Public Security Extension Bill was introduced in the Bengal Council and passed without any waste of precious time. So, so far as Bengal is concerned, the British Empire, with its implication of British domination, is safe for three years. It would be quite easy to give us similar security and the British Empire a longer lease of life three years hence.

Seriously speaking, the British Government at "home," with its subordinate central and provincial Governments in India should understand that the enactment or re-enactment of such laws would be considered by the non-British world a proof that these British authorities know that the new constitution imposed on India has not satisfied and will not satisfy Indians and will not bring peace, security and prosperity to India, and that it is for that reason that the need has been felt for Acts to maintain or bring security.

Press Laws

At the recent All-India Journalists' Conference, in the speeches of the President and the Chairman of the Reception Committee and in a resolution specially passed for the purpose, a desire was expressed (we shall not say that a demand was made) that the restrictive and repressive press laws—at least those which were of a temporary and so-called emergent character—should be allowed to lapse and should not be re-enacted. We also have a similar desire and a partiality for a free press. But we have neither the expectation nor the hope that any such desire will have its fruition in the near or in any distant future that can be definitely anticipated.

For, autocracy and a free press cannot co-exist. Either autocracy has to go, or a free press, if it existed (as it does not in India) has to go, or cannot be born or re-born. It is very well known, not only to Indians but to the British arbiters of India's destiny that the new Government of India Act has made the Government of India, the provincial Governments and the Executive generally more autocratic than before. This reinforced autocracy at present possesses the power to live and flourish. To say that it should grant freedom to the Indian-owned and Indian-edited Press, is to say that it should sign its own death-warrant. Hence, we do not have the temerity to say any such thing.

All-India Journalists' Conference

A session of the All-India Journalists' Conference was held last month in the Calcutta Town Hall. An interesting Press Exhibition was also held on the occasion. It was opened by Mr. Sarat Chandra Bose. The Conference was opened by Mr. Ramananda Chatterjee

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a very brief speech. Owing to feeble health he could stay in the hall only for a few minutes. Mr. Mrinal Kanti Bose, the Chairman of the Reception Committee, read his cogent, informative and interesting address, in the course of which he has met the arguments of all those who have fettered the press—particularly in Bengal. As we are unable to publish his speech in extenso or a summary of it, we merely give some of the sectional headings; viz., previous conferences; in memoriam; jungle of press laws, their scope and content; no terror for terrorists but for honest journalists; operation of the press laws; is publication of proceedings of legislatures privileged?; give them an inch and they will take an ell; the plea of emergency; what can we do?; the journalist's lot; economic depression; fostering of the reading habit; vernacular journalism; special grievances of journalists; other working conditions and remedies; the Association idea; newspaper press fund; training of journalists; facilities for cheap newspapers; printing industry; Government as competitor; concluding remarks.

"Jungle of Press Laws"

Members of the public who are not connected with the press do not know under what conditions journalists and keepers of printing establishments have to work. They do not know how many swords of Damocles hang over the heads of the press men and newspaper men. Even many journalists do not know or do not remember the dangers that encircle them. Hence, Mr. Mrinal Kanti Bose did well to enumerate the press laws and give some idea of their provisions. We have no space for all that he said. But we make a pretty long extract from his speech below.

> I shall not dive into past history but shall content myself by observing that besides the ordinary laws, such as those of sedition, libel, contempt of court, etc., which affect the Press, the following special laws are in operation at the present moment with the scope and purport of which every journalist has to be familiar. They are:
> (1) The Indian Press (Emergency Powers) Act, 1931, as amended by the Criminal Law (Amendment) Act, 1932 and the Bengal Criminal Law (Amendment) Act, 1934;
> (2) States' Protection Act, 1934;
> (3) Princes' Protection Act, 1922;
> (4) Foreign Relations Act, 1932.

Mr. Bose then proceeded to point out and comment on some of the provisions of these laws.

> The Indian Press (Emergency Powers) Act, 1931, was an Act to provide against the publication of matters inciting to or encouraging murder or violence. The scope of the Act was, however, changed next year by the Criminal Law (Amendment) Act, 1932, to one for the "better control of the press." The significance of this change is apparent on the face of it. The change contemplated that the executive should have control of the press not only in regard to matters that could conceivably be construed as encouraging murder or violence but in all matters, the publication of which may not be to the liking of the powers-that-be. The Press Act was to be in force for one year only, but the Criminal Law (Amendment) Act, 1932, extended the duration to the period of three years from 1932. The Criminal Law (Amendment) Act effected also other drastic changes in the Act of 1931. The most important of these changes are in respect of section (4) of the Press Act. That section has made it penal the incitement to or encouragement of the commission of any offence of murder or any cognizable offence involving violence or the direct or indirect expression of approval or admiration of any such offence, or of any person real or fictitious, who has committed or is alleged or represented to have committed such offence. As was pointed out by several non-official members of the Legislative Assembly, the expression "offence involving violence" was itself too wide, but little did the members imagine then that while they were straining at a gnat they would soon be invited to swallow a camel. For in the very next year they were asked to pass what is known as the Criminal Law (Amendment) Act which added to the list of offences mentioned in the Press Act very considerably. A whole series of offences were made punishable under the Press Act, such as, the seducing of any officer, soldier, sailor or airman in the military, naval, or air forces of His Majesty or any police officer from his allegiance to duty, the bringing into hatred or contempt His Majesty or the Government established by law in British India or the administration of justice in British India, or the excitement of disaffection towards His Majesty or the said Government; the putting of any person in fear or causing him annoyance and thereby inducing him to deliver to any person any property or valuable security or the doing of any act which he is not legally entitled to do; the encouragement or incitement of any person to interfere with the administration of the law or the maintenance of law and order or the commission of any offence or the refusal or delay in the payment of land revenue, tax, etc.; the inducing of a public servant or a servant of a local authority to do any act or the forbearance or delay in the doing of any act connected with the exercise of his public functions or the inducing of him to resign his office; the promotion of feelings of enmity or hatred between different classes of His Majesty's subjects; the prejudicing of recruiting of persons to serve in any of His Majesty's forces or in the police force or the prejudicing of the training, discipline or administration of any such force. These, as you will see, are almost bodily lifted from the Press Ordinance of 1930.

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The object of these special laws was then indicated.

Most of these offences, you are aware, come under the ordinary law of the land. The law-courts are always open to try such offences committed by anybody and a newspaper or a journalist has no more rights than those enjoyed by an ordinary citizen. But apparently it did not suit the purpose of the powers-that-be that such offences should be tried in the regular way in ordinary course under the ordinary legal procedure. They intended that judicial decision and judicial procedure should be substituted by executive action.

Operation of the Press Laws in Bengal

Mr. Mrinal Kanti Bose had much to say relating to the way the Press laws are worked and the Press Officer gives his "advice" in Calcutta in particular and Bengal in general. What he said is very interesting, but we have space for only a few passages.

In the course of a note circulated to members of the local Legislative Council and a copy of which was supplied to Government, the Indian Journalists' Association thus described the modus operandi of the Press Officer's directions given almost from day to day, but the following will give you some idea about the way in which the Press Officer has been using his powers:—

(a) News that is allowed to be published in the papers of all-India circulation in other provinces is not allowed to be published in Bengal newspapers of similar circulation. It has sometimes happened that provincial newspapers that are sold in Calcutta contain news that the Bengal papers had not been allowed to publish;

(b) Correct and authenticated news of a particular kind is not allowed to be published and, when allowed, is mutilated in such a manner as to make the news often misleading;

(c) Display of news of certain character is not allowed;

(d) Detailed directions are given as to the printing types that are to be used in the headings and body of the news and for the exclusion of certain expressions such as 'arrest of ladies and Moslems' from headings of news;

(e) Double-column headlines of certain news are not allowed;

(f) Detailed directions are given as to the arrangement and position of column of news;

(g) Proceedings of the Indian Legislative Assembly and of the Bengal Legislative Council are not allowed to be published in full but are censored;

(h) Proceedings in law-courts of Civil Disobedience cases and of cases involving terrorism are not allowed to be published in full but in a mutilated form and, as in the case of the statement of Miss Beena Das, accused in the Governor Shooting case, the "Statesman" was allowed to publish passages in that statement in regard to which strict directions were given to the Indian daily newspapers that they were not to pu them.

(i) Legitimate criticism of policies and a of Government and Government officials objected to.

In the days the Civil Disobedience Move was in full swing one of the directions of the P Officer to the newspapers was that in repo beating by the police of members of proce taken out or of public meetings held in de of the Police Commissioner's orders in the c Calcutta or in the *mofussil* towns and village word "assault" was not to be used, the u that could be allowed was that the police dis the unlawful assembly or crowd by a "mild charge," though as a sequel to such mild c people had often to be taken to hospital and times more serious consequences followed.

Mr. Bose made many other interes revelations, for all of which the reader referred to the newspapers which have publi ed a full report of his speech. We make o one more extract below.

The hand of censorship was as severe on pro ings in the law-courts. Statements made persons complaining of police beatings were allowed to be published . . . . I cannot co without mentioning that there was and is a Press censor at the General Post Office in Cal who has to forward all inland telegrams of a p tical complexion to the Press Officer for the l to do the needful in regard to them.

"Generally speaking," the note of the Journal Association concludes, "the Press Officer will allow to be published any allegations of w done by the police with the result that n papers do not venture to publish things which in any way, offend his notions of what the P may publish."

Mr. Chintamani's Presidential Address

We have given so much space to *modus operandi* of the press laws in Beng and Calcutta in particular, that, we are sor we have little space left for Mr. C. Chintamani's masterly and statesmanl presidential address. He began by dea with journalism, past and present, in In rightly describing journalism as a noble call He observed:

It is a source of regret to us that the maj of British journalists in India should interpret mission in terms of temporary British inte in India instead of deeming it their duty privilege to serve the land of their temporary journ and the people whose support is the i pensable condition of their continued exis This evil is not of recent growth. Three-qu of a century ago, Sir John (afterwards L Lawrence deplored it in these words:—

"The difficulty in the way of the Govern of India acting fairly in these matters is im If anything is done, or attempted to be do help the natives, a general howl is raised,

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reverberates in England, and finds sympathy and support there. I feel quite bewildered sometimes what to do. Every one is, in the abstract, for justice, moderation, and such like excellent qualities; but when one comes to apply such principles so as to affect anybody's interests, then a change comes over them." (Letter to Sir Erskine Perry, member, India Council.)

No wonder that at the present time, too, the Anglo-Indian press ordinarily looks at public questions from a point of view different from or even opposed to that of the Indian press. So that, the struggle for the maintenance of the just liberties of the press against undue invasion by the Government, has had, and I fear will have to be carried on by the Indian press unaided by the other powerful section of the press in India. But this is an incident—one of many similar incidents—of the government of one country by another. And it is why the Indian press has always been, and I am confident will ever be, a staunch and unfailing champion of Swaraj for the Motherland held too long in subjection.

Mr. Chintamani proceeded to state what should be but unhappily is not considered by some, axiomatic, namely,

that in present conditions in India no Indian paper has a moral right to exist which is not an advocate of Swaraj.

"Section 108, Cr. P. C."

In the section in Mr. Chintamani's address devoted to the press laws occurs the following passages:

A question which I have often put to myself and to others but have not been able to answer or to hear answered is, Where is the necessity of any special coercive legislation when there is on the statute-book sec. 108 of the Criminal Procedure Code? You will permit me to set it out *in extenso*.

"108. Whenever a chief presidency or district magistrate or a presidency magistrate or magistrate of the first class specially empowered by the local Government in this behalf, has information that there is within the limits of his jurisdiction any person who within or without such limits either orally or in writing, or in any other manner intentionally disseminates or attempts to disseminate or in anywise abets the dissemination of—

(a) any seditious matter, that is to say, any matter the publication of which is punishable under section 124 A of the Indian Penal Code, or

(b) any matter the publication of which is punishable under sec. 153 A of the Indian Penal Code, or

(c) any matter concerning a judge which amounts to criminal intimidations or defamation under the Indian Penal Code, such magistrate, if in his opinion there is sufficient ground for proceeding may, in manner hereinafter provided, require such person to show cause why he should not be ordered to execute a bond with or without sureties, for his good behaviour for such period, not exceeding one year, as the magistrate thinks fit to fix.

No proceedings shall be taken under this section against the editor, proprietor, printer or publisher of any publication registered under, and edited, printed and published in conformity with the rules laid down in the Press and Registration of Books Act, 1867, with reference to any matter contained in such publication except by the order or under the authority of the Governor-General-in-Council or the Local Government or some officer empowered by the Governor-General-in-Council in this behalf."

What is it, I seriously wish to know, which any Government desirous *bona fide* of preventing the press from becoming criminal but not of suppressing legitimate freedom, cannot achieve by the application of this section?

I had an opportunity, five years ago, of asking the highest officers in the land what end they had in view could not be achieved by the enforcement of sec. 108 and why they wanted the very rigorous Press Ordinance of that year. The answer was that experience had demonstrated the inadequacy of that section. I had the temerity to utter the challenge that it should be stated categorically where, when and how the alleged inadequacy became manifest. On my part I undertook to show that except in one case the magistrates concerned did uphold the executive with no interference from higher tribunals.

Mr. Chintamani's own answer to the questions he asked is contained in the following passage:

The only reason that I can think of is that the proceedings under that section are judicial—*albeit* the judicial authority is an executive magistrate, an officer subordinate to the Government, one whose prospects in service depend upon the goodwill of the Government. But the accused is there given an opportunity of showing cause and of vindicating his innocence. If he has the means and the will he has the further opportunity of taking his case in revision to the High Court. This evidently has proved too much for a Government which prefers the reign of discretion to the reign of law. Lord Morley wrote to Lord Minto that the Government of India were against lawyers because they were against law. This was said by a Secretary of State and not by an Indian editor. The fact unfortunately is—or so, at all events it appears to be—that the Government of India, inured by long habit to the ways of despotism, naturally prefer to be uncontrolled masters and as far as possible not to be checked by an independent judiciary.

Training in Journalism

A resolution in favour of the institution of a course of training in journalism was defeated at the recent session of the All-India Journalists' Conference by two votes. It is not necessary for us to discuss the arguments of the opponents of the resolution. We know those arguments. But after giving due weight to them, we still think that it would be good for intending journalists to undergo academic

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and practical training in journalism. They require it. Perhaps, it would be better to say—in order not to seem to lecture to others from a lofty pedestal—that if the present writer were young again and wanted to be a journalist and had the opportunity and the option of undergoing a course of academic and practical training in journalism, he would have availed himself of such an opportunity?

Though he became a professional journalist some 35 years ago as editor of a monthly or two and for a decade or so before that period had much to do with editing and contributing to one weekly and some monthlies, he does not know many things about journalism which he would even now in his old age like very much to know. But, alas! where now is the leisure, the energy, and last of all, the opportunity?

The American orator and reformer Wendell Philips said, "If I could but make the newspapers of country I would not care who made its religion or its laws," or words to that effect. But where are such newspaper-makers?

What Is "Very Rapid Expansion" in Education?

As India is still the country of the bullock cart, Britishers are apt to think that in this country any progress made is very rapid progress. But if they give expression to that idea of theirs through the medium of the English language, it sounds rather ludicrous. For English is, more than any other language, a world language and is spoken or understood in many countries which have become used to locomotion by aeroplane. Therefore, if any official measuring progress in India according to the bullock cart standard, calls it very rapid in English words, he must thank himself if he be considered fit to live in the age of the cave-dwellers.

In an official report entitled *Education in India in 1932-33*, prepared by Sir George Anderson, Educational Commissioner with the Government of India, and published in 1935 —"Very rapid" publication undoubtedly, it has been stated with reference to certain 'defects':

> " . . . they have become the more pronounced owing to the very rapid, and otherwise commendable, expansion made during the early years of the present political regime, and also to financial and other complications which have intervened." Page 1.

Let us try to have some definite idea of this "very rapid expansion during the early years of the present political regime."

In *Progress of Education in India 1927-32* by Sir George Anderson, Vol. II, page 59, it is stated that the number of pupils attending educational institutions of all grades in British India in 1921-22 was 8,381,350, and in 1926-27 it was 11,157,496. That is to say, in five years the increase in the number of pupils was less than three millions in all institutions from universities to village primary schools. In 1931-32 the number was 12,766,537, in a country with a population of 353 millions in round numbers. If only British India be considered, the population is 290 millions.

Let us see what expansion of education means in Soviet Russia, with a population of 166 millions in round numbers—half that of India.

In Joseph Stalin's book, *The State of the Soviet Union*, it is stated:

> In the sphere of the cultural development of the country in the period under review we have the following:
>
> (a) The introduction throughout the U.S.S.R. of universal compulsory elementary education and an increase of literacy among the population from 67 per cent at the end of 1930 to 90 per cent at the end of 1933.
>
> (b) An increase in the number attending schools of all grades from 14,358,000 in 1929 to 26,419,000 in 1933. Of these the number receiving *elementary* education increased from 11,697,000 to 19,163,000; *middle school* education increased from 2,453,000 to 6,674,000; and *higher* education increased from 207,000 to 491,000.
>
> (c) An increase in the number of children receiving pre-school education from 838,000 in 1929 to 5,917,000 in 1933.

A British official in India may be pardoned for suspecting that Stalin, the anti-religious Communist dictator, may have been guilty of exaggerating Bolshevik cultural achievement. The statement made, therefore, by a religious Christian missionary not partial to atheistic Bolsheviks may be a corrective. Dr. Stanley Jones, who has worked with distinction in India and abroad and is the author of some books, writes in his recent work, *Christ and Communism*, about the Russians:

> In spite of the clouds we can see that they are making amazing progress; for instance, their literacy has gone up from thirty-five per cent in

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1913 to eighty-five per cent to-day, instead of 3,500,000 pupils in 1912, there are now over 25,000,000 pupils and students; the circulation of daily papers is twelve times what it was in Czarist days.

Education according to modern ideas practically began seventy-five years ago in Japan. The Emperor of Japan had desired that there should be no family in his country with any illiterate persons—infants excepted, of course. At the present day 99 per cent of the males and 98 per cent of the girls and women can read and write. That may be called rapid educational expansion.

The Negroes of Africa who were seized in their country and sold as slaves in America had no literature or alphabet of their own in their country. And before the abolition of slavery in America on December 18, 1865, there were laws like the following :

". . . . the education of Negroes was expressly forbidden. Here, for instance, are some passages from the code of Virginia in 1849; 'Every assemblage of Negroes for the purpose of instruction in reading or writing shall be an unlawful assembly. Any justice may issue his warrant to any officer or other person requiring him to enter any place where such assemblage may be and seize any Negroes therein; and he or any other justice may order such Negro to be punished with stripes. Again, if a white person assemble with Negroes for the purpose of instructing them to read and write, he shall be confined to jail not exceeding six months and fined not exceeding one hundred dollars'."

"Those Christian Legislators thus doomed the entire servile population to perpetual ignorance and degradation."—Harmsworth's *History of the World*, Vol. IV, P. 2814, quoted in Major B. D. Basu's *History of Education in India under the Rule of the East India Company*.

It was after the liberation of the slaves on December 18, 1865, that the Negroes could receive instruction without being considered criminals. The result was that according to the U. S. A. census of 1930, it was found that 83.7 per cent of the Negroes could read and write and only 16.3 per cent were illiterate. In the succeeding five years this percentage of illiteracy must have decreased.

In India, known from antiquity for its civilization and with ancient literatures, under the British Government, whose highest educational officer has complained of "very rapid expansion" of education, 92 per cent of the population were illiterate and 8 per cent literate according to the census of 1931.

It should be noted here that before the British occupation of India it was not an illiterate country. Dr. Edward Thompson has never been guilty of exaggerating Indian achievement. Referring to the times before the British came here, he has been constrained to admit :

"Nevertheless there was more literacy, if of a low kind, than until within the last ten years."—*The Reconstruction of India* (published in 1930), page 255.

Official Satisfaction at Decrease of Schools in India

Education in India in 1932-33, published in 1935, says :

"A decrease of 2,445 in the number of institutions, taken by itself, need not give cause for alarm; possibly the reverse . . . . . The large increase of 1,367 recognized institutions in *Bengal*, however, is of doubtful value, in view of the urgent need of improving those institutions which already exist."

Bengal Education Minister Most Zealous Disciple

If inartificial decrease in the number of schools pleases the Educational Commissioner with the Government of India, then artificial decrease in their number must be equally pleasing to him, if not more—this must have been the logic of the Bengal Education Minister. Hence, a resolution was published by him on the 1st August last and a supplementary communique on the 25th, proposing a very drastic reduction in the number of schools. This has roused a storm of opposition in Bengal. Men past eighty (Mr. Krishna Kumar Mitra, Principal Girish Chandra Bose), nearing eighty (Principal Heramba Chandra Maitra, Sir Nilratan Sircar, Sir P. C. Ray), past seventy (too many to name), and past sixty and fifty (still more numerous), not to speak of younger persons, have joined in this opposition. One of the most crowded meetings ever held in Albert Hall was held on August 25 last to give expression to the strong feelings of the public on the subject. Sir P. C. Ray, presiding, gave the lead in a none too vigorous speech. When for reasons of health he left the Hall, Sir Nilratan Sircar took the chair.

Bengal and all India require both improvement and expansion and not curtailment of facilities in the field of education in the name of efficiency. India has not a single institution

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more than she wants—she requires more. If there be any which is absolutely bad or useless, let it be *replaced* by a good one. In times of famine it is better to give all hungry persons coarse rice than giving cakes to a few. Similarly, seeing that there is education famine in India, none should be deprived of educational facilities on the pretext of providing ideal institutions for a small number. To say that there is no money for educating all is a hollow excuse.

Taking advantage of the artificially impoverished condition of the Bengal Government and of the existence of terrorism here, the experiment of curtailment is going to be tried here first. But let the other provinces beware betimes.

Congress and Acceptance of Ministry

The question of Congressmen's acceptance of office is being discussed by them and others. We have already said more than once that we are against it, and we have given our reasons.

Congress and the Indian States' People

Congress appears to say that, though it wants Swaraj for the Indian States' people also and though it can and does give them its moral support, it cannot give them any other sort of backing. That may be the correct legal position, of which we are no judge. But Congress itself has all along got both men and money from the Indian States in its struggles, and, moreover, both "British" India and "Indian" India are now going to be parts of the same Federation. What now?

American and Other Occidental "Neutrality"

Washington, Aug. 24.

The Neutrality Bill, which the Senate originated to prevent the United States being drawn into any war by trading [in arms and munitions] with the belligerents, was passed by the House of Representatives to-day in a form virtually identical with that adopted by the Senate, which is expected to accept the House's amendments.—*Reuter.*

Britain and some other European powers have also been considering or talking of neutrality of this sort, and in the meantime Italian ships in considerable numbers have been passing the Suez canal with arms and munitions. When Japan and China fight, no Western power thinks of neutrality of this sort, because both are non-European nations and because Japan has the power to hit back. In the present case, Italy is European, Ethiopia is not. Italy can strike back, Ethiopia cannot. Italy has munition factories of her own and has already despatched considerable quantities of war materials. Ethiopia has no such advantage. So, occidental "neutrality" will go against Ethiopia.

America's neutrality is partly explained by one fact. In the U. S. A. there are 38,727,593 persons of foreign white stock out of a total population of 137,008,435. Of these 38,727,593 persons, 4,546,877 or 11.7 per cent are of Italian stock. They are second in number only to the people of German stock, who are 17.7 per cent. So America must not hurt Italian feelings!

Mussolini Not Bluffing!

The morning papers of to-day (August 28) contain the following telegram:

Paris, Aug. 26.

Those in France and elsewhere, but especially in Britain, who imagine that Signor Mussolini is bluffing will be forced to admit that they are wrong after reading Signor Mussolini's declaration to "The Daily Mail," in which the Duce has said that, if sanctions are voted against Italy, she will immediately leave the League and whoever applies the sanctions will be met by Italy's armed hostility.

This view is expressed in French official circles which opine that the Duce's affirmation lends support to the French deprecation of recourse to sanctions.

The French policy remains that no stone shall be left unturned to try to localize the conflict and to maintain as far as possible a friendly understanding between Paris, London and Rome, and above all to prevent an extension of the hostilities to Europe.

A Cairo message states that seventeen Italian steamers, with troops and workmen, have passed through the Suez Canal during the last two days.—*Reuter.*

But, without the help of any other power Britain, if not France also, can meet Italian hostility. But do they value the freedom of a black nation sufficiently to do so?

New Education Fellowship

The world-wide organization called the New Education Fellowship has opened an office at Santiniketan with Rabindranath Tagore as President. For detailed information please write to the Joint Secretaries at Santiniketan.

Published on August 29, 1935.

PRINTED AND PUBLISHED BY MANIK CHANDRA DAS, PRABASI PRESS, CALCUTTA

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Managing Editor—Prabasi & The Modern Review

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"In Chapter 29 Mr. Banerjee is in his own special sphere, and has certainly made an original contribution to the study of Orissan art and architecture on scientific lines : he has rescued it from many vague generalisations and guessworks. He concludes that the gap between the first and the seventh centuries (A. D.) in Orissan art highly is as inexplicable as remarkable, though he admits that there has inot been yet a full and accurate survey of Orissan antiquities, specially in the hill-States. It is possble, in my view, that present-day studies in the origins of the so-called Gupta revival will in the near future show that the early mediaeval (seventh century) Orissan art, fully developed and striking at its first appearance, was only another florescence of the same original Naga-Vakataka art (third to sixth centuries), as the Gupta art was ; it is of course well known that the Naga-Vakataka political influence spread over Western (Hill) Orissa in that period."

For other opinions, see advertisements in previous issues of **The Modern Review.**

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FLOOD AND FAMINE IN BANKURA

AN APPEAL BY BANKURA SAMMILANI

The public are aware that this year there has been a complete failure of crops in the district of Bankura and the prospect of agriculture is very gloomy. Last year the crops were almost a failure and what little the people of the district could lay by from last year's scanty crops has already been exhausted and actual starvation stares them in the face. The cultivating classes are in a state of despair and no less so are the artisan classes who are absolutely without work. The condition of middle class gentry who can in normal times somehow make two ends meet can better be imagined than described.

On the occasion of visitations of famine in former years, the Bankura Sammilani was able to carry out the work of relief of the distressed and suffering humanity with the spontaneous help from the generous public both in India and abroad. The gaunt spectre of famine is stalking the land and the distress on this occasion is likely to be more acute than previously. To add to the cup of misery which is already full, a devastating flood has swept away hundreds of villages in North Bankura bordering on the river Damodar. The havoc caused in portions Barjora, Mejia, Sonamukhi, Patrasayer, Indas beggars all description. In some places no trace of habitation is visible. The villagers have lost all their cattle and other belongings and the immediate need of the hour is to clear the debris, remove the decomposed carcasses from under them and give adequate assistance to the villagers to rebuild their homes and to carry on for some time.

Mr. Krishna Chandra Roy, Assistant Secretary of the Sammilani, has already visited the affected areas and distributed such relief as the limited resources of the Sammilani permitted. The magnitude of the distress requires a much larger amount than the Sammilani can afford. Timely help in present stage of the distress will save many lives and help to ward off a disaster which is as widespread in extent as terrific in its consequences. The Sammilani approaches the generous public for help to enable the Sammilani to cope with the humanitarian work which it has undertaken.

Any kind of help will be thankfully accepted and acknowledged by **Mr. Ramananda Chatterjee, President of the Bankura Sammilani, at the Prabasi & Modern Review Office, 120-2, Upper Circular Road.**

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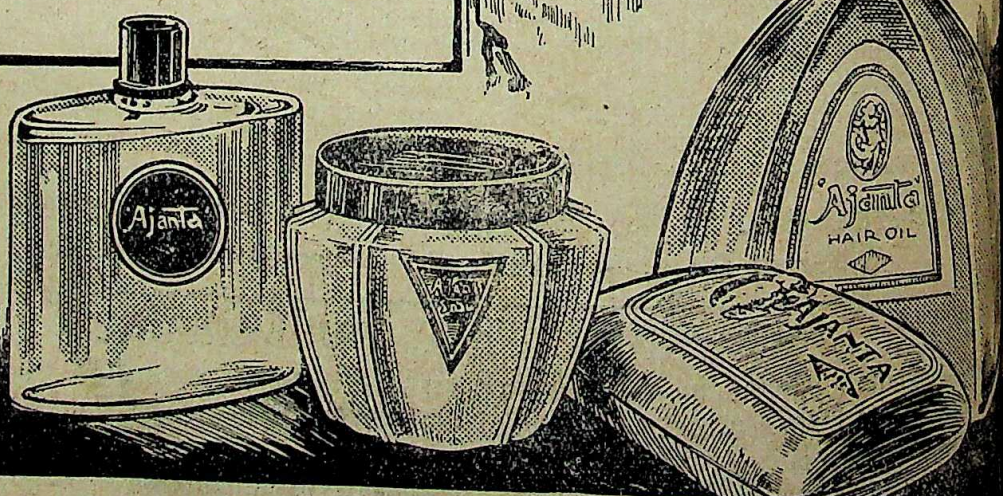

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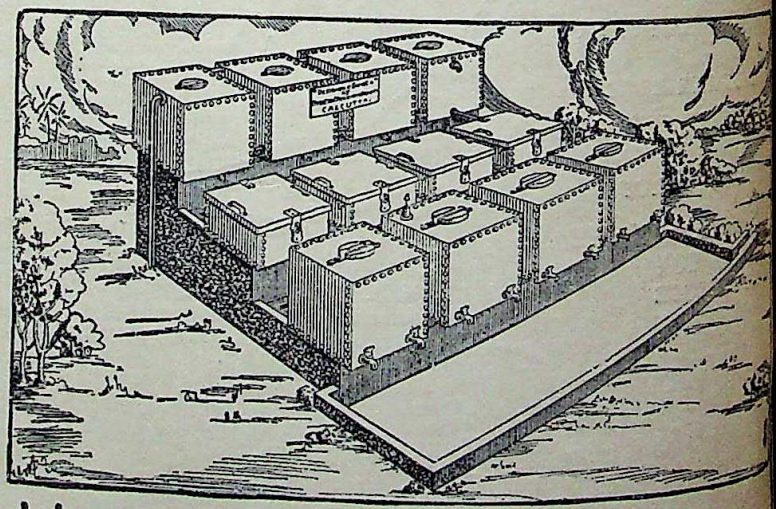

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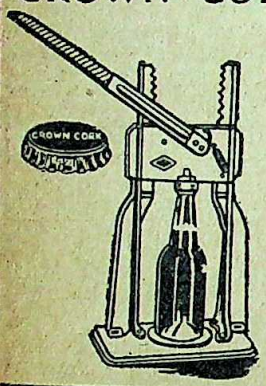

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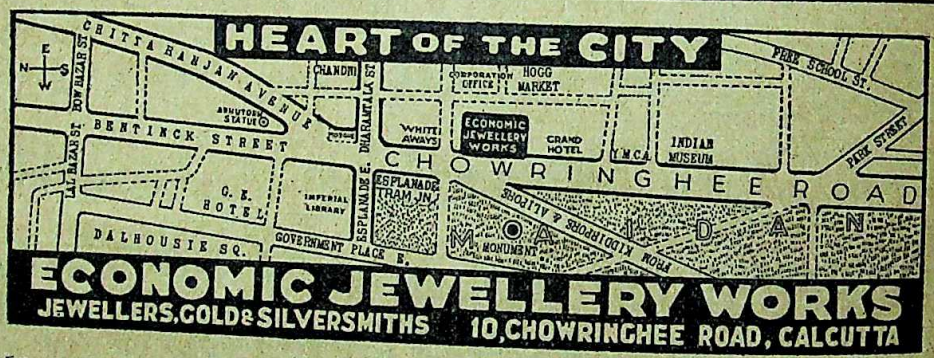

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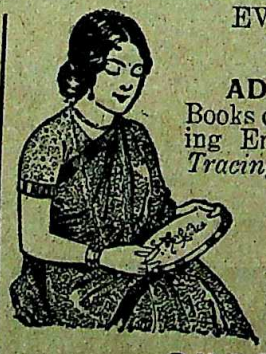

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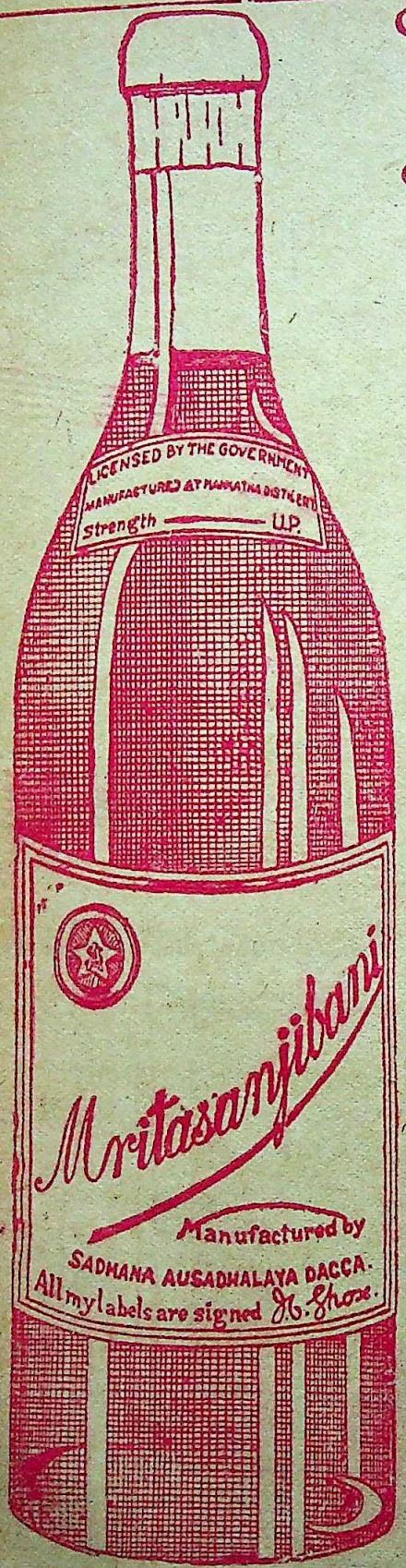

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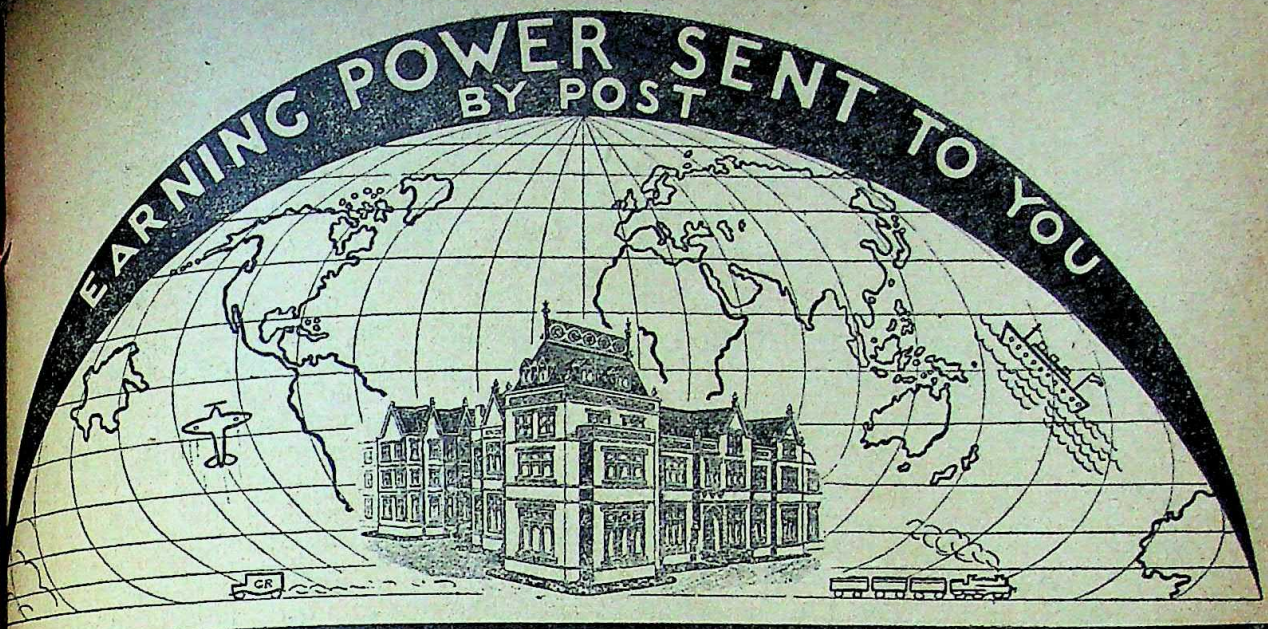

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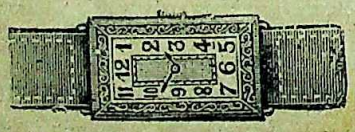

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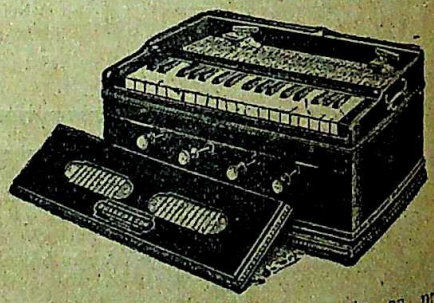

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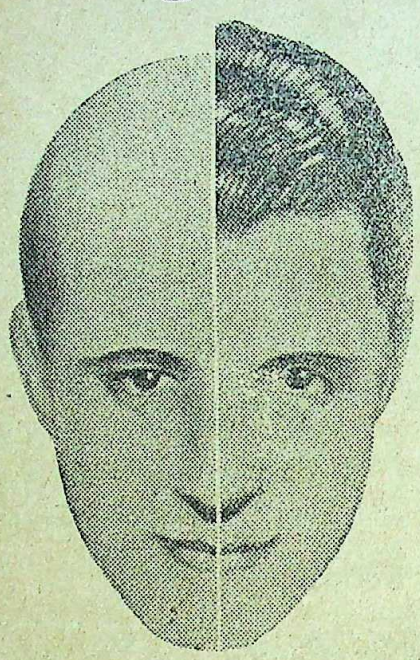

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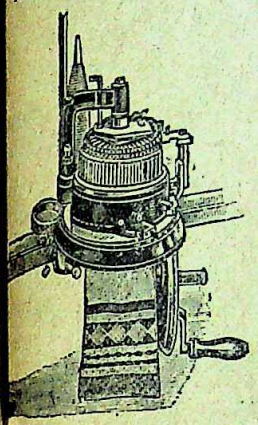

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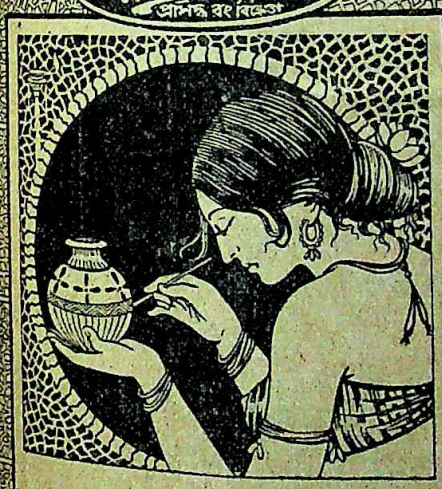

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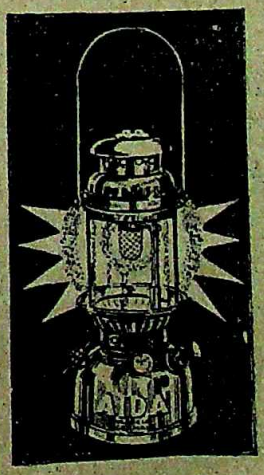

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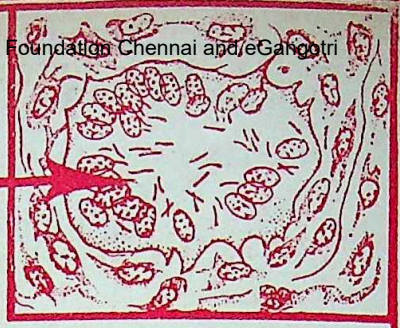

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and many important qualities. It teaches you the secret of successful action and gives you Personality.

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GREAT men praise Pelmanism and recommend it to their friends. "I know of no other method, to compare with it." writes Sir Herbert Barker. "The system brightens our outlook on the glorious possibilities of life; strengthens and quickens our memory and understanding; gives coherence and clarity to our thoughts, and enhances, unbelievably, our capacity for intellectual enjoyment and usefulness. Benefit beyond computation can be secured by all who will follow the directions given in the Course."

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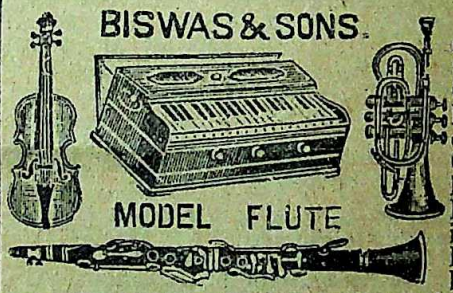

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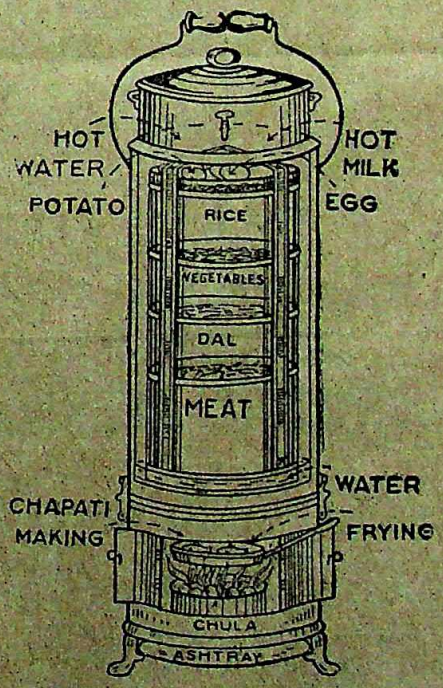

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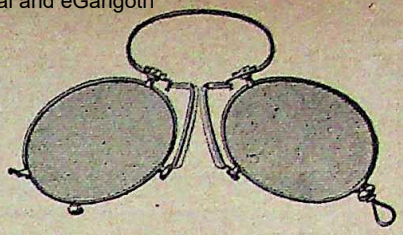

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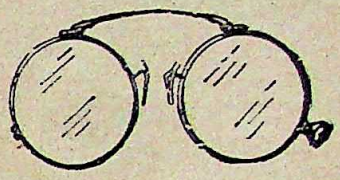

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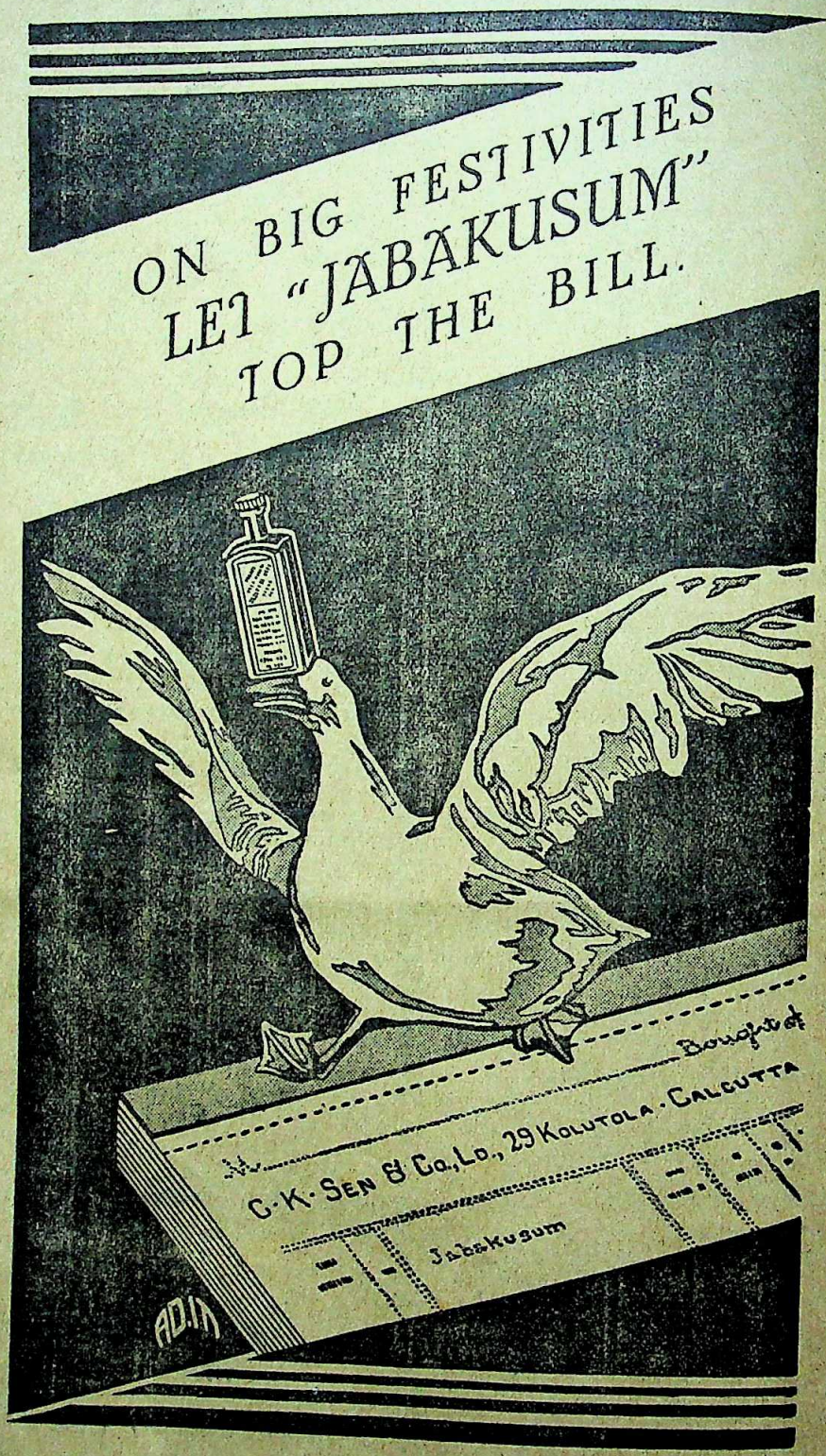

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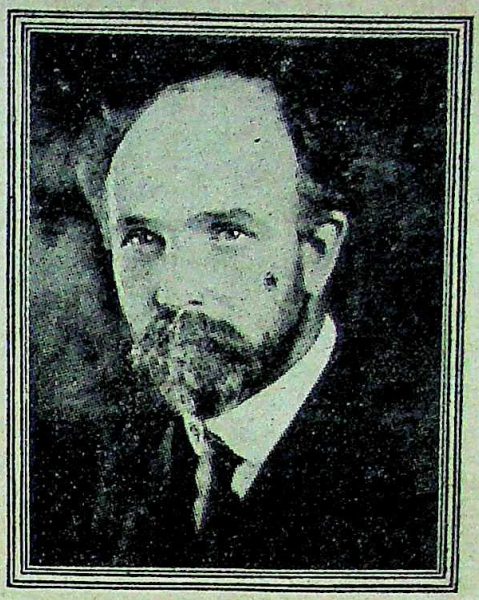

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The author is an optimist. He examines the contradiction involved in the idea of an All-loving, All-powerful Father of children who are subject to evil, and to misery which is not always man-made. He finds the solution of the problem in the doctrine of evolution. Man has risen through the ages to his present moral stature. Even pain and evil serve the end of this scheme, the gradual perfection of man. The evil tendencies in man are only the mistakes that he makes in "groping" his way upwards. Earthquakes and other visitations of Nature only show that the world is under Law, and in any case, a world under Law is better than a worldunder chaos. The author sees in evolution proof of man's continuity and of the soul's immorta'ity.

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Prabuddha Bharata writes:

The central theme of the book is to show evolution is really an ally of religion, that proclaims the glory of God in a far more effective way than the genesis st ries of the orthodox Semitic religions. Every religion has mythology as well as philosophy: there is no harm in that. But danger comes when the one is confounded with the other. And this has been the case with some queer religious minded people, who have compelled some states of America to pass laws prohibiting the teaching of Evolution in schools. This very clear and convincing exposi ion of both Evolution and true Religion by Dr. Sunderland ought to be an eye-opener to these people.

The book has a general interest too. Here the readers will find a fine collection of easily understandable data presented beautifully and logically which are sufficient to convince unbiased minds of the great truth of Evolution—evolution of the world of man, and of religion, evolution from simplicity to complexity, from ho mogeneity to heterogeneity. The author has shown too that although ther is a class of evolutionists who find no necessity of a God for the evolution of the w rld and everything in it, yet evolution truly understood is not only not anti-God but demonstrates the existence of a vastly wonderful intelligence giving shapes to things and beings with and for a purpose. Moreover he explains "pain and evil" as imperfections in the process of evolution, which will drop off in the final stage. He turns the very fact of man's imperfections—physical, mental, moral, and spiritual—into cogent arguments for immortality. It is inconceivable that modern man with his horrible shortcomings is the ultimate end of such a fine-attuned process of evolution through millenniums. The book has given Evolution the dignity of Religion, has supplied Religion with a scientific basis, and has assured man, the very end of evolution, of his perfection and immortality.

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2. * * P	Cut	(43)
3. * P *	Sudden fit	(41)
4. * * E	Woman	(32)
5. * * P	Absorb	(44)
6. F A *	Beautiful	(34)
7. O * E	Narrow Excavation	(40)
8. H E *	Cure	(26)
9. G A *	Passage into an enclosure	(33)
10. B R * L	Noisy quarrel	(56)
11. * * E R	Big vessel	(58)
12. M E T *	Measurement	(61)

Any number of plain paper entries accepted.

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Place a letter in each blank square, so as to make a word which will agree with the clue given.

And you can get your solution.

The following numerical values have been assigned to the letters of the alphabet.

A	B	C	D	E	F	G	H	I	J	K	L	M
1	2	3	4	5	6	7	8	9	10	11	12	13
N	O	P	Q	R	S	T	U	V	W	X	Y	Z
14	15	16	17	18	19	20	21	22	23	24	25	26

The sum of the numerical values of the letters of each of the twelve words is given within brackets against the word.

E.g., Take No. 1. S * * :: Heaven (55). The only logical answer is "SKY." The correctness of the answer is tested by adding the numerical values of letters. **S** : 19 **K** : 11 **Y** : 25 and the total is 55.

RULES

1. The Entry Fee in this competition is One Rupee for each Two entries. The minimum number of entries allowed to each individual entrant is two. For each additional single entry, the entry fee is only Eight annas.

2. Competitors must write their name and initials in block capitals on the back of the envelope containing their entries stating the number of entries enclosed.

3. All entries must be in ink (in block letters) or typewriter.

4. All entries must be received by last post on 21-10-1935. Local entries with entrance fee in cash only may be handed over the counter up to 5 p.m. on that date.

5. The first prize will be awarded to the competitor who sends in a solution which corresponds exactly with the Secretary's sealed solution. Failing a correct solution the prize will be awarded to the nearest correct entry. In the case of tie or ties the prize money will be equally divided at the discretion of the Secretary. Prizes are liable to reduction or increase at the discretion of the Secretary. A winning competitor can receive only one prize.

6. Keep an exact copy so that you can compare with the correct solution which will be published in "Amrita Bazar Patrika" paper on 30-10-35.

7. Entrance fee must be sent by Money Order or Postal Order and must be addressed to "Competition No. 4 The Indo-European Club. Club Hill. Kottayam. S. India." M. O. Coupon space must not be filled in. Entry Fees in respect of all entries submitted by an individual entrant may be sent by single M. O. or Postal Order. Postal Orders (Indian or British) must be made payable to "Competition No 4. The Indo-European Club. Club Hill, Kottayam." and crossed.

8. All entries submitted by a single entrant may be sent in the same envelope but the entries must be serially numbered at the foot of the entry thus:—Entry No. 1, 2,..... 6, etc.

9. M. O. Receipts issued from the Post Office of Money or postal orders must accompany the solution. Counterfoils of the Postal Orders should be retained by the sender.

10. Entries may be made on plain paper. Every competitor must send an addressed oblong envelope with a nine pie stamp affixed to it.

11. No claims are required. A printed list of the names and addresses of the winning competitors will be despatched by post to all competitors on 4-11-1935. Should any competitor not announced as a winner consider that he entered an entry eligible for a prize. should submit a scrutiny claim under the rule below.

12. **Scrutiny Claim.** No form is prescribed. A Scrutiny Claim may be made by letter enclosing an M. O. receipt or crossed postal order for a scrutiny fee of Rs. 3 payable to The Indo-European Club and also an exact copy of the solution on which the claim is based. The envelope in which a scrutiny claim is sent must be superscribed "Scrutiny Claim, Competition No. 4" and addressed to the Secretary. All scrutiny claims must be received by last post on 18-11-35. Scrutiny claims from local entrants accompanied by the fee of Rs. 3 in cash only will be received over the counter up to 5 p.m. on that date. Claims not confirming exactly with the above provisions will not be considered.

13. Cheques on **Imperial Bank of India at Cochin** will be despatched to the winning competitors on 23-11-35.

14. In no case can any entry fees or scrutiny fees be refunded or credited to another competition or account.

15. No responsibility can be accepted for any entry or scrutiny claim being lost mislaid or delayed. No correspondence can be entered into or interviews granted.

16. No alterations or corrections whatever will be allowed. Mutilated answers will be disqualified.

17. Any entry which does not comply exactly with these rules will be disqualified.

18. The Secretary of The Indo-European Club, is the sole judge and interpreter of these rules and his decision on all matters relating to this competition is absolutely final and legally binding on all competitors. This is an express condition of entry.

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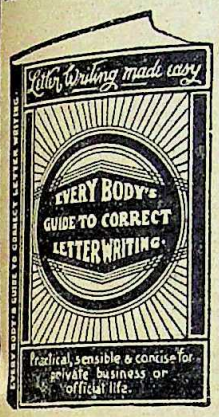

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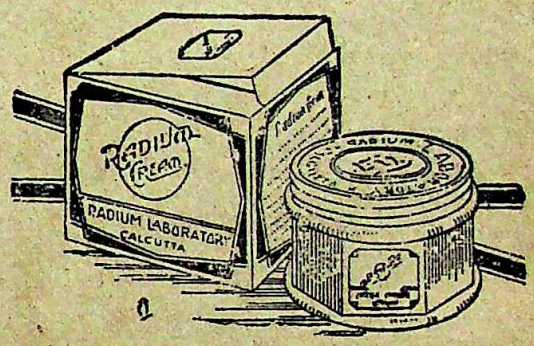

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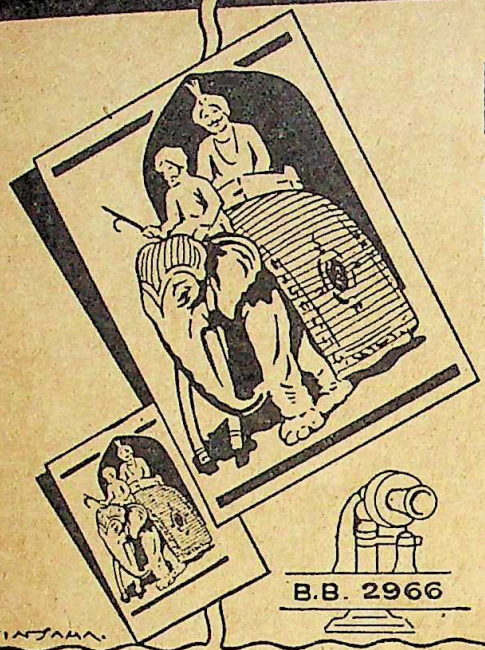

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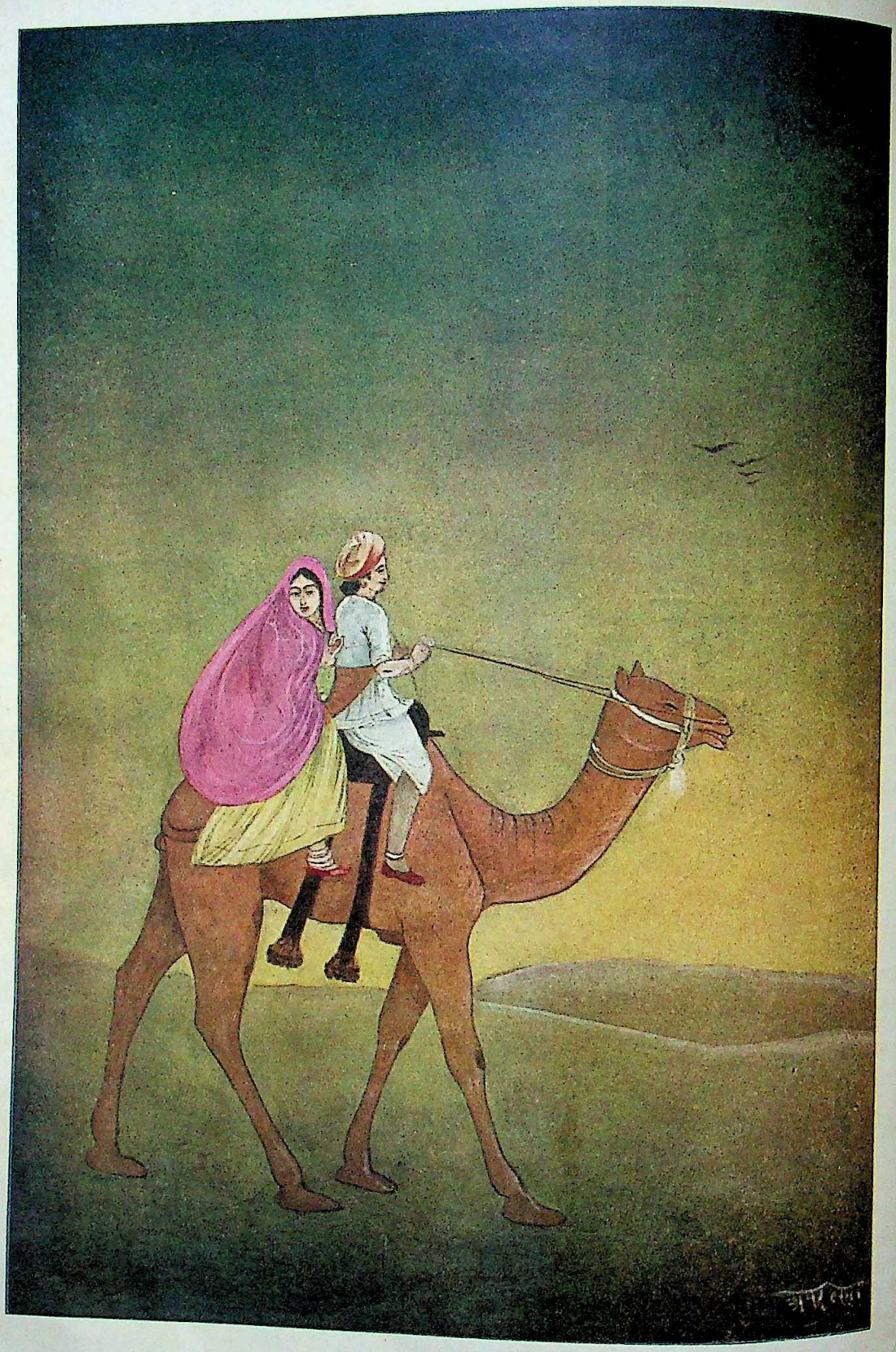

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THE MODERN REVIEW

OCTOBER 1935

VOL. LVIII., No. 4 WHOLE No. 346

GEORGE ELIOT

BY J. T. SUNDERLAND

GEORGE Eliot was one in a long line of great souls, who have appeared in different lands and ages, who have done an immortal literary work which they have left behind them for the joy and benefit of mankind, while themselves remaining in the shadow,—their personality known only to a small circle of intimate friends, until the greatness of what they had done, the beauty and worth of what they had created, set men on fire to know the great doers,—to find out the great creators.

By universal agreement the most illustrious of these great souls—these great literary creators—that Europe has given to the world are Homer in Greece and Shakespeare in England. These in their own day were hardly more than shadows; and even now Homer's Achilles and Hector and Shakespeare's Hamlet and King Lear seem more real flesh and blood than the poets who created them.

For a long time George Eliot, whose first writings appeared under an assumed name, was hardly more than a shadow, and in some respects she seems such today. Not until the publication of the first somewhat brief life of her, by Mathilde Blind, three years after her death, indeed not until the publication of the fuller life by her husband, Mr. Cross, five years after her death, did she emerge in any clear way from the mist. For many years after her books became famous the men and women whom her genius had created, her Adam Bede and Dinah Morris, her Amos Barton and Hetty and Mrs. Poyser, her Maggie and Tom-Tulliver, her Romola and Tito, and Gwendolen and Grandcourt, seemed the real persons and she hardly more than a myth or illusion, so throbbing with life, and so intensely individual were the characters whom her brain, as by a miraculous power, called into existence, and so hidden and impalpable seemed the great authoress, who lived so quietly all her years with her books, and her own lofty thoughts, and amid her small circle of choice and very dear friends.

As the world now knows, the real name of her who came to be called George Eliot—her name before her marriage—was Mary Ann Evans, or, as she generally wrote it, Marian Evans.

The outward events of the life of George Eliot (Marian Evans) were very simple.

She was born in Warwickshire, in middle England, amid country and village surroundings. Her father and mother were of the middle class,—not poor and yet in only moderate circumstances. She was the youngest of five children.

She attended two or three schools,—seemingly very good schools—not far from

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her home, and obtained what was regarded an excellent early education.

Her fondness for reading from her earliest years was very great; and from this, more even than from her schools, she obtained the beginnings of that very wide, deep and rich culture, which marked her mature life. When she was seventeen her mother died, and she became the housekeeper of her father. This placed the responsibility of the home upon her, and did much to deepen that conscientiousness, that feeling of the sacredness of duty, which throughout all her later life was so noticeable. It is interesting to know that in Maggie Tulliver, one of the characters of her story "The Mill on the Floss", we have portrayed much that suggests George Eliot's own early history. Some who knew her well, tell us also that not a few of her own characteristics as a young woman are portrayed in the young Romola.

Her yearning, not only for knowledge, but for goodness, for high ideals of life, and for worthy achievement, became very strong while she was yet a girl. Early too she began to think earnestly, very earnestly upon religion. She was taught the doctrines of evangelical Christianity in a rather severe form, and very sincerely held them throughout her childhood. As she approached womanhood however, her mental horizon began to widen, and her earnest thinking brought doubt to her mind about many things that she had in earlier years believed.

In appearance she was a gentle-mannered girl, with a pale grave face. Her leading mental characteristics were kindness to everybody, sympathy for everybody, suffering or in need, and an absorbing thirst for knowledge which made all efforts in its attainments seem not a toil but a pleasure.

It is easy to see in the writings of her mature years, the great influence upon her of her early country life and associations. Her girlhood experiences in those rural districts were so many treasures, valuable literary materials for future use, which she preserved in memory, and later poured with lavish hand into her novels. Her "Scenes of Clerical Life" especially show how deep were the impressions made upon her young mind by the country environment of her childhood. By the time she reached full womanhood her father's pecuniary circumstances improved, and she was afforded leisure for more extended and thorough study, and attained a good degree of mastery of the Greek, Latin, French, German and Italian languages. She also pressed forward vigorously her musical studies, laying the foundation of that musical knowledge and that skill as a player upon the piano, which proved such a source of unfailing delight to herself and her friends in after years.

Few at that time thought of her as a genius; and yet it is remembered by those who knew her best, that in conversation with such as she felt a soul kinship with—such as could understand her—her gray eyes would often light with fire, and she would give expression to thoughts singularly profound and brilliant, mingled not infrequently with the richest humour. And yet, Marian Evans is doubtless to be regarded not as an early prodigy like John Stuart Mill and Mozart and Theodore Parker, whose intellectual precocity, almost in infancy, startles us. Hers was a far more normal experience. Her great genius was something the budding of which to discerning eyes appeared early, but the full development and splendid fruitage of it did not appear to the world until it had been fed and watered by the sun and rain of many laborious years of study and effort. This is only another illustration of the assertion that genius in the final analysis is largely very hard work.

It was one of her striking characteristics that she always had a marvellous memory. Nothing that she learned seems ever to have been lost to her. Better still, she had that power of imagination or intellectual sympathy, which enabled her to enter into the spirit of, to understand, and to appreciate, all literatures; every age, epoch or people that history brought before her; the investigation of the scientist; the speculation of the philosophic; the practical problems of the reformer; the art ideals and thought struggling into expression of the artist. Here lay the hidings of her real power and greatness. In these mental qualities lay the promise of those remarkable works of fiction which she was later to give to her age.

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We may very properly divide George Eliot's life into four periods.

The first 29 or 30 years were a period of preparation. These years were spent mainly in her father's home as we have seen; in home duties and in study. Into these years, however, came some very strenuous literary work in the form of translating. Two learned books, one David Strauss' "Life of Jesus," and the other Spinoza's "Tractatus Theologico-Politicus" were translated by her into English, —the first from German and the second from Latin. This shows the thoroughness of her scholarship and the seriousness of her undertakings. Yet all this was only in the way of preparation for her more important work to be done later.

The second period of her life extended from her 29th or 30th year until her 37th—that is to say, it was a period of about seven years in length. During this time she lived in London, and was assistant Editor of the Westminster Review, her work being editorial, and also writing original articles for the review. Of course the fact that she held a position of such literary importance shows how high a place she was already taking in the literary world. It was during this period that she formed the acquaintance of and finally married George Henry Lewes, the distinguished writer on literary, scientific, philosophical subjects. No marriage was ever more real than this although, on account of the folly, injustice and cruelty of English law at the time, the marriage was not able to obtain legal sanction. But all the same it was a marriage of love and of serious and high purpose. No husband and wife were ever truer to each other than were Mr. and Mrs. Lewes during all the years until Mr. Lewes' death.

The third period of George Eliot's life was from her 37th year until her 59th year,—extending over 22 years of time. This was the period of her great literary work—the writing of her most important novels and her poems. This entire period was covered by her married life with Mr. Lewes, and she always attributed its wonderful literary fruitfulness to the happiness, the peace of mind and the inspiration which she derived from him. But at the expiration of but two years from the death of Mr. Lewes she married again. Her second husband was a long-time and very dear friend, Mr. John Walter Cross, a man of very high social and business standing in London. Although Mr. Cross was much younger than she, the marriage seemed to be in every way a very happy one. With the new life there came to her new peace. new hope, new interest in everything, and she became once more her old self. It seemed as if there was promise of at least another good dozen years of splendid work from her pen. But it was not to be so. Within less than a year a sudden cold developed into serious complications, and almost before anyone was aware, the end came.

All of George Eliot's life in London had been lived in the midst of the finest and most inspiring literary associations and influences. Very early she formed an intimate acquaintance, among others, with Herbert Spencer. There is a story to the effect that he was at one time her teacher in languages. Mr. Spencer takes pains himself to deny this, and to say that when he first formed her acquaintance she was already master of six or seven languages. But very soon a strong friendship sprang up between the two, which lasted until her death. Although Spencer did not teach her languages, she became an early and devoted student and master of his philosophy, and all her later and more important works were written on the basis of that philosophy, and almost may be called popularizations, or practical applications to life, of that philosophy. Moreover we are told on good authority, that it was at least partly through the earnest advice of Mr. Spencer—or perhaps through the combined advice of Mr. Spencer and her husband, Mr. Lewes, who both divined earlier than she herself did the real bent of her genius—that she was induced to undertake the writing of fiction. Her earliest venture in this line, "Scenes of Clerical Life," appeared in connection with the *nom de plume* "George Eliot," a signature never used by her before. These three simple and rather short stories, "The Sad Fortunes of Rev. Amos Barton," "Mr. Gilfil's Love Story," and "Janet's Repentance," attracted considerable attention, and quite sufficient praise to warrant her in undertaking a novel of greater scope and length.

The next year, 1859, she published her

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first long story, "Adam Bede," over the same *nom de plume*. This book won a complete triumph from the first. On its appearance the best critics of England declared with rare unanimity that a new star of the second if not of the first magnitude had suddenly risen in the sky of English letters. The book had a great sale, and was translated almost at once into several languages of the continent.

It is curious to look back from this distance of time and see how eager was the quest of the public to find out who this new genius was. Several different persons very soon appeared claiming to be George Eliot. Naturally enough all of them were men. One pretender, so loud and persistent in his claim that the publishers found it necessary to expose him, was a Mr. Joseph Liggins of Nuneaton. Nor was he wanting in supporters. Among others a Warwickshire clergyman declared that in his part of the world everyone not only knew that Mr. Liggins was the writer of "Adam Bede," but could identify perfectly the chief characters.

In all this, however, Miss Evans was only passing through an experience common enough in literary history. Sir Walter Scott was once asked by an acquaintance to congratulate him, the acquaintance, on being the "Great Unknown," the author of "Waverley." The masterpieces of Akinside, Sheridan and Thompson were claimed by literary highwaymen. The poet, Hood, had considerable difficulty in establishing his authorship of "The Song of the Shirt." Three different persons claimed to have written the novel "Joshua Davidson." In the George Eliot controversy not only was it not generally known for a long time who George Eliot was, but it was not even known that she was a woman. The credit is given to Dickens of having first guessed the secret.

The pen that had produced "Adam Bede" next gave the world "Mill on the Floss," then "Silas Marner," then "Romola," then "Felix Holt, the Radical." After that came a pause of two years at the end of which the novelist appeared in the new rôle of poet, writing and publishing in succession three volumes of poetry entitled respectively, "The Spanish Gypsy," "Agatha," and "The Legend of Jubal and other poems."

Of course the sudden and altogether unexpected appearance of a novelist of the fame of George Eliot as a writer of poetry could not but create a sensation, whether her poetry were good or poor. In the present case it was good; all whose judgment was worth anything agreed to that. But the question arose, was it so good as to be worthy the genius and fame of the great woman from whose pen it came? On this point there were different opinions. If space permitted I should like to linger on the theme George Eliot as a Poet, asking the question, As a poet how does she rank? I may only venture to say that in my own judgment her place is second to only a few on the roll of England's illustrious singers and second to *no woman*, unless it be Mrs. Browning. I do not know that I should even place Mrs. Browning's "Aurora Leigh" above George Eliot's "Spanish Gypsy."

In 1871 George Eliot again took up her pen as a novelist, this time to give us "Middlemarch," and a little later "Daniel Deronda," the last of that series of remarkable works of fiction with which she enriched the world of literature.

One other book should be mentioned in a word. About the time of Mr. Lewes' death George Eliot published a volume of a wholly different nature from any other, entitled "Theophrastus Such," made up of what we may call a series of essays of reflections on men, things and society. It is a work of profound and subtle thinking and of some importance as throwing lights upon its author's views on various subjects. But it has never been much read, and by no means takes rank beside her novels or her poetry.

Having now run rapidly through the story of George Eliot's literary life and work, let us consider briefly the leading characteristics of her writings, and her claim to enduring fame. George Eliot was a writer of perhaps as perfect English as any author of England or America. She always wrote slowly and with great care, and never printed a page until every thought was expressed in the most faultless manner possible. Her sentences, it is true, sometimes require to be read a second time before one grasps fully their meaning. But that is the fault, if fault it be, rather of her ideas than of her style. Her thought is so

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times so subtle that the real wonder is that she is able to express it so clearly as she does. In the beauty, precision and finish of her English she stands in marked contrast with many English novelists of eminence, and should have a first place in the attention of all students of style in English prose.

But admirable as she is in literary expression, it is not so much this as it is her great skill in framing plots and dramatic situations, and especially her unrivalled ability in portraying characters and analyzing motives and laying bare the secret workings of the human mind and conscience, that gives her her chief claim to greatness. Most writers of fiction have one set of characters whom they make pass before us again and again. The names, the livery and the conditions under which they appear are changed, but the characters are essentially the same. But George Eliot never reproduces anything she has once given the public. Her every new book is altogether new. This is because she is a real creator, not a mere putter together of second hand material. In many-sidedness she is like Shakespeare. Like him too she has the power to put herself in the place of each one of her characters, and understand each, and feel as each feels, and think as each thinks, and so completely for the time being be the one whom she portrays, as to make that character live his own independent life—impossible of being mistaken in anything for any other character. This is a rare power, which only the pre-eminent few in literature possess.

George Eliot perhaps portrays best the sad and the tragic. I think it is a just criticism that there is too much of the tragic and the dark in nearly all her works. Yet her books, some of them at least, are by no means wanting in the bright and even the humorous. Indeed in some of her characters, as Mrs. Poyser and Bartle Massey, she gives us what is to be classed among the best humour we have in English literature. It is sometimes said that women writers usually fail in humour. Certainly George Eliot succeeds, and as measured by this severe test, (for it is a severe test) she takes rank with the greatest of the opposite sex.

She paints common people admirably. How wonderfully does she enter into sympathy with Silas Marner's life, and how delicately and tenderly and faithfully does she portray all the hopes and anxieties and fears of his small mind. Particularly well does she paint the people of *rural* England—their humour, their oddities, their conceits, their prejudices, their narrow and peculiar views of life, their badness, their goodness. No writer has portrayed women with more masterly hand than George Eliot. Some of her women characters are as well drawn as any in Shakespeare. Her portrayal of men is perhaps not always so wonderful. Children she paints almost or quite as perfectly as Victor Hugo.

We should expect her to fail if anywhere in drawing religious characters. Having grown away from current religious beliefs, it is natural to fear that she might not do justice to persons who continued to hold them. But we have only to read a very little way in almost any of her books to see that our fear is groundless. Dinah Morris, the methodist, Aunt Agatha and Savonarola, the Catholics, and Mordecai the Jew, are all drawn with equal fidelity and sympathetic appreciation.

In most of her novels she confines herself to English society, and portrays such characters as she has herself seen, and known ; and here, drawing upon the rich treasures of a life of keen and penetrating observation, she is plainly most at home and writes with most ease. But in one of her stories in prose, "Romola", and in her story in metre "The Spanish Gypsy", she transports herself to foreign lands, and to past ages. Here she has a more difficult task. How has she succeeded ? It is not too much to say that her Romola is one of the three or four best historical novels of the world. Just as he who would know the Alexandria of the early part of the fifth Century should not fail to read Charles Kingsley's "Hypatia,", and as he who would realize the voluptuous life and tragic fate of Pompeii, the doomed city of ancient Italy, must read Bulwer Lytton's "Last Days of Pompeii", so he who would understand the gay, beautiful, wicked, hollow-hearted, fascinating, cruel, splendid Florence of Savonarola's time, whatever else he reads or does not read, should be sure that he does not miss the vivid and wonderful panorama that waits to pass before his eyes in the life-story of George Eliot's "Romola."

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It is natural to inquire what is the leading characteristic of George Eliot, as a novelist. Thackeray will be remembered for his pictures of the fashion and the foibles of the English life of his day, in its so-called higher circles. Dickens will live in his broad, hearty, genial humanity, and his pictures of the English common life of his time, particularly in its outward aspects. For what will George Eliot be read and prized and remembered, if she is read and remembered at all in coming ages ? I think she will be read, if not by the many, at least by the more intelligent few. A hundred, or five hundred years from today, he who wants to get a view of the society world, or the fashionable world, or the political world, or the financial and business world, or even of the more external aspects of the religious world of Nineteenth Century England, will turn to his library and hunt up a Dickens, or a Thackeray or a Trollope or a Beaconsfield. But he who wants to know about a deeper and more important world than those writers describe,—the real life of the people,—their hopes, fears, struggles, sufferings, aspirations, their homes, their work-conditions, their schools, their churches, the vast overturnings and readjustments of religious beliefs caused by science (to many people welcome but to others shocking and terrible)—he who wants to know about these deep and vital matters (and what will the future care about so much as about these ?) will go not to Beaconsfield or Macaulay or Thackeray or Dickens, but straight to George Eliot.

George Eliot through her books is a great teacher, at whose feet men and women of every nation, race and religion, may well sit,—a teacher of the great moral laws upon which all the progress of the world and human existence itself depends. Scarcely another English writer, indeed no other Englsh *great* writer of her generation, unless it be Ruskin, breathes a spirit of such high moral earnestness. In the emphasis which she places upon right doing or righteousness, and in the sure penalty which she makes sooner or later always to follow wrong-doing or unrighteousness, she is a true sister of the greatest of the Hebrew prophets of the Old Testament. Much of the intensity of her stories lies in the fruitless attempts of her characters when they have done wrong to avoid retribution.

It is sometimes charged that she teaches fatalism. In a sense she does. But it is not the blind fatalism of the old Greeks, or the appalling fatalism of the Calvinistic so-called Christian theology. Always it is a fatalism (if that word is to be used at all) of ascertainable cause and effect, and therefore is not beyond man's mitigation and at least partial control. Often she presents it in the form of heredity, as in the case of Fedalma struggling in vain to free herself from the chains which her birth and ancestry have fastened upon her,—in other words, struggling to be a Spanish lady when her veins are full of gypsy blood. Indeed no lesson is taught more powerfully in the books of George Eliot than this of the power of heredity. We are bound to those who have gone before us and to those who come after us by ties that we cannot break and must not ignore. Yet we are not helpless. We may lift society and continue to lift it, but it must be by using heredity itself. That is to say, we must see that each generation is born better than the preceding one. Also we may lift society by means of environment—by making all the educational and moulding influences that surround childhood and youth better and better. George Eliot never overlooks the powerful influence of environment and education.

She is sometimes represented as a pessimist. This is a mistake. She is an optimist. But hers is not that easy-going shallow optimism which indulges the lazy faith that all things are coming out right, whether we do anything to make them come out right or not. Hers is that high and rational optimism which, while it believes that the world's future is to be better than its present, and with Tennyson,

"Doubts not that through the ages
One increasing purpose runs,
And the thoughts of men are widened
With the process of the suns,"

yet believes in the world's progress *because* it believes that mankind will work hard enough to insure that progress.

Here is the way she herself expresses her splendid optimism :

"I too rest in faith
That man's perfection is the crowning flower,
Toward which the urgent sap in life's great tree
Is pressing,—seen in puny blossoms now,

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But in the world's great morrows to expand
With broadest petal and with deepest glow."

And again :

"Mine is the faith
That life on earth is being shaped
To glorious ends, that order, justice, love
Mean man's completeness, mean effect as sure
As roundness in the dew drop."

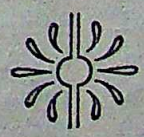
Nothing is more conspicuous in the writings of George Eliot than that beautiful spirit which she calls "altruism," which the New Testament calls the "spirit of the Cross," and which in our every-day language is called unselfishness,—a spirit which breathes through all her pages. If there is one lesson that is impressed upon her readers more often and more powerfully than any other, it is the lesson that selfishness is misery, whereas unselfishness and generous, loving efforts to do others good, brings ever the highest rewards of blessedness. He is both an outlaw and a wretch who lives solely for himself. He is a man and an inheritor of all highest good that appertains to human life, who lives for the common weal. A not inappropriate text to set at the beginning of any or all of her books would be, "He that seeketh to save his life shall lose it, but he that loseth his life for the truth's sake and his brothers shall save it."

George Eliot has done not a little by her teachings to shame Christians out of their selfish seeking to save their own selfish souls; she has done not a little to teach us all that we can only save our souls as we save ourselves from everything base or sordid or selfish or hurtful to our highest manhood or womanhood; and especially as we save others around us, our children, our brothers and sisters, our neighbours, our friends, our foes, the poor in our alleys, the criminals in our jails. For mankind is a solidarity. "No man liveth unto himself, and no man dieth unto himself."

Because George Eliot was unable to believe many of the doctrines of orthodox Christianity, there were those who called her skeptic, heretic, infidel, and who declared her religion not real but only a pretence. It was even reported that the prayers and sermons of "Adam Bede" and "Dinah Morris" were not her own but were copied. This charge pained her deeply, and she tells us how, as a fact, they came up "out of a full heart through burning tears." It is known that that book of deep devotion, "The Imitation of Christ," was throughout her life a favourite and much read volume. After her death it was found in her room close to her accustomed seat.

I close this study of a noble life and character, as well as a writer of all but the very highest rank, with her own beautiful poem,—that poem-prayer with which the volume of her collected poetical writings ends. As it was *her* prayer, so may it well be the prayer of *all who read it here* :

"Oh may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence ; live
In pulses stirred to generosity ;
In deed of daring rectitude ; in scorn
For miserable aims that end with self ;
In thoughts sublime that pierce the night like stars,
And with their mild persistence urge man's search
To vaster issues.
This is life to come,
Which martyred men have made more glorious
For us who strive to follow. May I reach
That purest heaven to be to other souls
The cup of strength in some great agony,
Enkindle generous ardour, feed pure love,
Beget the smiles that have no cruelty—
Be the sweet presence of a good diffused,
And in diffusion ever more intense,
So shall I join the choir invisible,
Whose music is the gladness of the world."



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INDIA: THE CRUST AND THE CORE

By NAGENDRANATH GUPTA

NOT the India that was but the India that is is the theme of these reflections; the India not of yesterday but the India of today, which is casting its shadow on the India of tomorrow. What is this stirring of a new life, the awakening of a consciousness that slumbered for centuries in peaceful oblivion, deaf to the calls resounding through the countries of the world, heedless of the primordial law that every living creature is born to breathe the air of freedom? In the midst of this slumber almost simulating death has sounded the tocsin, clear and vibrant, and the call is, Awake and arise, and be free!

Free! not the wild freedom of the chamois leaping on the mountain crag, but the ordered and organized freedom of a self-contained and self-reliant nation, a nation strong enough to resist aggression from outside but living at perfect peace with near and distant neighbours, helping the gradual realization of that distant day when nation will not look at nation with murder in its heart, when the blood of Abel will no longer cry unto the Lord from under the ground.

So long have India and freedom been strangers that the wistful longing for freedom was almost dead in India. Her varying fortunes made no difference, for it merely meant a change of masters and yet in the Sahara of despair flourished the oasis of freedom in medieval Rajsthan, the land of Kings, the abode of Rajputs, Rajputana. The Sagas of that heroic period were compiled together by an English chronicler in the Annals of Rajsthan. Mewar never lowered the flag while the other principalities succumbed one by one. Rana Pratap Singh never submitted to Mogul paramountcy. Queen Padmini, rather than yield to the foreigner, performed the *Jahar Vrata* and, with her companions and other Rajput women, calmly threw herself upon the flaming funeral pyre. Freedom was not dead then, though it became a thing of the past in the years that followed.

Those who are not interested in the attainment of freedom by India put on the the thinking cap and shake their heads and declare that India is almost a continent and contains a congeries of races, and there is no nation and it would not be safe to let India have freedom, for that would result in anarchy. It has happened in the history of the world that one nation has subdued another, or more than one nation, by force or fraud, but such dominion is evanescent. It is perfectly true that everything human is impermanent but empires are the first bubbles that burst on the flowing stream of Time. One moment the glitter and pomp of power and wealth and empire, the next moment only a vanished memory over which sweep in unbroken silence the waters of Lethe!

No nation holds the destiny of another in its hands, no nation can set back the hands on the dial of Time, or arrest the moving finger that writes and moves on. The hour strikes when the time comes and brings to every nation its appointed portion. More than half a century ago an English historian-philosopher declared with great deliberation that there are the germs of a nation in India. These germs have sprouted; the tiny acorn will grow into a mighty oak, the minute seed will expand into the many-limbed, deep-shaded *peepul* tree.

In recent years the trend of events in India has been discussed throughout the world. There have been new features in the national awakening in India that have impressed the nations of the world. All precedents have been falsified. There has been no volcanic eruption, no display of impotent violence. There has been an extraordinary uplifting of the spirit, a heroic determination to suffer and to win.

A great deal has been written outside India about the remarkable peculiarity of the national awakening in India. It has been noticed that the example of India has appealed to foreign countries and the same experiment

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has been tried elsewhere. I have particularly in mind a book written by an English journalist who saw things for himself and set down his impressions frankly. He has no doubts whatsoever of the genuineness of the national movement in India and the ultimate success of the original methods adopted to reach the goal.

If at the present moment a stranger from beyond the shores of India were to visit this country and travel through it he would discover nothing unusual, no ferment, no excitement, nothing to indicate that a change of the greatest moment is coming over the spirit of the country. On the other hand, he would be greatly struck and perhaps puzzled by the apparently complete surrender to the influences of the West. In northern India he would find the same European garb worn by young men from Karachi to Calcutta. The uniformity of dress makes it impossible to distinguish a young Sindhi from a young Panjabi, or a Bihari from a Bengali. In South India the change is not so noticeable, and, although the number of young men wearing the European garb is on the increase in the Madras Presidency, there is no appreciable change in the ways of living or social conditions. In North India the younger generation almost forgets that it belongs to India and owes some loyalty to the land of its birth. With the western garb are combined western methods, the western manner of living and even European food. Some Indians speak English at home, husbands and wives, brothers and sisters as if they had no language of their own. The English they speak jars on the ear, for mostly it is bad English. Indian children are called by English names, the Indian words being sometimes perverted into English forms.

The whole thing would be tragic if it were not contemptible. It goes without saying that most of these people, and many of them are not young, are thoughtless and consequently it never occurs to them to inquire why Englishmen and Europeans who spend thirty or forty years in this country do not make the slightest change in their habits or mode of living. The answer may be that the Englishman in India naturally considers himself superior to the subject population and despises Indian ways. Indians who adopt European ways may think that they are introducing a better and perhaps cleaner mode of living, but is that all? Does not the outer veneer affect the inner nature of these men and women? They forget they are born Indians and they can be nothing else, do what they will. Indians who live in the English style resent being addressed in the Indian fashion. They are always called sahebs and their wives memsahebs. In certain places and certain weathers in India English clothing is most uncomfortable but these people will suffer martyrdom rather than put on the loose and comfortable clothing which properly belongs to them.

What are the thoughts of these un-Indian Indians, what are their aspirations? Has the new longing for nationhood passed them entirely by, has the call of the country been sounded in vain in their heedless ears? Neither apparel nor the ways of living can change the nationality of men, or their race. Moreover, India has a past and a tradition far more distinguished than the mushroom growth of modern European civilization. India has survived while other nations that were her contemporaries have perished and vanished off the face of the earth, because throughout all her tribulations India has held fast to the past and loyally cherished her traditions. What can the sons and daughters of India hope to gain by a mere change of clothing and ordering their daily lives according to an alien standard?

To look at the surface India seems to be unconcerned and quite reconciled to her lot. The crust of Indian life crumbles at the touch and apparently shows no signs of hardening into a firm stratum. The protracted loss of liberty for many centuries has made the mind flabby and incapable of independent and discriminating thought. It is astonishing how unreal is the entire superstructure of life and endeavour and aspiration in India. Several phases of the superficial life of India are truly pathetic. The abundance and profusion of titles mean nothing and they can mean nothing to a people who do not possess the primary and elementary right of freedom. Yet the craving for these and the pride with which they are

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displayed when obtained indicate a vanity almost childish in its ingenuousness. In other parts of the world and among nations which are really free and hold a high place in the council of nations titles are being abolished as unnecessary and superfluous appendages to a man's name. In India the fascination for hollow titles is so great that a man is frequently addressed by his title rather than by his name and even by some title that he does not possess. These men lack the power of thought; their country's welfare is not a matter of any concern to them; they have no share or part in India's bid for freedom.

The most palpable effect of the suppression of free thought and free speech for so many centuries is the reluctance to grapple with realities and to face things as they are. All effort to go to the root of things is avoided. Mostly people are content to toy and trifle with the fringe of great problems; the timidity acquired through many generations cannot be overcome and men have forgotten to dare and to do. The only lesson that centuries of subjugation has taught is safety: Safety first, safety all the way and safety last. Risks are not to be run but to be avoided. Patriotism does not mean sacrifice and suffering, but just a little flutter in which no chances are taken and no heavy stakes risked. Constitutional agitation is a most comforting phrase and gives one the assurance of a whole skin. But for such agitation it is necessary that there should be a constitution. What is the constitution possessed by India? Three times has the constitution of India been revised but there is nothing like a constitution in India in the sense that the Government of the country is subject to that constitution. One can understand constitutional agitation in England, for there it is the real thing. The constitution provides that a successful agitation should attain its object. If there is an unpopular measure an agitation may be set up against it and by dint of persistent agitation the Government may be defeated and deprived of office and the measure may be rescinded. No such thing is possible in India. Constitutional agitation in the British sense always implies the existence of a constitution in which all ultimate authority reposes in the people. There is a hazy notion that constitutional agitation in India means the same thing as in England, but it is utterly wrong. In India every revision of what is called the constitution has synchronized with the vesting of the Government with more absolute power, while no real power whatsoever has been given to the people. The legistative bodies have not the slightest power over the Government.

Phrases are fetishes which cannot be lightly cast aside and people in India pathetically cling to the idea of constitutional agitation, not so much by conviction as by the dictates of prudence, for right in front is the signal always at danger, flaming red before their eyes. Cautious and wise people have to walk warily and to bridle their tongues with a stiff snaffle. They dare not take the bit in their teeth and bolt. The fastest pace they can make is only a gentle amble.

In other directions in which there is no apprehension of a collision with established authority there is no pretence at any restraint. There is no poise, no balance, no sense of proportion. The extravagance of language passes all bounds. There is nothing like a great literature as yet in any of the living Indian languages, yet from the lavish praise bestowed upon various authors in many parts of India it would seem as if there are no other writers of the same rank anywhere else in the world. Some one is called the Emperor of Literature, another sits on a Throne to which there is no other claimant, a third is the greatest Thinker in the world. Superlatives are heaped up with a reckless prodigality truly amazing. It is pleasant to dream of an imperial crown in a land where liberty is unknown. There is satisfaction in claiming supremacy in a sphere where no one cares to dispute it.

The Israelites looked upon themselves as a people chosen of God, though this was of no help to them in Egypt where the Egyptians made their lives bitter with hard bondage and compelled them to make bricks without straw and the taskmasters afflicted them with their burdens. In India, or at least in certain parts of India, the people not only believe that they are a chosen people but are firmly convinced that God repeatedly appears in their midst in the flesh, in the image and with the lineaments of a man. Our

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of India during the ages only one man appeared who claimed to be the Son of God and the Christ, the Annointed One. But he was the Son and not the Father, which is in heaven. At the transfiguration of Jesus on a high mountain, where Peter, James and John were present, 'behold, a bright cloud overshadowed them: and behold a voice came out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.' Christ is the second divinity in the Trinity, the Saviour, but not the Lord God in person.

In India alone the doctrine of divine incarnation is accepted as part of the Hindu faith. There was no such belief in early Vedic times. No one could dream of the Brahman of the Upanishads appearing on earth in the shape of a man and living and dying as a mortal. It was only after the Puranic conception of the Triad—Brahma, Vishnu and Maheswara—that the theory of *avatars* was first enunciated. As in the Christian Trinity so also in the Hindu Triad it was the second divinity that appeared as a man among men. Indeed, the first three incarnations of Vishnu belong to the animal kingdom and not the human race at all. Another was a monster, part lion and part man. Yet another was a pigmy. Mention is made of only ten *avatars* of Vishnu, but in utter disregard of this authoritative declaration *avatars* have been multiplied and they bid fair to become as numerous as the divinities of the Hindu pantheon. What India really needs is not a multiplicity of divine incarnations but a Liberator who will show the way to freedom and enable India to regain the status and dignity of a nation.

There are no indications on the surface of Indian life that any great change is impending, or that an intense moral struggle is disturbing the listlessness and apathy of centuries. Deep down, however, at the core India is filled with a passionate longing and an inflexible determination to shake off the incubus of inertia that has paralyzed her so long and once again resume her pristine ascendancy as a teacher and guide of humanity. There is no violent reaction, but a strong and deep and abiding faith in the ultimate destiny of India. Even sceptics must recognize the hand of Providence in this new awakening of India. What other explanation can be found for this novel and almost inspired method that has come into operation for compassing the freedom of India? Whence comes this inexhaustible capacity for suffering and sacrifice, this fixed resolve to accomplish by non-violence what other nations have gained by violence?

Beneath the crust of personal safety is the core of personal sacrifice, below the smoke of a confusion of thought is the white flame of a clear and bright faith. Dispassionate observers and unprejudiced people will realize with some surprise that the new movement in India is not the work of fanatics or lawless firebrands, but the carefully thought out line of action of men of high social standing, profoundly versed in the law under which India is at present governed and even successful lawyers in extensive practice. There was nothing to prevent them from following the usual routine and living a life of ease and even getting the titles which are so highly prized. What induced them to give up their large incomes, impoverish themselves, court imprisonment, suffer hardships and, as a consequence, shorten their lives? It would be a gross calumny to say that they were posing as heroes and seeking martyrdom. They were really making amends for the inaction and timidity of their ancestors and their contemporaries; they were paying the first instalment of the price of India's liberty, they were laying the foundations of a great and glorious future for India.

Deep down in the heart of Indian society glows the passionate and unquenchable, though perfectly natural and legitimate, longing for freedom and this feeling is steadily growing and affecting a rapidly increasing number of the sons and daughters of India. The spread of the national awakening in India among the women is of the utmost significance, for in recent times the women of India have been living for the most part in seclusion and had no part or share in the ambitions and aspirations of men. But this call of the country, this desire for the attainment of the status of nationhood has penetrated the thick folds of the purdah and brought women out to partake in the perils of the struggle and contribute their quota of suffering and sacrifice. This would have been incredible if it were not a

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fact. With this indisputable evidence before our eyes it is easy to gauge the depth of the feeling in the country.

One beholds with wonder this strange contradiction between the crust and core of Indian life; on the surface an apparent surrender to the meretricious fascination of the West, the humiliating adoption of alien manners and alien modes of living, the puerile hankering for useless titles, the constant anxiety for personal safety and down below the dominant spirit of the great adventure, the pounding pulse of freedom, the daring born of a strong faith, the stern refusal to accept imported innovations, the glowing heat of a noble passion. To the heart of India has come the realization that there can be no honour for a people situated as we are in India. Honour is for the free, titles and distinctions are for people who are masters in their own homes. If a title given to an Indian confers superiority on him it does not take away the inferiority inseparable from his race. The first and foremost and the only thing worth having is equality with the other nations and this cannot be obtained until India has the same status.

Deeper and deeper has this one thought penetrated the heart of India and it is athrob with a new pulse, every heart-beat keeping time with the steady march towards the goal. This is the divine discontent that stirs man to his innermost being and helps him to accomplish the seemingly impossible.

It has been contended that this new movement in India, the desire to regain the lost position of India, is confined to a small section of the people and there is no unrest among the great mass of the population, no eagerness to exchange the present state of things for another. Is it forgotten that every great enterprise has a small beginning and the initiation of the greatest events in the history has been almost unnoticed? Who ever thought when Jesus with his twelve disciples went about teaching in Galilee, a poor young man clothed in a single garb and having no house to call his home, that the time would come when a whole continent and other lands then known and also unknown would acclaim him as the Christ and the Saviour, and exalt him as the King of kings? In all great concerns and undertakings a small beginning is the surest guarntee of success. The initiators of the movement of freedom in India have been called hard names. Have not the Teachers, Benefactors and Liberators of humanity been reviled in all ages and countries? Some were maltreated, some others were put to death. In this respect, nothing unusual has happened in India.

The leaven that raises a mass of dough is very small compared with the quantity of kneaded flour; the lever is a very small instrument as compared with the bulk of the material it shifts; a locomotive engine is very small in comparison with the long train it pulls at a great speed. The argument that a vast movement in its initial stages has only a few adherents has no significance and implies no condemnation. The reality is the main thing. No nation once awake can be lulled to sleep again. Every nation that has sought freedom has found it in the long run. The struggle may be short or it may be long, but it can have only one result. What begins at the core gradually works its way up to the surface, every wave in the sea reaches the shore as a ripple and when the coast is rocky it thunders against it as a breaker.

It has been taken for granted that human nature in the East is different from that in the West and the long accepted doctrine of fatalism produces a disinclination for action and makes men and nations contented with their lot, whatever it may be. Probably it is on the basis of this reasoning that it is believed tacitly if not explicitly, that India will remain for ever the unchanging East and will submit uncomplainingly to perpetual domination by a succession of other races. There is no such thing as perpetuity in human affairs and the love of liberty is not confined to either the East or the West. India is not outside the pale of humanity and if she has had a great past there are unmistakable indications that she will have a great future, unfettered by the overlordship of any other race.

It has also been maintained with a great deal of solicitude—perhaps it is real solicitude—that if India were left to herself there would be chaos and bloodshed, and for her freedom would be a dangerous possession. If any school of thought is more persistent than

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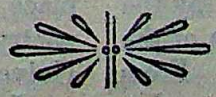
another it is sophism. While there is so much anxiety about the future of India, anxiety that would feign keep India in leading strings for ever, what about the free nations of the West, what use have the nations of Europe made of the freedom they have enjoyed so long? Every nation in Europe, great and small, is free. Powerful and crafty nations of Europe have obtained small or extensive possessions in other continents but in Europe itself they cannot deprive the smallest nation of its freedom. Napoleon tried it; he placed his relations and generals on the thrones of different countries in Europe, but with his disappearance his creatures and nominees disappeared. The intense jealousy between the nations of Europe has been the best guarantee of their freedom. If one man or one nation becomes too powerful or a common danger the others combine and pull the man or nation down.

The freedom of Europe is a danger to herself and to the rest of the world. One hears of savage tribes constantly at war, of vendettas and blood feuds that are carried on from generation to generation, but these pale into utter insignificance when compared with the bloodthirstiness of European nations, the calculated and scientific ferocity with which slaughter is carried out on an appalling scale. If this is the height of civilization and freedom it would be infinitely better for mankind if it were never attained. Those who profess so much anxiety for the preservation of peace in India would not have the slightest hesitation in dragging India into a war with which she has no concern.

The tragedy of Europe is that while every nation in that continent is free not one of them is free to prevent the outbreak of war. Wars are declared not by nations but by Governments conducting the affairs of nations. If any nation were to set its face against war and to refuse to vote money and supplies war would become impossible, but the free nations of Europe are utterly impotent to control their Governments when it comes to a declaration of war. The appeal to their honour, the fierce desire to repel foreign aggression is irresistible and nations are unresistingly driven to war like sheep to the slaughter.

Perish the thought of such freedom for India, a freedom which is a constant menace to the liberty of other nations and which looks upon war as the natural pastime of a free nation! Not in blood is laid the foundation of the future freedom of India, because blood cries out for more blood, but in suffering and self-surrender. Never will a free India seek to deprive another nation of its liberty, never will she permit herself to be involved in an avoidable war. A true lover of freedom can never regard with complacence the snatching away of the liberty of another, for he realizes that freedom is as dear to another as it is to himself. Freedom combined with national neighbourliness and a good understanding should ensure the peace of the world. Individuals and Governments that seek to plunge their countries into the horrors of war should be incontinently outlawed.

From the core to the crust all India will be permeated with this new-born and natural desire for the primary right of every nation. The unchanging East is changing, for it is the law of nature. All over Asia has passed the breath of a new life and a new awakening is visible everywhere. The danger lies in the West where Europe is threatening herself with self-extinction. She has learned nothing by the last World War and is apparently ready to begin it all over again. For India the prospect is neither menacing nor gloomy. Through all her tribulations she has held on to the past and it is her past that will ensure the greatness of her future. Neither the civilization nor the insatiable lust of war of the West will be the ideal of India whose desire for freedom is based on the resumption of her old place as a teacher and guide of other nations.



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THE HINDI POETS OF THE MIDDLE AGES

By C. F. ANDREWS

THE study of a new book on Hindi literature by my friend, Kshiti Mohan Sen, of Santiniketan, suggested to me the subject of my lecture this evening. His volume of essays, on the Hindi mystical religious writers, is shortly to be published in English by Luzac & Co., London, and I should wish all my audience to read it, as I have done with great profit. Indeed, it so deeply impressed me that I now feel certain that it ought to be followed up by an English edition of the same author's great masterpiece on Dadu, which recently appeared in Bengali, with an important introduction by Rabindranath Tagore.

The close collaboration in Medieval Hindi literature between Rabindranath Tagore and Kshiti Mohan Sen, which has done so much to increase the fame of the Hindi Poets abroad, throughout the world, may not yet be fully understood in Gujarat. But at Santiniketan, where the Poet lives, it has become an integral part of the life of our Asram. It has led on to a Chair in Hindi literature being aimed at in the future and also a Hindi Library being established. We have already received gifts for this library from eminent Hindi writers and we have a Hindi teacher, Pandit Dwivedi, who has proved of eminent service owing to his admirable knowledge and understanding of Bengali literature side by side that of Hindi. Two of the Europeans engaged in study at Visvabharati have taken up Hindi as one of their subjects and there are fifteen other pupils. All this development has gradually occurred chiefly owing to the enthusiasm for medieval Hindi literature of the Poet himself and Kshiti Mohan Sen. For our Gurudev regards this literature as the very flower of Hindu religious culture.

Kshiti Mohan Sen, thus inspired by the Poet, has now taken up the collection of the poems of a third Hindi writer, Rajjab. From what I have already seen, in manuscript, Rajjab's name is likely to stand on the same level as those of Dadu and Kabir, and to write this is to give him very high praise indeed.

Only a beginning has been made in the discovery of these great treasures of literature which had become covered with the dust of ages and almost lost to the world. There could hardly be a more inspiring task today than to take part in their restoration. Kshiti Mohan Sen has wandered up and down the North and West of India during his vacations engaged in this form of research. He told me that one of the most fruitful centres of such excavation work (if I may so call it) has been among the villages of Kathiawar, where the kindly people still hand on by word of mouth these religious songs which are so simple and yet so profound.

Gujarat had its own great part to play in this blossoming into song of Medieval India. Dr. F. W. Thomas mentions only three names, Narsingh Mehta, Mirabai and Premanandas. Mirabai's name stands out, unparalleled and and incomparable, as the noblest woman saint and religious mystic that Western India has produced. Every recent poet of Gujarat has paid a tribute to her memory, and the remarkable revival of Gujarati literature which we are witnessing today has received its own creative impulse from the same source of *bhakti*, or religious devotion, from which Mirabai drew her songs.

One other name I will immediately mention, whose thoughts are singularly akin to those of Mirabai,—Jnanadas. Later on, I hope to recite a translation of one of his poems which Rabindranath Tagore has made from the Hindi manuscript of Kshiti Mohan Sen. When I do so, you will agree with me that his songs are worthy of a prominent place in any anthology of mystical religious poetry such as that which the Oxford University Press has published.

I have not mentioned as yet Guru Nanak

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and the later Gurus of the Sikh community. Nor have I called attention to the remarkable unity of religious cultures between Hindus of the Bhakti type and Safi Mussulmans which forms the glory of Sind. In one brief lecture, these great subjects can only be referred to in passing, though I am greatly tempted to dwell longer upon them.

II

We see then at Santiniketan, under Rabindranath Tagore's genial influence, two currents of Indian culture already meeting,—Bengali and Hindi. Surely it is time that Gujarati literature, which has its affinity with both, should seek to mingle its own waters along with the two fertilizing streams. You, who rightly love your own literature, should come to regard Santiniketan as your own. There is a Poets' corner there for Mirabai, side by side with Tulsidas and Tukaram, Nanak and Kabir, Rajjab and Jnanadas, on an equal footing with the poets of Bengal. Just as in Rabindranath's famous song of the Motherland he reveals his love for every part of India, so there is a place in his Asram for every true Indian culture.

III

My own forecast of India's literary future is this. While the English language, which must always remain foreign to the masses of the village people, may continue to hold its place as an organ of commerce and external communication, it will no longer be the one language setting the type for the literatures of modern India. To use the words of Science, the English language instead of being 'dominant' in Indian literature will become 'recessive.' On the other hand, the different Indian languages themselves will form fruitful unions with one another, just as Bengali and Hindi are already doing at Santiniketan. It has been a great joy to me to watch this process going on, not only in Bengal but in Gujarat also; for here in Gujarat I find to my great joy many cultured people who have made a special study of Bengali. Only the other day, I had a long talk with my friend, Master Karunashanker and discovered that he had learnt to read Bengali books even on abstruse subjects in order to understand the beauty of Tagore's poems in their original setting. He had also learnt to value a series of religious addresses by the Poet, delivered in the Mandir, which have never yet been translated into English. This interchange of highest thoughts, through the different mother tongues, is a very precious possession. It will do much to make India one; and in this process of interchange the Hindi language, in a remarkable manner, holds out its hands on either side to Gujarat and Bengal.

Since Hindi stands thus in a middle position and is often a bridge between the mother tongues on Eastern and Western India it is incumbent on modern Hindi writers while forming their own style to choose the simplest words rather than those that are ornate. As a common *lingua franca*, easily understood, Hindi must preserve chiefly those words and phrases which are common to the kindred languages of Northern India around it. There will be no injury to Hindi itself by the simplification which I have suggested. Rather, it will draw the language nearer to the hearts of the village people, and also nearer to the great Urdu-speaking world.

It is necessary further to work out, in a sympathetic manner, the whole vexed question of a common Indian script. No one could wish the flexible and beautiful Bengali and Gujarati scripts to be laid aside in favour of Hindi. But the Nagari script itself can be modernized in such a manner that Bengali and Gujarati words can be adequately transliterated. Such transliteration has already proved its value in popularizing among Hindi readers Tagore's famous volume of poems, Gitanjali, whose Bengali verses can easily be followed when written in the Nagari characters.

In all these matters, there needs to be a something in the form of a 'laboratory', (as I would call it), where different cultures can meet and where research can be carried on. In the North of India, there could be no better place for such a purpose than Santiniketan. This choice is not due to my own deep love for the Poet and his Asram, but rather because I have found there an atmosphere of freedom which makes experiment in these directions fruitful. Furthermore, the centre of such work must obviously be steeped in literary associations and the character of the work done must

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make it a work of love. These conditions also exist in the Poet's Asram.

IV

Let me now go forward from these loosely connected thoughts to the picture of medieval India itself at the time when Hindi literature came to its birth. The Bhakti Movement had its origin at one of the darkest hours in Indian History. There are no annals in the whole of Indian History more full of gloom than those which saw the repeated invasions of powerful warring tribes from Central Asia, which swept away all culture and thus destroyed some of the highest human hopes. No volume in the massive Cambridge History is more full of tales of misery than the one that describes these Dark Ages in India. Yet it was in this very period that the good seed was sown, which was to bear such marvellous fruit.

Ramananda was the great soul who carried from the South of India the vision of the Love of God which Ramanuja had preached. He left altogether behind the impersonal monism of abstract philosophy, and touched the innermost heart of religion. We have very little left of Ramananda's teaching, but there are stories of his own conduct which show how truly noble he was in breaking through every barrier so that the love of man might conform to the Love of God. One beautiful story has been told in English by Rabindranath Tagore and given to Mahatma Gandhi for the pages of his paper called *Harijan*. It relates how Ramananda found the presence of the God, whom he worshipped in an act of service done to an out-caste.

Surely this South Indian saint was one of the highest personalities that India has ever produced. His immense influence for good in moulding Indian History is only gradually being recognized by historians, but his fame is now assured. He came as a stranger from a distant part of India and settled in the North. Nevertheless, he was able, through his twelve disciples, to create such a revolution in the spiritual life of Hinduism all through the Northern plains that it has never died away since It would seem also as if the very central theme of the later poets, concerning the search for God through the devotion of a pure heart, had its origin in him. Sanskrit, the learned language of the age in which he was well versed, was left entirely on one side. He became so acclimatized to the North of India that he learnt the vernacular language of Hindi and sang his songs in simple Hindi words that could be easily understood by the common people. Here is one of his refrains:

Jati pati puchhai nahi koi ;
Hari ku bhajai, so Hari kau hoi.

which may be translated :

"Let no one ask me what a man's caste is or with whom he eats. If a man shows love to God, he is God's own".

Ramananda himself acted on this principle. He took, as two of his chief disciples, a Muslim and an untouchable. He united these with a Rajput rajah and a Brahmin. He was also among the first to admit women into full discipleship. Such acts as these represent nothing less than a moral revolt from that caste exclusiveness which had hitherto petrified Hinduism for centuries past, especially in the South. He also established, as I have said, true religion in the temple of the soul instead of in external worship. "One day", he wrote, "I went with sandal paste and other things to the temple to worship ; but the true Guru revealed himself to me in my own soul".

The new teaching concerning the love of God appealed in a remarkable manner to Northern India ; but it still lacked a full literature. Then Tulsidas, the greatest poet of them all, gave the story of Rama and Sita with its moving incidents, full of moral beauty. As Sir George Grierson has described the change, Tulsidas's Ramayana became the daily scripture, sung and recited in the homes of more than a hundred and fifty millions people. Probably no book, except the Bible and the Quran, has had such a widespread influence among the humble masses of mankind. Powerful, beyond all telling, was the genius of Tulsidas, who could re-write Valmiki's story in such an inspired manner that it continued to enchant for ages the great part of India which could read it in the original Hindi. In addition it has been translated over and over again into every vernacular. It is still reckoned among the living scriptures of the world in modern times.

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V

Here, at this point, it becomes difficult not to pause and dwell further on these great events which were far more important to the human race than the rise and fall of empires. Most of all would I like to go further and tell the later story of the Sikh Gurus. But instead of this, I wish rather today to point out the extraordinary parallel between medieval India and medieval Europe; for I have never seen this pointed out clearly before.

In Western Europe, for many centuries, there had come what we have been accustomed to call the Dark Ages. These were almost contemporary with the Dark Ages in India. For we, too, had our dread invasions of Huns and other powerful warring tribes from Central Asia, who ruthlessly swept away our old culture and left desolation behind them. We, too, in Europe should certainly have sunk under the never-ending misery of those times, if it had not been for the rise (in wonderful succession) of saintly men and women, who had found the love of God in their inmost hearts and were able to show it forth in their lives. St. Bernard of Clairvaux, one of the first of these singers, gave us the famous hymn of love, which is still sung all over the world today:

"Jesu, the very thought of Thee,
With sweetness fills the breast,
But sweeter far Thy face to see,
And in Thy presence rest.
Thou hope of every contrite heart,
Thou joy of all the meek,
To those who ask how kind Thou art,
How good to those who seek.
But what to those who find? Ah this,
No tongue or pen can show.
The love of Jesus, what it is,
None but His loved ones know".

This is the very language of devotion, which can be paralleled in the Bhakti saints of India. Words like these were echoed in the life of St. Francis of Assisi, the 'Little Brother of the Poor'. They also came back with fresh radiance from the cloister cell in the 'Imitation of Christ', written in the silence of the monastery by St. Thomas á Kempis. Out of this Bhakti Movement in Europe which spread among the simple village people, a new dawn of hope began to rise.

VI

Let me turn back to India and give a few great lines from those Hindi poets.

Kabir sings:

Sadhu so sat guru mohi bhawai.
"O brother, my heart yearns for the True Guru, who fills the cup of true love. He drinks of it Himself, and offers it then to me .....
He shows joy and sorrow to be one:
He fills all utterance with love".

Notice that great line: "He shows joy and sorrow to be one". Such a great word as this reaches down to the central mystery of human existence. It goes to the heart of pure religion.

"In the Cross alone is true joy to be found," is the parallel message of St. Thomas á Kempis. St. Francis of Assisi's life of perfect joy and suffering combined gives it a personal meaning.

Take another subject—the vastness of the human spirit realized in poetry and music:

"Where were your songs my bird," sings Jnanadas, "When you spent your night in the nest? What makes you lose your heart to the sky?"

The answer comes:

"When I stayed within bounds in my nest, I was content. But when I soared into vastness, I found I could sing."

Again, how profound is the thought there expressed, and how it sums up the whole pilgrimage of human life towards the Unknown!

And last of all, we have your own Mirabai singing of her quest for God:

A bato Mira Rama nam
Now I sing only the name of Rama, the name of Rama and no other.
My Father I have left behind:
My Mother I have abandoned.
Even my own brother I have left behind:
I have sought the company of the Saints,
and now I care little for any public blame.
With tears of love I have watered the creeper of immortality.
On the way I found two guides,
The Saints and Rama.
To the Saints, I make my bow;
But Rama I keep in my heart.

VII

What then are some of the practical lessons to be drawn from this lecture? I will only mention two:

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(1) We ought surely to strengthen the great Poet of India's hands in this research work, which he and his staff have undertaken at Santiniketan. We must seek earnestly to prolong his life by setting him free from financial worries and cares at this most depressing time, when his own resources, so freely given in the past, are exhausted.

(2) We should seek here locally to carry out the full discovery of new treasures of song, of this spiritual kind, which are still carried on the lips of the village people, but have not yet been committed to writing.

If, in either of these ways, the Gujarati Sahitya Sabha is able to help this great cause, which is so close to the heart of our Gurudev and also to the heart of our mother-land, then this lecture will not have been given in vain.

EVILS OF TEA-DRINKING

By Sir P. C. ROY

TEA-drinking was almost unknown in Bengal. But Lord Curzon, the high priest of imperialism and exploitation, levied a tea-cess, the proceeds of which were made over to the European Tea Association. Being amply provided with funds it commenced its propaganda operations by opening tea-shops in all the prominent places in the Indian quarters of Calcutta and distributing cups of tea and also pice-packets gratis. The "Educated" Bengali ever on the alert for imitating European ways, eagerly swallowed the bait. He has already become a confirmed tea-drinker and the habit is spreading like wild fire among the coolies, carters and labourers in general. The Tea Association, having captured Calcutta and emboldened by its phenomenal success has begun propaganda on a large scale in the Provincial towns and big railway terminals with immense success. A cup of tea—"the cup that cheers, but not inebriates"—may be refreshing in cold countries but there is absolutely no need for it in warm climates. A European when he drinks tea has at any rate substantial food in his stomach. The ill-paid and badly nourished clerk in Calcutta or Bombay feels fatigue after a couple of hours' hard work at the desk and drinks a cup of tea. He momentarily feels refreshed and goes on with his drudgery and again follows with another cup and in this way he often drinks half-a-dozen cups. He urges in support of this habit that it kills appetite and therefore he has no need for nourishing food. I am as much concerned here with the medical or physiological aspects of the question as with its economic bearing; 96 per cent. of the tea produced in Bengal comes from the European gardens and barely 4 per cent. from the Indian. The tea-drinking habit is spreading fast among the masses and, if it goes on at this rate, in the course of the next ten years the population of Bengal being taken at 50 millions, the European planters may safely count upon a yearly sale of 50 million rupees worth of tea in Bengal alone. One rupee per head per annum is only a moderate estimate and represents so much wealth drained out of the land. Some deductions may be made from the actual drain involved in the shape of the wages of the miserably-paid coolies.

It is necessary to quote here expert medical opinion on the deleterious effects of tea and coffee drinking.

> "In Bengal, from the time immemorial, every man, rich or poor, used to take his morning meal of *Gur Chhola* (molasses and gram) or *Ada-Chhola* (ginger and gram) or *Chhola* and *Muri* (fried rice) or *phen-bhat* (rice with the water after boiling) and milk, as the case may be, and as dietetic prescriptions they can hardly be improved upon either in general balance or in vitamin content. The rich used to supplement such dietary by the addition of butter and sugar candy and occasionally *Chhana* (curded milk), making an almost ideal meal.
>
> Nearly 30 years ago, the Indian Tea Association started, in the interests of trade, an intensive campaign for the introduction of tea into India as a dietary of the people. As the vast majority of Indians are too poor to afford both their customary food and tea it meant the substitution of their food by tea altogether. While the association moved heaven and earth in pursuit of their sordid interest to induce the people to fall off from their immemorial custom, not a little finger was raised, even by the Sanitary Department, to warn the unsuspecting people that a decoction of tea, but for the presence of traces of milk of doubtful quality, possesses no dietetic value whatsoever. This selfish onslaught of the Indian Tea Association on the citadel of custom has continued, without let or hindrance, from any quarter, for thirty solid years, with the result that the Association have succeeded in their nefarious

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too praiseworthy attempt, to strangle the salutary and universal dietetic custom of the country and undermine the health of a guileless people."—N. R. Sen Gupta, M.D.

"Tea and coffee stimulate the heart and nervous system,... Even properly-made tea, if taken in large quantities (and in some individuals in quite small amounts) may lead to indigestion, general nervousness, palpitation, giddiness, and insomnia. It necessarily does harm if taken instead of food, or to mask the effects of fatigue, and so enable a man to go on working when his brain really needs rest."—J. Walter Carr, M.D., F.R.C.S., London.

Perils in a Cup of Tea

Continual tea-drinking is pernicious, the desire for alcohol is a natural craving, and tobacco is a mild and sometimes helpful sedative, according to Dr. W. E. Dixon, of Cambridge, who addressed the British Medical Association at Winnipeg recently on "Drug Addiction." His views on the comparative values of the stimulants may be summarized as follows:

One of the causes leading to neurosis, he said, was the universal and regular consumption of caffeine, the commonest, though it might be the least harmful, of drug addictions.

Tea and coffee were the chief caffeine beverages. One good cup of tea usually contained more than a grain of caffeine, so that the average tea drinker consumed 5 to 8 grains of caffeine daily, a not inconsiderable amount.

The continual use of caffeine produced mental irritability and excitability and sometimes dizziness and digestive troubles, while reflexes were always exaggerated. All these effects could be produced by 6 to 7 grains daily.

"The introduction of tea throughout the country of late years has caused so much damage to the digestive power of the people of our upper and middle classes, that tea-dyspepsia has become quite an endemic disease in our cities and towns. If tea be taken in a concentrated form like soup, containing a large amount of tannin and made rich with plenty of milk, and sugar in five or six large cupfuls a day, it produces after a time acidity, wind colic and costiveness. Sleeplessness and loss of appetite follow. At last some dilation of the stomach and palpitation of the heart."

Dr. John Fisher writes that caffeine, the active principle of tea has a "cumulative effect and acts somewhat similarly to cocaine stimulating at first, but, like other drugs with an inevitable and depressing reaction, demanding further stimulants, and leaving the consumer worse than he was before. In this way, tea is the cause of much depression, discontent, unrest and craving for excitement. It also creates indigestion, insomnia, anæmia, constipation, and often leads up to alcohol drug-taking, and even insanity. Coffee is as bad, cocoa not much better."

Dr. J. Batty Tuke says: "It is an open question whether the whisky bottle, or the teapot exercises the most baneful influence."*

* From the forthcoming second volume of Sir P. C. Ray's *Life and Experiences*.

CINCHONA PLANTATION AND FACTORY IN BENGAL

By Dr. MANMOHAN SEN, D. SC.

THANKS to malaria, Quinine is familiar to many, but few know or care to know how and where it is obtained. Yet the manufacture of Quinine is one of the big industries of India and its future is full of immense possibilities. For at present India produces but a fraction of its total consumption, which again falls miserably short of its requirements, and Quinine is, and will remain, the chief, nay the only sure, specific for malaria, inspite of the synthetic anti-malarial drugs which have of late appeared in the market. The total annual consumption in India is nearly 200,000lbs, of which a little more than two-thirds is imported from abroad, amounting in value to some twenty-five lakhs of rupees. This quantity is totally inadequate for the proper treatment of the malaria-stricken populace of India. India is probably the most malarious country in the world. Malaria exacts a toll of a million lives annually, as compared to the world figure of $3\frac{1}{2}$ millions, while some 100 million people are infected. On the basis of 110 grains per head, which is the recognized minimum for each paroxysm, and assuming that each patient has one attack only in the year, the total requirement comes to 1,500,000lbs. Various high authorities have one and all expressed the opinion that the present quantity of 200,000lbs is hopelessly insufficient to effectively fight malaria in India. Sir Patrick Hehir, for instance, puts at 970,000lbs the minimum quantity required for having any effect on the malaria problem in

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India. The minimum for Bengal was estimated at 100,000lbs by Dr. Bentley. This makes clear the possibility of the expansion of this industry. But the possibility is increased enormously by the fact that India is the only country in the British Empire, where the trees, from the bark of which Quinine is obtained, have been grown successfully so far and the British Empire, which, according to Dr. A. Balfour, sustains an annual loss of 52 to 62 million pounds sterling due to sickness, debility and death (some 2 millions) caused by malaria, looks to India for its supply of Quinine. The

Dr. M. Sen, in Charge of the Factory

importance of this industry is clearly evident and a short account of it would, it is hoped, interest the readers. But before coming to that a few words about the romantic origin and spread of Quinine may not be out of place here.

Quinine, as mentioned at the outset, is obtained from the bark of a tree. This tree used to grow wild in the jungles of Peru, Bolivia, Equador and a few other countries of South America. The natives seem to have been aware of its efficacy. For the bark was known in Peruvian as "Quinaquina", "Quin meaning bark and "Quinaquina" bark posse ing medicinal properties. The Spanish pri became acquainted with it towards the end the 16th century sometime after the Span conquest of those countries. About 1639 Countess of Cinchon, the wife of the Spanish Viceroy, was cured of fever by priests with the powdered bark of the tr At that time the bark powder used to administered, as Quinine and the other acti principles had not been isolated. The Count was greatly impressed and she introduced into Spain and from that the tree came to known as Cinchona tree. From Spain priests—the Jesuits—spread it far and and the bark powder also went by the na of "Jesuit's powder". By the end of the 17 century it had spread as far as China, for hear of the Chinese Emperor being treat with this drug. Soon the demand was heavy that fears arose of the extinction of trees in South America, where the Gover ments were apathetic, and efforts were ma to grow it elsewhere. At that time the Englis the Dutch and the French had colonies contai ing large malaria-ridden tracts and they to up this problem and a problem indeed proved. For Cinchona is a very delicate tre requiring special soil and climatic conditions f its successful rearing. Moderately steep slop with rich, porous, loamy and well-drained s are best. Extremes of temperature are be avoided, for it stands neither heat nor to much cold. It thrives best at heights rangi from 1500 to 5000 feet. There are sever varieties of Cinchona trees and the corre elevation and temperature have to be chos carefully for each. Rain is another big facto The proper amount of rain distributed throug out the year is essential, slight variation causi heavy loss. No wonder French attempts Algeria about the middle of the 19th centu proved a failure. The Dutch started in Ja about 1852 and luckily were successful, much so, thanks to the congenial climate the place, that today Java supplies 90% the total production of the world and th holds the key position and dictates price The British also started experiments in Ind Ceylon, Malaya, Australia, New Zealan Jamaica, Trinidad and other places, but

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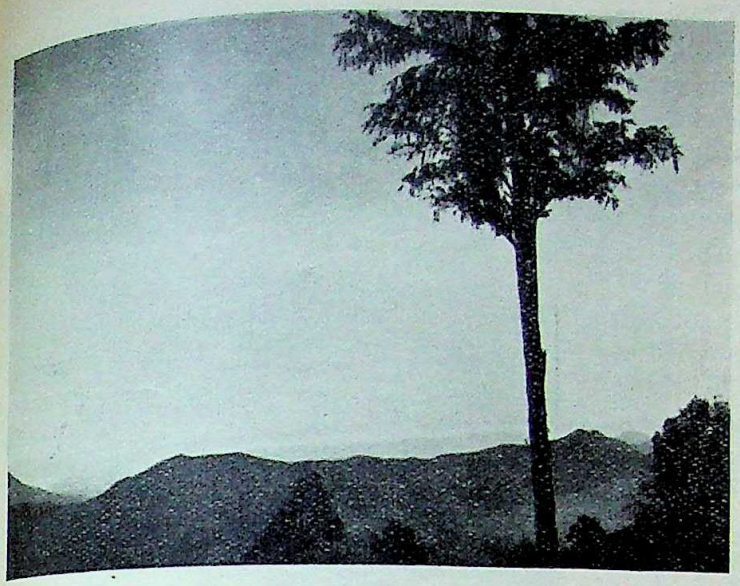
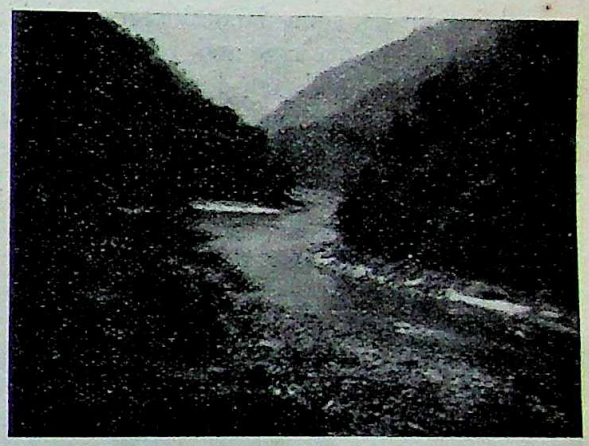


Distant Snow-view from Mungpoo

where, excepting in India, were these successful. It cannot be said however that things were pursued to a definite conclusion everywhere. In Ceylon, for instance, the plantations were started by private people, who later gave it up in preference to tea, rubber etc., for Cinchona does not hold out the same prospect of sure and immediate profit as tea, rubber, etc., do. Besides the difficulties in rearing already referred to, there is no income at all for the first few years, so that capital is locked up. Moreover, an area double the area actually under cultivation has always to be maintained, as Cinchona does not thrive well on the same land for a considerable number of years and has to be grown in rotation with other crops. Inspite of all these difficulties the cultivation of Cinchona in India has been persevered with to success and a big manufacturing industry built up. This is the result of 70 years' patient effort and the present article is about it all.

The introduction of Cinchona in India is due mainly to the efforts of Lady Canning. In 1858 the Secretary of State for India sent out Mr. Clements Markham to South America to collect seeds. He had difficulties because of the jealousies of the South Americans, but he managed to secure some seeds and with these plantations were started in the Nilgiri Hills in Madras in 1861 and in the Darjeeling District in Bengal in 1864. At about the same time Mr. Charles Ledger, an Englishman collecting animals in Peru for the Australian Government, got hold of some seeds of a good variety and these he sold in halves to the Dutch aud to India. These also passed to the two plantations.

In Bengal, after useless efforts in several localities, the plantation was finally established on a flank of the Senchal mountain a few miles south-east of Darjeeling. Here it proved a success and by 1875 there were some three million plants. The success was due to Dr. Anderson, Superintendent of the Royal Botanic Garden, and his successor Mr. George King.



The Tista near Mungpoo

Dr. Anderson undertook a trip to Java in person to procure more fresh seeds. By 1898 the plantation had extended to Mungpoo, the present centre. In 1900 a new plantation was started at Munsong, on the borders of Sikkim, some ten miles from Kalimpong. The area extended gradually and the amount of bark harvested annually increased. From 40,000lbs sixty years ago, the figure has now mounted to 12 to 14 lakhs of pounds. Of the two plantations the one at Munsong is bigger and is in charge of a Manager and two Assistant Managers, while the one at Mungpoo has one Manager and one Assistant Manager. Besides these officers, there are overseers and sub-overseers to look after the details.

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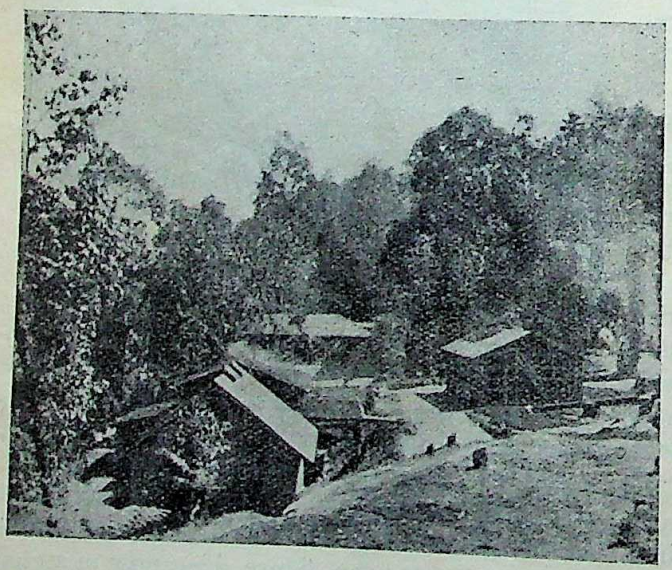
There are numerous varieties of Cinchona known. Of the important ones, Succirubra is the hardiest. It is so called because of its red bark. It grows to immense heights, 50 feet or more and has a bold and sturdy stem. In the early days it was cultivated exclusively, but as its bark is poor in Quinine content, it has been gradually replaced since 1874 by Ledgeriana (called after Mr. Ledger), which has the richest bark. But it is very difficult to rear, and being a smaller tree, the yield of bark is far less. More recently a hybrid of the two has been more extensively cultivated with the idea that the hybrid will combine the richness of one with the sturdiness and enormity in size of the other.

Cinchona trees were formerly propagated by grafts and cuttings, but now this is done by means of seeds. The seeds are rather peculiar,—very tiny and extremely light, resembling husks, some 70,000 seeds weighing an ounce. They are ripe and ready by March and, as they do not keep long, they are sown at once in nurseries, where the ground has been prepared carefully beforehand, the soil being turned up and mixed with manure. The

Bazar, Mungpoo



Bark-drying sheds

nurseries have thatched roof for protection from rain and face northward to prevent direct exposure to the sun. The seeds are covered with fine soil and watered fairly freely. They germinate in about six weeks. When the seedlings are half an inch high they are transplanted, being placed one inch apart each way. When four inches high they are again transplanted, being placed this time four inches apart each way. In October, when they are nearly a foot long, the thatched covers are removed and the seedlings get used to the sun. Next spring they are planted in their permanent positions in the field, prepared by cutting down forests, in rows four inches apart each way, some 2000 plants, sometimes more, to the acre. This is done as quickly as possible on a wet and cloudy day, as otherwise the delicate seedlings wither up. The work does not end here, but every care has to be bestowed right through. The soil is dug up, the weeds cut down and forked into the ground to provide manure on rotting, for on such large scales artificial manures are not possible. As a matter of fact weeds are grown on purpose in between the rows of Cinchona trees. During the rains good drainage is provided for. Many seedlings die the

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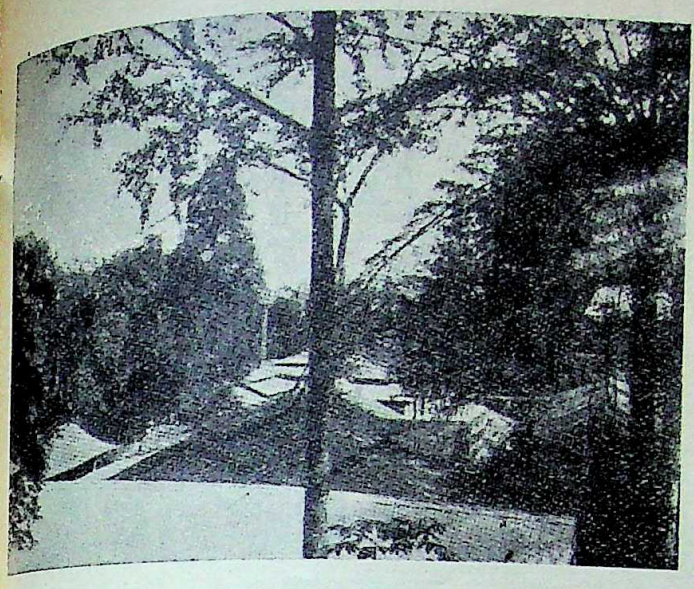

A Bird's-Eye View of the Factory

first year and fresh ones have to be put in in their place. When the plants are four or five feet high after three years, there is yearly chopping off of branches to let in light and air. This provides a small harvest each year. Sometimes, if they are too close, some of the plants have to be uprooted. The trees are very beautiful to look at, specially in a mass, with their fine red and green leaves. In spring they come to flower. The flowers are nice pink or white and have a very sweet fragrance. The bark is the only seat of the alkaloids, there being none in the leaves or in the wood, and the bark is richest when the trees are four years old and it continues to be so for four or five years.

There are various methods for collecting the bark. In Java generally the bark is cut off in alternate bands or in vertical strips from the stem and the exposed parts covered over with moss. New bark appears, which is in no way inferior to the original bark and can be again taken off. This is called "mossing." In another method, called "coppicing," the trees are cut down at the base, whence many new shoots appear, most of which are removed leaving one or two. This procedure can be repeated. This is the least troublesome method and was in favour in Bengal in the early days. Later complete uprooting of the trees was resorted to, but now coppicing is being adopted again. The roots, stems and branches are cut into small pieces and on beating with small wooden mallets, for which small boys are employed, the bark readily peels off. The bark is then dried by spreading them out in the open to the sun and air. During the rains the drying is done on shelves, one above the other, with a cover only on the top, so that there is ventilation from all the sides.

In the early days the powdered bark used to be administered. Quinine was isolated in 1820 by two French Chemists, Pelletier and Caventon, and by the middle of the nineteenth century all the other alkaloids in the bark had been separated. The discovery of Quinine was followed soon by the working out of a process for getting it out on a commercial basis by Messrs. Howard and Sons in England and by other firms in Germany and France. But the process was carefully kept a secret. In 1875 the Factory at Mungpoo was started and a Chemist, Mr. Wood, was brought from England for five years to work out a process for making Quinine. In this he failed, but he was able to develop a method for getting all the alkaloids out together, which was sold

Dawn at Mungpoo

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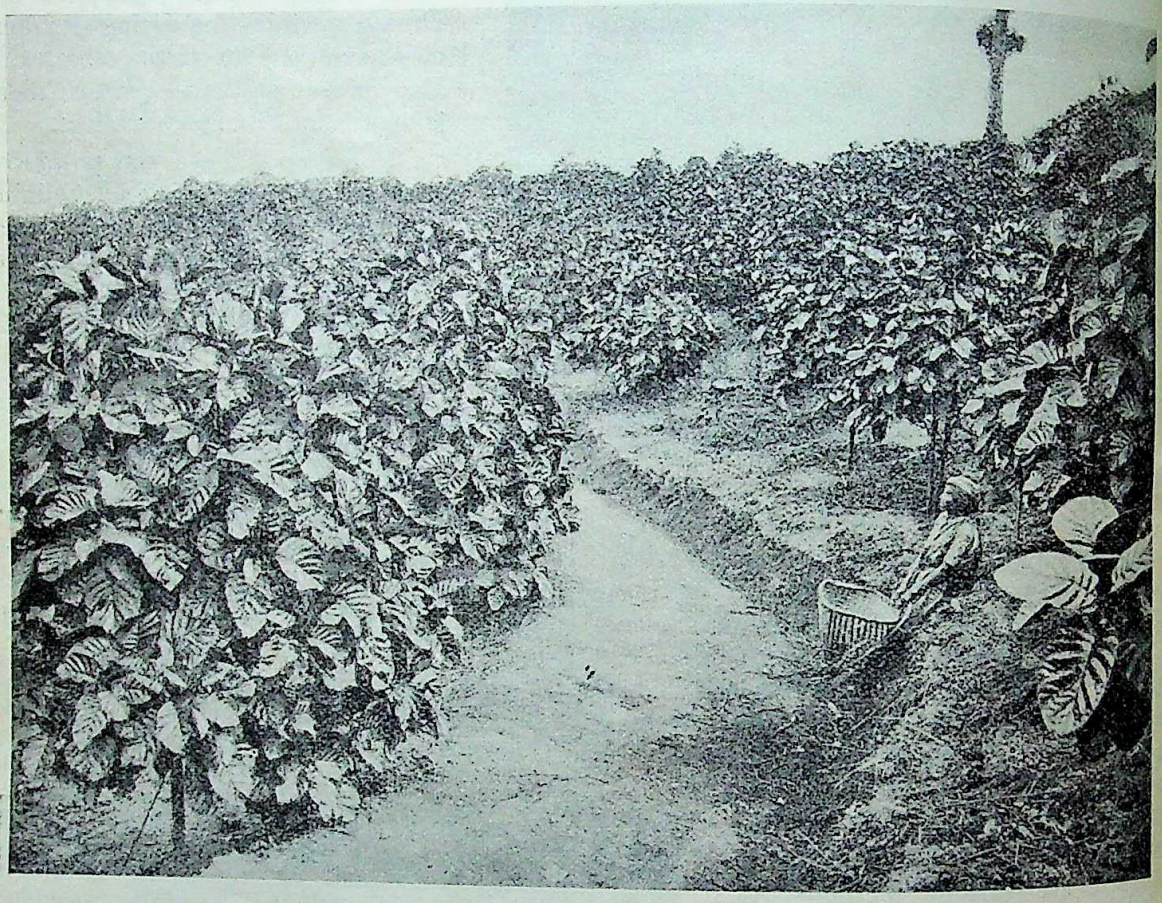
under the name of Cinchona Febrifuge. Later on he planned out a process, which in the main is followed to this day. The dried bark is at first ground to a fine powder by machinery. The finer the powder the better the extraction. Daily 60-65 maunds of bark are ground. In the bark the alkaloids all occur in combination with acids. The bark powder is therefore mixed with soda in presence of oil, whereby the alkaloids are set free by the soda and are at once taken up by the oil, in which they are readily soluble. To help the process the oil is warmed up and stirred mechanically. The oil is next mixed with sulphuric acid, when the alkaloids combine with the acid greedily. Quinine Sulphate, being sparingly soluble in water, separates out, while the Sulphate of the other alkaloids remain in solution. The Quinine, at this stage, contains a lot of colouring matter and resinous substances and it has to go through several purifications before the snow-white stuff met with in the market is arrived at. The other alkaloids remaining in solution as sulphates are next precipitated out with soda. This is dried and powdered and the yellowish powder is sold as Cinchona Febrifuge. It is cheaper than Quinine, but is no less efficacious. It, however, causes in a greater degree the after-effects of Quinine, namely, buzzing in the head, nausea, etc.



A Patch of Cinchona Trees

The factory, the bigger of the only two in India, is under the management of two officers, both of whom are at present Indians. A little over a hundred hands are employed, all of whom, excepting two or three, are Nepalese. In the course of the last sixty years the Factory has grown enormously. In 1875, the year the factory came into being, 50 lbs of Cinchona Febrifuge were manufactured and by 1883 it had reached the figure of 10,000 lbs annually. In 1888 the manufacture of Quinine was started with 300 lbs and

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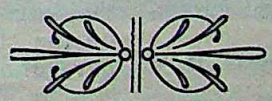
today some 50,000 lbs. of Quinine and 25,000 lbs. of Cinchona Febrifuge are produced yearly. Tablets are also made, both of Quinine and of Cinchona Febrifuge. The former is sold mainly in tubes of 20 tablets and can be had of all post offices. Every year nearly 1 million tubes are made. Besides these, Quinine Hydrochlor, Bihydrochlor, Hydrobrom, Bihydrobrom, Bisulph, Tannate and Salicylate are prepared. Totaquina, so strongly patronized by the Malaria Branch of the League of Nations is another important product. Among other preparations may be mentioned the sulphates and hydrochlorides of the alkaloids, other than quinine, present in the bark.

Quinine is a bitter substance and this dry article must have made it appear more so, so much so, that probably the ending with a bright note about the place and its people would not be able to remove any the much of the bitterness. Mungpoo, the headquarters, the place where the factory is situated, is not at all like what its association with Quinine would make people picture it to be. It is a nice little spot, full of beauties of Nature. One would accuse Nature of being too partial. It is situated, some 4000 feet above sea-level, on a hill the two sides of which are washed by two rivers, which can be seen to converge together at a distance and then flow on into the broad Tista. Looking towards the South one sees the plains stretching out like a vast sheet of water till it seems to meet the horizon. Towards the North, the North-east and the North-west one finds row on row of mountains with patches of clouds playing hide and seek amongst them and making the mountains too to take part in the game. Looking further ahead, a grand view meets the eye—especially on a clear day, tier after tier of snowclad mountain-tops, gleaming golden early in the morning as if on fire, and silvery-white in the evening with the sun playing on them. Close at hand, the hill sides are not barren rocks but full of green verdure. Big blocks of Cinchona, looking charming with this red-leaved trees standing in rows in long stretches, alternate with blocks of forests, full of all sorts of trees, shrubs and creepers—some with nice flowers too. The place is full of calm and quiet. Though a big industrial centre, there is none of the noise and bustle of an industrial city, nor any of its evils. This has been mainly possible, as the coolies have not to live huddled together in barracks. Each is given a hut to live in with his family and a small plot of land on which to grow his food and keep his animals. The people, Nepalese mainly, are very simple in their habits. A handful of fried *bhutta* and a cup, a big one though, of tea, once in the morning and again at noon, constitute their day's meal. Of late they are getting too attentive to their dress, the ladies specially, as everywhere. Honesty is their chief virtue. They are mostly Hindus, with a sprinkling of Buddhists. Kali puja is their main festival.

Quinine, inspite of all its bitterness, is welcome as nectar to malaria-stricken people. Ours is a notoriously malarious country and this article, it is hoped, will find some interested readers.



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SONG-HARVEST FROM PATHAN COUNTRY

(I)

By Prof. DEVENDRA SATYARTHI

BOTH men and women, young and old alike in Pathan country,* carry a repertoire of songs and always seek to hear the rhythmic, steps of their national Muse behind the characteristic pronunciation of *Sandra*, the Pash word for song. It vibrates with their deep sentiments, and they have managed to com music with their lives from the cradle to the gra

A feast of song and dance. 'Lakhtais' or boy-dancers play an important part in such periodical gatherings on gala days.

The song-harvest is both rich and ancient in Pathan country. The original frame-work of the majority of Pashto folk songs that have survived on the living lips of the Pathan masses, mig have undergone a lot of additions and alteration

* By Pathan country is meant the Pashto-speaking region, which includes India's North-West Frontier, Azad Ilaqa (independent tribal territory), and Pashto-speaking parts of Afghanistan.

The numerical strength of Pashto-speakers is as follows :

(1) India's North-West Frontier. 1,290,484 (as shown in the Census of 1931.)

(2) Azad Ilaqa. 2,212,837 (as estimated roughly by the Frontier Government).

(3) Afghanistan.

With Persian as its state-language, the Pashto-speaking people in Afghanistan, as a matter of fact, enjoy a majority. It is generally believed that the King Amanullah Khan, whose mother-tongue is Pashto was in favour of replacing Pashto for Persian as t state-language. Some of the lovers of Pashto Kandahar have taken it on themselves to plead the cause of Pashto.

† The linguists have divided the Pashto langua into two branches, of which the one coming from the Yusafzai country is rather softer and is celebrated as the medium of literary activities.

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as the talented men and women of every passing generation improved upon the old songs in their hours of inspiration. But some of these songs may aptly be taken as the monuments of the earliest Pashto poetry.

could stir the human heart, have been considered to be worthy of commemoration in song. Thus side by side with the songs, suggested by the war-like life and character of the people, songs on various other subjects, too, have come to live.

A triumphal celebration

A Pathan warrior. He can aim with a smile. He is very fond of hearing war-songs from his national minstrel, whenever he may find any leisure

A grey-beard. National war-songs in 'Char-Beta' pattern are a great asset to him.

Along with the national minstrels, who are born by caste, the common people, too, have been struggling for the musical expression of their every-day experience of life, from the early days of Pathan history. Almost all the events that

Landai, or 'the short song', is the earliest channel through which the Pathan Muse found a living manifestation. It is an unconnected series of two-lined pieces, known as "Tappas" or "Misras", which can hardly be called couplets

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in the strict sense of the word, as neither their lines rhyme together, nor are they of the same metrical length. Here is the translation of an early *Landai* song :

(1) Spring returns every year,
But my love, youth once departed. returns no more.

When they shoot. Pathan warriors, young and old alike, in Tirah keep their warlike soul awake and attach great value to their minstrel's favourite song :
"A Kashmir of heroes is Tirah, my dear ;
No place will find the cowards here."

(2) The pen is of gold and the paper is silvern.
I am sending a few fragments of songs, smeared with my heart's blood, to my sweet-heart
(3) This is thy country and I wish thee all joy in it.
I am but a sparrow on the way and pass my nights on the forest-trees in thinking of you.
(4) Rifle-shots in the neighbourhood denote that newly born sons have appeared on the scene.
But, ah me, a fruit-tree was I alright and am laid barren by marrying a worthless wretch.
(5) Three things in a girl are pleasing to the sight :
The golden *Tawiz* (on her neck), her fair calves, and her delicate walk.
(6) Thy time is no more, O spring flower,
Now in vain will cry the bee after thee.
(7) I belong to Swat and live here in the plains with my lover.
May Allah destroy the plains, so that both of us may go and live in Swat.

The first line of each *Tappa* or *Misra* of *Landai* song is shorter than the other and is rather elastic. The singer is expected to lengthen it out in an indigenous air, harmonizing it thereby with the other one.

The harvest of uncertain dates, the *Landai* song sprang forth from anonymous sources with a rich variety of subjects, redolent of the various moods of the Pathan heart. Each mood is spun into a poetic thread. What we see in it is the spontaneous outcome of the Pathan Muse suggested and moulded by Nature herself, and as such, it is capable of suiting the free-and-easy tastes of the masses. The *Landai*-makers are neither the poets of the starry heavens, nor of the undiscovered depths of the sea : they are the singers of their native home and life. Their genius is the flower of their own province and with its ever-fresh blossoms they adorn the garden of their native poetry.

It would not be correct to say that cent per cent the compositions of the song-makers of the *Landai* period were of an adorable standard. One may aptly compare the growth of *Landai* songs with the early song of Scotland. Says a critic of Scotland's early song :

> "Though the seeds of poetry were scattered with a plentiful hand among the Scottish peasantry, the product was like that of pears and apples.—of a thousand that spring up, nine hundred and fifty are so bad as to set the teeth on edge : forty-five or more are passable and useful ; and the rest of an exquisite quality."*

As compared with the later patterns of Pashto songs, one may rightly note that the composition of *Landai* is the easiest one. Its art is no more than a child's play and any person can put forth his sentiments and feelings in it.

The rifle at work : A Pathan woman is always a mother of such warriors, as she sings a cradle-song of heroic nature :
"Shed no tears, my little one, shed no tears,
Lest thy mates take thee for a coward, my darling.
Today is time for thee to sleep long,
For tomorrow art thou to win the crown of success in the battle-field."

It is probable that three or four *Tappas* could make a *Landai* of minimum length in the early days of its history, and for its maximum length

* *A Primer of Burns*, William Craige, p.109.

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there was no rule: it could contain even forty or more *Tappas*. Again, all the *Tappas* of a *Landai*, as may be seen in the preceding specimen of an early age, were not necessarily connected with one another. With the development of the people's aesthetic sense came the decline of its unconnected nature, and only those songs which had its *Tappas* knit together beautifully met with appreciation. Here is a specimen of this type:

1. "A tinkling sound came to my ears as my *Pezwan* (nose-ring) fell down:
   I suspect thee of having stolen it, O my friend, coming behind me."
2. "As a thief of thy *Pezwan* hast thou taken me,
   O I'll swear at *Pir Baba's* pilgrimage."
3. "Let my *Pezwan* go to hell:
   O why should I make thee swear before *Pir Baba*?"

Gradually came a time when the minimum length of *Landai* song declined from three or four *Tappas* to one *Tappa*, when the song-makers tried their best to draw precise pictures of inspiring sentiments and thoughts in genuine colours. Here is a *Tappa* which may aptly be taken as a *Landai*, complete in itself, according to this rule:

"She dressed herself in (repaired) tatters:
Thus she looked like a garden among the village-ruins."

The war-song, too, was composed in *Landai* pattern in the early days of Pashto song. War or no war, the national minstrels, roaming from village to village, kept the war-like Pathan soul awake when they sang:

"A Kashmir of heroes in *Tirah*, my dear:
No place will find the cowards here."

The minstrels and the warlike masses sang alike when they held song-feasts in the village-*Hujras* in the hours of ease as well as during the war-time:

1. "The promise of fight comes again tomorrow:
   The butt-ends to their chests to adjust the youth."
2. "On the highlands of *Tirah* goes on the battle:
   Twirling their moustaches say the crusaders with gusto: 'we're proceeding thither'."

The felicitous addresses to the Tribal Khans (chiefs), which the Pathan ministrels sang during the triumphal celebration or on gala days, too, were composed in *Landai*:

"Let this auspicious joy of thine be blessed, O Khan!
May a hundred and seventy joys be added to it."

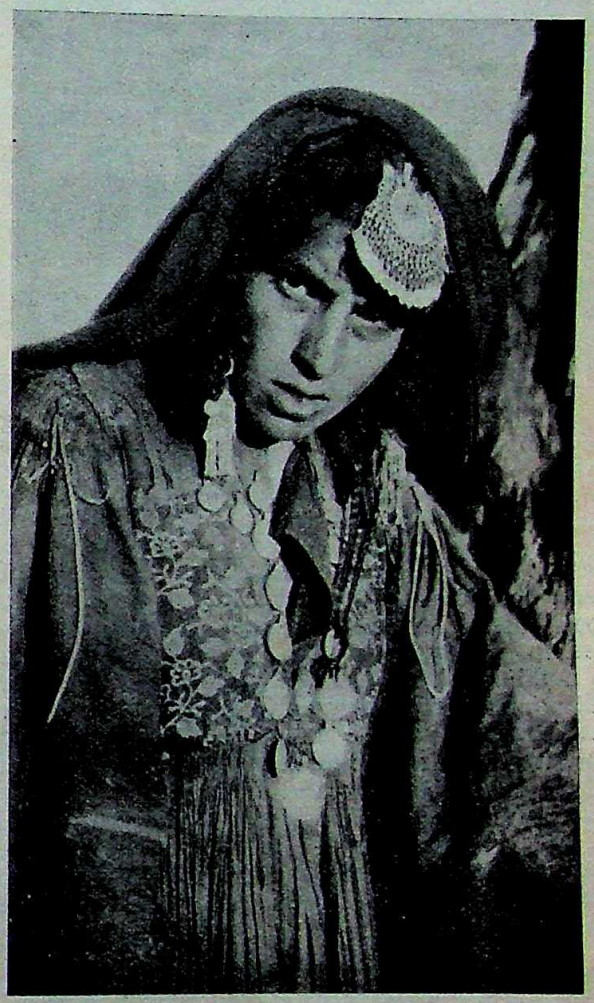
The song that the Pathan mother sang in the nursery while rocking her child's *Zango* (cradle), too, was in *Landai* pattern in those days:

"1. My baby is a juicy grape:
   It has been granted to me from Allah's garden.
2. My baby is a star of heaven:
   Allah has blessed my lap with it.
3. My baby is a rose among the flowers,
   My eyes find comfort whenever they see it."

Along with this exaltation of motherly love, she also sang a cradle-song of heroic nature:

"1. Shed no tears, my little one, shed no tears:
   Lest thy mates take thee for a coward, my darling.
2. Today is time for thee to sleep long,
   For tomorrow art thou to win the crown of success in the battle-field."

After the age of *Landai* came a time when the Pathan masses as well as their national minstrels set out to learn a new pattern. It appeared on the scene like 'Strophe and Antistrophe' of ancient Greece and was rightly named *Loba* (lit. play). The rhythmic nature of the



A Pathan warrior's sweet-heart

Loba song was probably the growth of an ancient seed of dramatic expression, which was evidently present in the dialogue songs in *Landai* pattern, a specimen of which may be seen in a preceding song about *Pezwan* or the nose-ring. Thus the early *Loba*-composers were indebted to their predecessors of the *Landai* period. Here is the translation of an early *Loba* song:

"Everyone brings flowers from Shah Rasul's garden.
You also bring one, holding it delicately between your thumb and finger."

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1. "Go, O bee, and tell the spring-breeze :—
Buds will not put forth their blossoms unless thou comest.
Everyone brings flowers from Shah Rasul's garden.
You also bring one, holding it delicately between your thumb and finger."
2. "Buds need Allah's grace.
What power has the spring-breeze to make them blossom ?"
"Everyone brings flowers from Shah Rasul's garden.
You also bring one. holding it delicately between your thumb and finger."

A budding warrior. He may be heard singing in tune with the national minstrel in the song-feasts held in the village 'hujras' :

"The promise of fight comes again tomorrow :
The butt-ends to their chests do adjust the youths."

It is evident from the preceding specimen of early *Loba* song that as regards its frame-work, too, it is more or less based on the *Landai* pattern. The refrain, known as *'Da-'Da-Sar Misra* is nothing but a variation played on a *Tappa* or *Misra* of *Landai* pattern : if we change its order making the first line take the place of the second one, it will just look like a *Tappa* or *Misra* of of the *Landai* : again the fragments of its body are also similar to the *Misras*.

But gradually came a further change in the frame-work of the *Loba* song, when it was no more similar to the *Landai* pattern. Here is the translation of a specimen of this new type :

Bring thy pitcher, *O Babbo* !
Let's go to *Jalala* ghat.
To the ghat do I proceed, O follow me,
Bring thy pitcher, *O Babbo* !
1. "On my head do I carry two pitchers and their weight breaks my waist ;
But in them are hidden rich cakes—
Bring thy pitcher, *O Babbo* !"
Bring thy pitcher, *O Babbo* !
Let's go to *Jalala* ghat,
To the ghat do I proceed, O follow me,
Bring thy pitcher, *O Babbo* !
2. "Here is a rupee, O potter, take it,
Just make a nice pitcher, with flowers on it, for *Babbo* !
Bring thy pitcher, *O Babbo* !"
Bring thy pitcher, *O Babbo* !
Let's go to *Jalala* ghat.
To the ghat do I proceed, O follow me,
Bring thy pitcher, *O Babbo* !
3. "Adorn my hair, O silken girl, cautiously,
Lest you rub off the beauty-spot on my chin,—
Bring thy pitcher, *O Babbo* !"
Bring thy pitcher, *O Babbo*,
Let's go to *Jalala* ghat.
To the ghat do I proceed, O follow me,
bring thy pitcher, *O Babbo* !

Along with the dialogue-form, dramatic monologue, too, found a considerable place in the realm of *Loba* song. Here is a specimen :

Walk with graceful steps, O innocent girl !
Walk with graceful steps.
1. Favour me, O Allah, to be the weaver's son-in-law.
His loom will I ply as if it were a gun.
Walk with graceful steps, O innocent girl !
Walk with graceful steps.
2. Look at the bravery of (my rival), a little wretch.
Helpless is he proved even in flying like a crow.
Walk with graceful steps, O innocent girl !
Walk with graceful steps.

Along with the happy traits of festive mirth, pathos, too, was considered to befit the rhythm of *Loba* in its latter days. Here is a commemoration-song, having a pathetic tinge of its own, in praise of a tribal Khan, who died a sad death :

The king has summoned the Khan,
O he'll be hanged, they say,
O the Khan's name is Mirza Akbar Khan.
1. Tall is thy stature and beauty so full.
Thy slaves' slave am I,
O Khan, so self-respecting !
The king has summoned the Khan,
O he'll be hanged they say,
O the Khan's name is Mirza Akbar Khan.
2. Either the air is odorous with Tibet musk, O Khan !
Or it is loaded with the scent of thy sweet-heart's dishevelled hair.
The king has summoned the Khan,
O he'll be hanged. they say.
O the Khan's name is Mirza Akbar Khan.
3. Why should my eyes not shed tears, O Khan !
When sorrows 've sprung up in the season of joy.
The king has summoned the Khan,
O he'll be hanged, they say,
O the Khan's name is Mirza Akbar Khan.
4. Thy house is like a sky and thou art as its sun, O Khan.
Like the sun-flower do I keep my face turning towards thee.
The king has summoned the Khan,
O he'll be hanged they say,
O the Khan's name is Mirza Akbar Khan.

Then came the turn of a new song known as *Char-Beta*. It is a blooming flower of Pathan genius. *Landai* and *Loba* are, as a matter of fact, the songs of the transition period, as the Pathan Muse was not capable of finding the fullest manifestation through these mediums. But in *Char-Beta* we find a strong self-expression which was so far lying hidden in the depths of the Pathan mind. A natural growth from the genius of Pathan music, it is not at all a thing

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borrowed from any foreign source. Unlike the composition of *Landai* and *Loba*, the frame-work of *Char-Beta* was no easy play for the masses. Thus the credit of its contribution naturally goes to some unknown master minstrels. As the stream of *Char-Beta* flowed on, some gifted individuals from the masses, too, who were not, as a matter of fact, singers by profession, learnt to voice their sentiment and feelings in *Char-Beta* pattern.

The *Char-Beta* writers occupy an important place in the history of Pathan song. They are instinct with the very soul of native gallantry. Here is the translation of a portion of a long war-song in *Char-Beta* pattern, which seems to have descended from the remote past:

No more asleep are they--
Lo! there is a war in Marwat.
1. Too high a value are setting the Marwats
on themselves and in every house they are
taking sides.
War-drums are being beaten in each village.
No more asleep are they—
Lo! there is a war in Marwat.
2. War-drums are being beaten and Marwat
is getting ready for the war.
O their matches have they laid to their black
guns.
No more asleep are they—
Lo! there is a war in Marwat.

The refrain is known as 'Da-Sar Misra' and each part of the body is named *Kari*. Here is the translation of the refrain and a *Kari* of a compound *Char-Beta*:

Dost Mohammad, the crusader, gets ready to
declare war in Kabul, is the news on every
warrior's lips :
The king of Afghanistan stays at Kandhar, and as
they gird up their loins, war-cry we hear
from his troops.
1. Dost Mohammad, the king (of Afghanistan), has
come out of his camps to declare war,
Many troops are at his back, O Allah, bless him
with victory.
Mohammad Akbar (the son of the king Dost
Mohammad), approached the enemy's
parapet, one day,
The enemy lost heart and ran away in dismay,
Steadily take hold of Islam, O Khan (Mohammad
Akbar), and grip "Kalma" as thy shield.
Dost Mahammad, the crusader, gets ready to
declare war in Kabul, is the news on every
warrior's lips.
He gave a start to the war and a line of
camels for his ammunition.
The king (of Afghanistan) stays at Kandhar, and
as they gird up their loins, war-cry we
hear from his troops.

Let us now have a glimpse of a complex *Char-Beta*. Here is the translation of the refrain and a *Kari* (which is further divided into four parts) of this variety:

O fate is implacable, do what one may!
Treacherously was surrounded Multan,
the rose of the Khyber Pass,
O now who'll raid the plains?

A proud Afridi warrior. He is very fond of singing his tribal hero Multan's song :
"O fate is implacable, do what one may ;
Treacherously was surrounded Multan, the rose of the Khyber Pass.
"O now who'll raid the plains."

1. (A) Multan, a Zaka Khel, descended from the Adam Khel country and entered the plains at Zaka Khel. In a cave was he seen near the brook that passes by the Surezi village. O fate is implacable.

(B) In a cave was he seen. O keep trust in what I say,.....The spy (who was with him as one of his companions) left him at dawn to bring him food. O do what one may (fate is implacable).

(C) Under the false pretext of bringing food the spy informed the police Inspector and thus lost his honour in this and the next world. Absolutely stirred up to action were the British Officers, in a telegram as they received the report. Treacherously was surounded Multan.

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(D) Absolutely stirred up to action were the British officers. On every body's lips was the news of Multan's coming and in search of him in the open order, set out the British troops. O now who'll raid the plains ?
O fate is implacable, do what one may.
Treacherously was surrounded Multan, the rose of the Khyber Pass. O now who'll raid the plains ?

But in spite of the prosodic pedantry in which the *Char-Beta* song is generally knit, the standard of its style and diction is not very far from that of folk-poetry. Unlike the English ballad, not only the name of each *Char-Beta*-

A pistol at work in a blood-feud.

author appears in the concluding lines of his compositions, but also he himself is very often seen speaking in the first person among the characters of his story. Such *Char-Betas* are always considered to be fragmentary, the ending lines of which fail to supply their authors' names. But all this does not seem to take them far from the region of folk-songs, as the process of oral repetition is apt to alter their text, and again the members of every passing generation go on improving upon old *Char-Betas* in their hours of inspiration. It may be evident from the different versions of the same songs. But they improved upon the traditional songs with every care to preserve the names of their original authors. Thus every *Char-Beta* that has survived to the present day is "like a forest-tree with its roots deeply buried in the past but which continually put forth new branches, new leaves, and new fruit."*

Originating most probably in the descriptive war-song, the frame-work of *Char-Beta* was later on used for the love-song. But this type of *Char-Beta* had very little appeal for the popular taste, as it did not befit at all the key-note of *Char-Beta* airs, which were an exact reflection of the warrior's march towards the battlefield rather than that of the delicate and sweet movements of a dancing girl.

Some of the *Char-Beta* writers have been attempting to reproduce the popular stories in this beautiful form of rhythmic song and some of their compositions have come to live. Here is a specimen which commemorates the tragic end of an innocent woman, named Mamunai, who was married in Nawagai village and was unfortunately killed by her own husband, Sher Alam, who somehow or other suspected her of having illicit connections with a gallant, named Khalil :

Thou wert like a flowery branch and fell down from thy throne!
A fatal fire turned for thee thy beauty, and thus came thy death in youth to thee.
Alas for thee, O Mamunai, alas for thee!
Blotless was thy beauty with arms graceful as the Egyptian swords,
No less than a pearl was thy forehead that shed its light on all sides,
And a glimpse of starry heavens offered thy sweet face.

1. Thy face was like a silver (ornament) and thy body was like an eagle's. A scandal-monger proved to be a crow between thee and thy husband. Proving thee guilty the scandal-monger poisoned thy husband against thee. In what a trouble wert thou put! O thou wert like a flowery branch.

In a great trouble wert thou put when thou wert altogether innocent about the matter. O dear one, thou wert quite unconscious and there was a grace in thy slow steps. Alas for thee. O Mamunai, alas for thee.

(Refrain).....

2. Thou couldst not see through the mischief and thy sad little daughter was lying in thy lap. On the next day didst thou see the play of thy fate. O the conspiracy was going on long before. O thou wert like a flowery branch. The whole world knew when the flower was cut from its branch. Sher Alam showed his cruelty on Mamunai. O cruel Sher Alam, thou hast killed an innocent one. Alas for thee. O Mamunai, alas for thee.

(Refrain).....

3. Thou didst believe, O Sher Alam, in the words of the scandal-monger, siding with whom thou wert convinced (of Mamunai's bad character).

* The Encyclopædia Britannica (14th Edition) Page 448.

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Thou hast made even thy own life sad and a bad name hast thou brought to thy own person—O thou hast done no wrong to anyone else (but your own self). O Mamunai, thou wert like a flowery branch.

Thy own sister, O Sher Alam, became thy enemy. She (guilelessly) said something against Mamunai and thou didst prove worse than a child in being convinced (of Mamunai's bad character). Alas for thee, O Mamunai, alas for thee.

(Refrain).....

4. Now thou sheddest tears, O Sher Alam, like a little child. O thou art merely crying over spilt milk. But the water has overflown the dam (and it would not return). Khalil merely wanted a little tobacco from Mamunai, O Sher Alam, the wretched one. O Mamunai, thou wert like a flowery branch. This was perhaps Mamunai's predestined fate. It was late morning in autumn (when Mamunai's life was put an end to). May Allah pierce thy body with bullets from a big gun, Alas for thee, O Mamunai, alas for thee.

(Refrain).....

5. May thy heart be shot through, O Sher Alam, and may thy world be crumbled, so that thou mayst understand the pain thou hast caused the innocent Mamunai. Sum up thy pathetic strain. O Mahammad Hassan, the minstrel, sum up thy pathetic strain, O Mamunai thou wert a flowery branch.

All the bulbuls of Navagai village cry and shriek: The lovers have turned faithless and the times have lost all their honour. Alas! Mamunai died a martyr's death! Alas for thee, O Mamunai, alas for thee!

(Refrain).....

Sometimes the same story is handled by different song-makers. It is evident from the following *Char-Beta* by a carpenter, named Fazal-i-Rahman, who appears on the scene with a little different diction and style. He tells that Mamunai's husband had two wives and it was Mamunai's own rival who proved to be a scandal-monger:

O these are the ways of this wretched world—
Mamunai is killed and now everyone mourns for her!
How faithless is the world!—
O these are the ways of this wretched world!

1. Mamunai, who was like a houri, is killed. A goddess was she in beauty and was famous in her country.

She belonged to the stock of "Prachgai" family of Bajour and was crowned with every ornament. Her own *Sout* * accused her behind her back that she was sweet on some gallant. How faithless! O these are the ways of this wretched world.

(Refrain).....

2. Mamunai's own *sout* turned a scandal-monger. Thus the strangers as well as her own relatives gathered round her and became desirous of her death.

Mamunai's beauty and grace became a curse for her and she broke forth: 'Lo! here comes my death!' How faithless! O these are the ways of this wretched world.

(Refrain).....

3. "Sharpen the daggers, O ye people, may ye be satisfied by having smeared your hands with my hot blood. But bring my little daughter to me. Let me see her with my own eyes, for soon shall I bid her adieu once for all," thus broke forth Mamunai. How faithless, O these are the ways of this wretched world.

(Refrain).....

4. In agony shrieked Mamunai as she saw her child. Her legs fluttered and she seemed to visualize with her own eyes the sight of her clothes, drenched in blood.

What a good thing it would have been, O separation, if thou didst not exist at all. Many homes hast thou ruined, O a hard life has he to live whoever keeps two wives in his house. How faithless, O these are the ways of this wretched world!

5. Whoever keeps two wives loses all his respect; you'll see that one scandalizes the other.

Behold, Mamunai died a sad death. Fazal-i-Rahman, the carpenter, has thus sung very little in her praise. How faithless, O these are the ways of this wretched world.

(Refrain).....

Next to *Char-Beta* came the age of *Rubai* and *Ghazal*, which the country song-writers adopted from the garden of Persian poetry through the medium of their classical poets, like Khushal Khan Khattak, who had already introduced these verse-forms in the realm of Pashto Poetry. The country song-writers did not exactly follow the hard and fast prosodic rules in the patterns of *Rubai* and *Ghazal*, but handled them in their own way, lending them a tinge of their own genius. But as regards the subject-matter, they treated of those themes only which are originally handled by the Persian rubai and ghazal-writers. Side by side with *Landai*, *Loba*, *Char-Beta*, and *Ghazal*, we come across some minor song-forms, too. As regards their origin some of the modern Pashto scholars believe that these patterns sprang up prior even to the age of *Landai*, while the others, of which the name of Moulana Abdur Rahim, the Pashto and Arabic professor of Islamia college, Peshawar, is noteworthy, call them post-*Landai* compositions and say that their growth continued throughout the days of *Loba*, *Char-Beta*, *Rubai*, and *Ghazal*. All the specimens of these minor song-forms which have come to live, vary greatly in merit and character. Some are so obscure and imperfect that one fails to guess the beauty of their diction, style and subject-matter. But there are some having their own simple poetry which is not at all worthless. Of these the noteworthy types are: nursery-rhymes, children's sporting-chants, short chants of mourning, and the rhymed riddles.

Nursery-Rhymes: Side by side with the cradle-songs, which are generally in *Landai* patterns, there must have survived hundreds of simple nursery-rhymes. But all the more laborious is the work of collecting them, for they are absolutely confined to the Pathan nursery. Here are the translations of two specimens:—

1. (O my little one) you have two large eyes like stars in the heavens, a face fair like Shah Jahan's

* *Sout* means Co-wife.

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throne, two slender arms like Persian rapiers, and a narrow waist like Suleman's girdle. Hushaby (O my little one), and shed no tears in bewilderment. O let me even sacrifice my life for you.

2. (O my little one), what a high nose you have got. How erect is its tip. It resembles *Nar Kachur* (a particuiar drug, the Pathan mother gives to her sick child.) May Allah save your mother from any ill news of you, and your father from dwindling away in sorrow. You are like a sandal among the trees and a falcon among the birds: among the nuts you are the most shapely and among the drugs you are no less than the *Nar Kachur*.

Children's Sporting-Chants: These are generally knit with the simple poetic threads of rhythm and rhyme. Here is the translation of a specimen, sung in chorus or semi-chorus by a merry party of sporting children during the harvest:—

All round are seen the paddy-fields, but the one which is ours lies a sandy track and the ears already visible therein. Your brother will bring paddy—O your brother will bring paddy, tied in a corner of his handkerchief and will say: 'Take this paddy mother, it is not of an ordinary variety, as grown in other's fields.'

Short Chants of Mourning: Along with a variety of dirges in *Landai* pattern, there is a corpus of short chants of mourning, which have come to live from the daughters of the soil as they pour forth their sad hearts extempore. Here are the translations of a few specimens:—

From a daughter for her deceased father:

Alas for thee, my dad, alas for thee. Oh, no more shall I have a glimpse of thee on the high road. Oh, desolate for thee has turned the world once for all.

From a daughter for her deceased mother:

O mother, o my rosy mother, you brought me up with the (sweet) affection. Oh, for thee do I shed now bloody tears and all the people look at me.

From a sister for her deceased sister:

O sister, O my flower-like sister, never will again be born a girl like thee. Thus I lament and shed tears with a bare head.

From a wife for her deceased husband:

Every right hadst thou on my head. Thou (living with thee) I considered the king as fakir as those were the dogs when I had my own kingdom.

From a sister for the deceased brother:

O my brother, just hast thou bidden us adieu and hast left for the graveyard. Alas for thee, O, alas for thee.

From a mother for the deceased daughter:

O my daughter, O my darling one, I brought thee up with every splendour. Oh, thou art now separated from me. Oh, the world is but a vale of sorrows.

Rhymed Riddles: These have their own simple interest, which is sometimes redolent of a sweet poetic tinge. Both men and women, gifted with an extraordinary taste for riddles, come forward to achieve championship whenever they hold their respective assemblies on gala days or some other happy occasions. Here is the translation of a specimen:—

It has neither wings nor bones but flutters like a bird. The beautiful girls rejoice at it. With its songs so sweet, it dances like a comedian. He who cannot guess it, is indeed a fool.

To it the answer is, the spinning-wheel.

Summing up the investigation into the development of the Pathan song, it will not be irrelevant to note that the process of composing *Landai*, *Loba*, *Char-Beta*, *Rubai*, *Ghazal*, and other minor song-forms, survives even to the present day. Both professional minstrels and amateurs of both sexes, gifted with a poetic heart, are still engaged in enriching the treasury of songs of their motherland.

(*To be concluded*)

AN INTERVIEW WITH MAHATMA GANDHI

By NIRMAL KUMAR BOSE

On the 9th and 10th November, 1934, we had a fairly long interview with Mahatma Gandhi at Wardha. The questions related to fundamental social and political matters, and therefore a report of the interview will be both of interest and importance to the public. The report was sent to Gandhiji for correction, and he sent it back in the following shape for publication.

Question One. While working in a village, we have found that the chief obstacle to any real improvement in the condition of the villagers are two in number:

(1) They have forgotten the art of co-operation among themselves or of joining hands in order to resist any encroachment upon their rights.

(2) They live practically enslaved by those who merely own the land, while doing

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no work, and control the money-resources of the village. This slavery, which is due partly to outside conditions and partly to their own character, and our complete neglect of their education, have left the masses absolutely devoid of any will of their own.

What should be our principal object in khadi-work or other forms of village reconstruction? Khadi-work in some parts of Bengal has degenerated into a mere method of giving a little relief to the villagers, while it has failed to restore the will which alone can bring about any lasting transformation in their condition.

Our question is, should khadi be merely that sort of humanitarian work or should we use it chiefly as an instrument of political education? Our experience has been that unless the ultimate objective is kept clearly in mind, it degenerates easily into a work of no significance.

Answer One. The two issues of khadi and political organisation should be kept absolutely separate. There must be no confusion. The aim of khadi is humanitarian; but so far as India is concerned, its effect is bound to be immensely political.

The Salvation Army wants to teach people about God. But they come with bread. For the poor bread is their God. Similarly we should bring food into the mouths of the people through khadi. If we succeed in breaking the idleness of the people through khadi, they will begin to listen to us. Whatever else the government might do, it does leave some food for the villagers. Unless we can bring food to them, why should the people listen to us? When we have taught them what they can do through their own efforts, then they will want to listen to us.

That trust can best be generated through khadi. While working out the khadi programme, our aim should be purely humanitarian, that is economic. We should leave out all political considerations whatsoever. But it is bound to produce important political consequences which nobody can prevent and nobody need deplore.

Question Two. Could we not start small battles on local and specific issues against capitalism in the villages and use them as a means of strengthening the people or bringing about a sense of co-operation among them, in preference to the khadi method? When we have a choice between the two, which should we prefer? If we have to sacrifice all the work that we have built up in the villages in connection with khadi while fighting against the money-lender or the landed proprietor, for, say, a reduction in the rate of interest or increase in the share of agricultural produce, then what shall we do, —provided the latter is more liable to evoke self-confidence among the villagers than the khadi method of organisation?

Answer Two. It is a big proviso you have added at the end of the question. I cannot say if fights on local and specific issues against capitalists are more likely to generate the kind of determination and courage needed in a non-violent campaign. But if I concede you that point, then khadi would have to be sacrificed under the circumstances you quote. As a practical man, claiming to be an expert in non-violent methods, I should advise you not to go in for that type of work in order to train the masses in self-consciousness and attainment of power.

We are fighting for Swaraj in the non-violent way. If many workers in different parts of India engage in local battles of the sort you describe, then in times of necessity, the people all over India will not be able to make a common cause in a fight for Swaraj. Before civil disobedience can be practised on a vast scale, people must learn the art of civil or voluntary obedience. Our obedience to the government is through fear; and the reaction against it is either violence itself or that species of it, which is cowardice. But through khadi we teach people the art of civil obedience to an institution which they have built up for themselves. Only when they have learnt that art, can they successfully disobey something which they want to destroy in the non-violent way. That is why I should advise all workers not to fritter their fighting strength in many-sided battles, but to concentrate on peaceful khadi-work in order to educate the masses into a condition, necessary for a successful practice of non-violent non-co-operation. With their own exploitation, boycott of foreign cloth through picketting may easily

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be violent; through the use of khadi it is most natural and absolutely non-violent.

Question Three. Is love or non-violence compatible with possession or exploitation in any shape or form? If possession and non-violence cannot go together, then do you advocate the maintenance of private ownership of land or factories as an unavoidable evil which will continue so long as individuals are not ripe or educated enough to do without it? If it be such a step, would it not be better to own all the land through the State and place the State under the control of the masses?

Answer Three. Love and exclusive possession can never go together. Theoretically when there is perfect love, there must be perfect non-possession. The body is our last possession. So a man can only exercise perfect love and be completely dispossessed, if he is prepared to embrace death and renounces his body for the sake of human service.

But that is true in theory only. In actual life, we can hardly exercise perfect love, for the body as a possession will always remain with us. Man will ever remain imperfect, and it will always be his part to try to be perfect. So that perfection in love or non-possession will remain an unattainable ideal as long as we are alive, but towards which we must ceaselessly strive.

Those who own money now, are asked to behave like trustees holding their riches on behalf of the poor. You may say that trusteeship is a legal fiction. But if people meditate over it constantly and try to act up to it, then life on earth would be governed far more by love than it is at present. Absolute trusteeship is an abstraction like Euclid's definition of a point, and is equally unattainable. But if we strive for it, we shall be able to go further in realizing a state of equality on earth than by any other method.

Q. If you say that private possession is incompatible with non-violence, why do you put up with it?

A. That is a concession one has to make to those who earn money, but who would not voluntarily use their earnings for the benefit of mankind.

Q. Why then not have State-ownership in place of private property and thus minimize violence?

A. It is better than private ownership. But that too is objectionable on the ground of violence. It is my firm conviction that if the State suppressed capitalism by violence, it will be caught in the coils of violence itself, and fail to develop non-violence at any time. The State represents violence in a concentrated and organized form. The individual has a soul, but as the State is a soulless machine, it can never be weaned from violence to which it owes its very existence. Hence I prefer the doctrine of trusteeship.

Q. Let us come to a specific instance. Supposing an artist leaves certain pictures to a son who does not appreciate their value for the nation and sells them or wastes them, so that the nation stands to lose something precious through one person's folly. If you are assured that the son would never be a trustee in the sense in which you would like to have him, do you not think the State would be justified in taking away those things from him with the minimum use of violence?

A. Yes, the State will, as a matter of fact, take away those things, and I believe it will be justified if it uses the minimum of violence. But the fear is always there that the State may use too much violence against those who differ from it. I would be very happy indeed if the people concerned behaved as trustees; but if they fail, I believe we shall have to deprive them of their possessions through the State with the minimum exercise of violence. That is why I said at the Round Table Conference that every vested interest must be subjected to scrutiny, and confiscation ordered where necessary—with or without compensation as the case demanded.

What I would personally prefer would be not a centralization of power in the hands of the State, but an extension of the sense of trusteeship; as in my opinion the violence of private ownership is less injurious than the violence of the State. However, if it is unavoidable, I would support a minimum of State-ownership.

Q. Then, sir, shall we take it that the fundamental difference between you and the Socialists is that you believe that men live more by self-direction or will than by habit,

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and they believe that men live more by habit than by will; that being the reason why you strive for self-correction while they try to build up a system under which men will find it impossible to exercise their desire for exploiting others?

A. While admitting that man actually lives by habit, I hold that it is better for him to live by the exercise of will. I also believe that men are capable of developing their will to an extent that will reduce exploitation to a minimum. I look upon an increase of the power of the State with the greatest fear, because, although while apparently doing good by minimizing exploitation, it does the greatest harm to mankind by destroying individuality, which lies at the root of all progress. We know of so many cases where men have adopted trusteeship, but none where the State has really lived for the poor.

Q. But have not those cases of trusteeship which you sometimes cite been due to your personal influence rather than to anything else? Teachers like you come infrequently. Would it not be better, therefore, to trust to some organization to effect the necessary changes in man, rather than depend upon the casual advent of men like yourself?

A. Leaving me aside, you must remember that the influence of all great teachers of mankind has outlived their lives. In the teachings of each prophet like Mohammed, Buddha or Jesus, their was a permanent portion and there was another which was suited to the needs and requirements of the times. It is only because we try to keep up the permanent with the impermanent aspects of their teaching that there is so much distortion in religious practice today. But that apart, you can see that the influence of these men has sustained after they have passed away. Moreover, what I disapprove of is an organization based on force which a State is. Voluntary organization there must be.

Question Four. What then, sir, is your ideal social order?

Answer Four. I believe that every man is born in the world with certain natural tendencies. Every person is born with certain definite limitations which he cannot overcome. From a careful observation of those limitations the law of *varna* was deduced. It establishes certain spheres of action for certain people with certain tendencies. This avoided all unworthy competition. Whilst recognising limitations, the law of *varna* admitted of no distinctions of high and low: on the one hand it guaranteed to each the fruits of his labours and on the other it prevented him from pressing upon his neighbour. This great law has been degraded and fallen into disrepute. But my conviction is that an ideal social order will only be evolved when the implications of this law are fully understood and given effect to.

Q. Do you not think that in ancient India there was much difference in economic status and social privileges between the four *varnas*?

A. That may be historically true. But misapplication or an imperfect understanding of the law must not lead to the ignoring of the law itself. By constant striving we have to enrich the inheritance left to us. This law determines the duties of man. Rights follow from a due performance of duties. It is the fashion nowadays to ignore duties and assert or rather usurp rights.

Q. If you are so keen upon reviving *Varnashrama*, why do you not favour violence as the quickest means?

A. Surely the question does not arise. Definition and performance of duties rules out violence altogether. Violence becomes imperative when an attempt is made to assert rights without reference to duties.

Q. Should we not confine our pursuit of Truth to ourselves and not press it upon the world, because we know that it is ultimately limited in character?

A. You cannot so circumscribe truth even if you try. Every expression of truth has in it the seeds of propagation, even as the sun cannot hide its light.

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RAMMOHUN ROY'S RECEPTION AT LIVERPOOL

By BRAJENDRA NATH BANERJI

IT is well known that Rammohun Roy was received with enthusiasm when he went to England, and there is already a sufficient amount of material to give a vivid idea of his stay in that country. These accounts might well be supplemented by the accounts of his reception at Liverpool immediately on his arrival, which I have found in some contemporary English and Indian papers. So far as I know, no one has made use of them yet, and that is why they deserve the future biographer's attention.

(The *Albion*, Monday, April 11, 1831)
Rammohun Roy.
(From a Unitarian Correspondent).

The celebrated Rammohun Roy arrived at this port on Friday last, in the *Albion*, from Calcutta. This gentleman was formerly a Hindoo Brahmin. An examination of the system of Hindoo theology, in connexion with the study of the works of creation, led him to the belief in one God, and to an open renunciation of the system of polytheism, in which he had occupied a distinguished rank.

A close attention to the Christian Scriptures led him to embrace Christianity,* as a divine communication from the God of the universe.

Rammohun Roy has been long known in this country as the author of a work, entitled "The Precepts of Jesus the Guide to Peace and Happiness," and for the learned and excellent defences of the same against the attacks of the orthodox Christians in India. These defences exhibit a large store of learning, and contain some of the best criticisms on passages of Scripture supposed to prove the doctrines adopted by modern Christians; such as, the Deity of Jesus Christ, the doctrine of the atonement, the Trinity, etc. Such doctrines as these, with which the founder of our religion and the first missionaries of Christianity were totally unacquainted, will never form the creed of either Pagans or Jews, who take the New Testament as the standard of their religion. This is fully exemplified in the conduct of this excellent East Indian, and of those who associate with him in the promotion of the same cause. It would, indeed, be the height of folly to expect to convert men from one system of polytheism by proposing to them another, in which the whole of the difference is to be found in the number of deities, not in the nature of the systems.

(The *Sumachar Durpun*, 20th August 1831).

BABOO RAM-MOHUN ROY.—A letter dated Liverpool, the 12th April, 1831, states that Baboo Ram-Mohun Roy safely landed at Liverpool on the 8th of April, and from the time of his landing had scarcely an hour unoccupied by interviews with the [illegible] people of the town. A deputation of the East In[illegible] Committee of that town waited upon him on the 1[illegible] to congratulate him on his arrival and to expre[illegible] their hope that they should find him a powe[illegible] coadjutor against the Company. In reply Ram-Mo[illegible] Roy expressed himself desirous of obtaining [illegible] objects rather by conciliation than by opposition, [illegible] the Company would concede certain improvements [illegible] the judicial system, abandon their trading capaci[illegible] and their internal monopolies, allow Europeans [illegible] resort to India and settle in it, and give up the pow[illegible] of summary transmisson, he should be friendly rath[illegible] than hostile to the renewal of their Charter.

(The *Liverpool Mercury*, Friday, April 15, 1831.)

RAMMOHUN ROY.—This learned and celebra[illegible] Hindoo arrived in Liverpool on board the Alb[illegible] from Calcutta, on Friday last [8 April], havi[illegible] visited Europe principally in quest of informa[illegible] and amusement. He is in every respect one of th[illegible] most extraordinary individuals of the present ag[illegible] We are informed that he is acquainted with fifte[illegible] or twenty languages and dialects, is master of log[illegible] and mathematics, and is thoroughly conversant wit[illegible] several other branches of European and Asiatic scienc[illegible] .....Mr. Buckingham, who, in the course of hi[illegible] recent lecture in this town, after alluding to Ram[illegible] mohun Roy's approaching visit to this country, gav[illegible] the following account of his character and a[illegible] tainments.....

(The *Liverpool Times*, Tuesday, April 19, 1831.)

RAMMOHUN ROY'S VISIT TO MANCHESTE[illegible] —This distinguished Oriental paid a visit to this tow[illegible] on Wednesday last [13th April]. Accompanied by [illegible] fine intelligent youth of twelve years of age, who[illegible] he has adopted as his son, and attended by Messr[illegible] Cropper and Benson, and other friends from Liverpo[illegible] Rammohun arrived here a little after eight in th[illegible] morning, by the first train of railway carriages, [illegible] mode of conveyance which, after the palanquin of th[illegible] East, must have not a little excited his astonishme[illegible] at the immense strides which locomotion is maki[illegible] in this conntry. The travellers breakfasted at th[illegible] Royal Hotel, with several Manchester friends, an[illegible] afterwards went to inspect the naional plan of instru[illegible] tion in the Lancastrian School, Oldham-road. At th[illegible] sight of the hundreds of children there assembl[illegible] all assiduously employed in storing up useful knowled[illegible] the Hindoo philanthropist evinced great emoti[illegible] Tears glistened in his eyes as he exclaimed, "M[illegible] God Almighty bless and prosper you, my children." In the book kept for the signatures of visitors, h[illegible] signed his name, accompanied with a remark expressi[illegible] of the high gratification he had felt on his visit [illegible] the school, and his hope that the people wh[illegible] children received instruction there were grateful [illegible] sensible of the kindness and efficient management [illegible] the conductors of the school. He then proceed[illegible] with a number of friends to Messrs. M'Conne[illegible] factory, in Ancoats-lane, where he inspected th[illegible]

* He never embraced Christianity.

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processes by which the raw material is converted into yarn, and was much pleased with the precision of the various operations, and the construction and working of the machinery. From thence he proceeded to the machine-manufactory of Messrs. Sharp, Roberts & Co. in Falkner-street, where he was shown the various pieces of mechanism now in the course of construction, with which he was much pleased. These several visits occupied the time till about noon, and when he quitted the manufactory, a crowd of people had collected near the carriage, many of whom had been attracted to the spot by the oriental costume worn by himself, his protegé, and servants, and others from the fame which has long preceded this eminent man to England. He cordially shook hands with those who were nearest him, and afterwards addressed a few words to the people from the window of his carriage. He then proceeded to the Union Club-house, Mosley-street, which he reached much fatigued by the exertions into which his ardent temperament had led him, regardless of an extremely painful knee, which had been caused by an accident on the voyage. He spent the remainder of the afternoon in the company of a few friends, and returned to Liverpool by the railway train at five o'clock in the evening. One of the principal objects of his visit to this country is, we understand, to obtain the right of free settlement for all Europeans resident in British India. This measure, if carried into effect, would, he states, be productive of vast benefit to the whole population of our immense territories in the East, by raising the people to a higher rank in the scale of civilization and morals, and by increasing the productive power of the land, and thus mutually enriching the colonies and the mother country, while it would rescue the inhabitants of India from their present degraded state. Added to this, Rammohun Roy has long felt and expressed the most ardent desire to visit this country ; and has at length, for the benefit of his fellow-countrymen, and in the true spirit of philanthropy and Christian patriotism, brought his wishes so far towards its completion. May his mission be as successful as we are sure his reception will be cordial ! *Manchester Guardian*.

On Saturday morning [16th April] Rammohun Roy left the Adelphi Hotel for London.

(The *Liverpool Mercury*, Friday, April 22, 1831.)

Rammohun Roy.—...He [Rammohun] has since departed for London, where he arrived on Monday night [18th April]. We understand that he is staying at Long's Hotel.

RAJMOHAN'S WIFE

By BANKIM CHANDRA CHATTERJI

CHAPTER XIX

Madhav and Tara

MADHAV and Tara had known each other from their infancy. Tara's father and Madhav's maternal grandfather were residents of the same village, and in Madhav's constant visits to the place during his boyhood, Tara had been his playmate. They were distantly related to each other on this side, a circumstance which was the means of their coming so frequently in contact with each other in their early age as to be each other's play-fellow. Although Tara was Madhav's senior by a few years, they had always called each other "Tara" and "Madhav" respectively. Tara's marriage with Mathur did not to any great extent interfere to banish the feeling in the mind of each towards the other, generated by the familiar and unrestrained intercourse of infancy. For, before Mathur evinced his grasping avarice by the secret but not unperceived aid he rendered to his aunt in her law-suit, friendly intercourse, apparently cordial on both sides, had subsisted between the cousins, and necessarily Madhav's visits to Mathur's household were frequent. By so many years the junior of Mathur, zenana etiquette did not stand in the way of his holding frequent conversations with Tara on these occasions, and Madhav always availed himself of every such opportunity. Such an intercourse was equally gratifying to both, for each had a high esteem for the other. But their mutual fondness, and such the feeling might suitably be termed, was far removed from all impurity of the heart. Their attachment to each other springing in childhood, and nurtured by a daily growing appreciation of the moral beauty of each other's heart, had ripened into an affection that was akin to the love of brother and sister.

Nevertheless, when Tara and Madhav found themselves face to face in the godown-*mahal*, their situation was sufficiently embarrassing. Surprise at this strange and, to both, inexplicable meeting, was the first feeling that predominated in their minds. When its effects had subsided, they began to feel the embarrassing character of their situation, and for some time neither spoke. Tara first broke the silence. "You here, Madhav!"

Madhav could not well retort the interrogatory on Tara, but remained silent, hardly

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knowing how to answer. Tara felt all the novelty and embarrassment of the situation; but in such cases women, perhaps, are better able to get over the difficulty than men. Tara, confident in the integrity of her own character and feeling secure from misapprehension on the part of the other, in the esteem she knew Madhav entertained for her, as well as sensible of the necessity of coming to an explanation, proceeded to bring matters to an issue.

"First, tell me, *Thakurpo*,* who could be the two *Jama-dut*†-like men who just now ran away from here? I wonder what business you could have had with people of that description, and here in our house too? One of them gazed at me fixedly when I stood there in the veranda, and perhaps taking me for a ghost fled precipitately.

"Was it you then who opened this door and clanked the chains?"

"Yes, I opened the door, and was making towards the room from which you came out, but the appearance of these *Jama-duts* frightened me, and I was returning."

"And whence came the sounds?"

"What sounds?"

"Have you heard nothing strange?"

"Yes, a freezing shriek of woe; but I thought it was coming from your room."

"No."

"No? You frighten me. I shall return."

"Without hearing; hearing why I am here?"

"I must hear it, and I must also tell you why I came here. Be quick then."

"Gladly," replied Madhav, "but I must take some precautions from interruption which you will by and by understand."

Madhav went out, and drew the massive bar of the door which led from the godown-mahal at once out of the house. He then re-entered the apartment which had so lately been his prison, and beckoning to Tara to follow, sat down to narrate the history of his capture. He neither concealed nor extenuated any circumstance, speaking as he did in the bitterness of resentment, as well as from a consciousness that however affectionately Tara might love her husband, she was too pure-minded herself to sympathize with his crooked policy. Tara felt sorely grieved as well as disappointed.

"You are not then what I seek," she said; "you have arrived only this evening, while I believe my suspicions were roused two days ago."

Tara related in her turn the purpose of her visit. That need not be detailed to the reader. He has already seen with what solicitude this affectionate wife had watched the change in her husband; how she had racked her mind with fruitless conjectures for its cause; how at last she had importuned her husband for a disclosure, and how disappointed she had been in her wishes; how at last the strange and secret walk her husband had taken that night, and his clandestine and mysterious entry into the godowns, had raised suspicion in her mind that the mysterious cause of her solicitude lay concealed in that apartment; how she determined to wrest the secret at all hazards and to visit the godowns that night, to know what misfortune lay hid beneath its roof; and lastly, how she had secured the keys from her husband while he slept, from beneath his pillow.

"How many fears, what tremor, what anxiety," continued Tara "assailed me as, possessed of the stolen keys I threaded my dark way beneath these sombre walls, you can better conceive than I describe. But I felt myself acting under a supernatural impulse and came on. I could have died if my death would have removed his unhappiness. Judge then what impression your presence here made on me. I at once connected your presence here, with the cause of his unhappiness. But you say you are here only from this evening. You cannot then be what I seek."

"You will not perhaps be disappointed," said Madhav in reply, shuddering as he spoke. "Those sounds—did you not hear them? There is a mystery yet to solve."

Tara turned pale.

"Do not be frightened," said Madhav "I believe there is nothing to fear, I will relate what I have just heard and seen. I will do so, however, only if you give me a promise not to indulge in a woman's fears. Do you promise?"

It was with difficulty that she gasped out the words, "Speak on." Madhav then gave her an account of the strange sounds that had interrupted his interview with the dacoits, relieving her by the tone of his narrative as much of supernatural fears, as the nature of the subject admitted.

Tara's feelings were most painful. Fear, natural in women whom philosophy never taught to disbelieve in supernatural beings, predominated. Mingled with it, was curiosity, such as danger excites, and an intense regret that her search should be attended with so much terror. She now almost repented having undertaken it, and asked Madhav to see her safe to the interior of the house.

"Will you give up your search so easily? I

* Husband's younger brother or cousin.
† Pluto's messengers.

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assure you there is no danger," said Madhav with some vehemence, for his curiosity and interest had been intensely awakened, and he had forgotten his own precarious, and with Tara in his company, delicate situation, for its gratification.

Tara remained silent for some moments. Mustering resolution at last, she replied, "Where can we search? Have not the robbers searched everywhere?"

"Yes, but I see now that one thing escaped them. There is a door," he said, pointing to the little iron-door we have described before, "which remained to be opened."

"It evidently leads to the other room: did not they examine that other room also?"

At this moment, again came the hollow agony-bespeaking sound, clearer, more distinct than ever. The listeners started; its touching and startling tones thrilled them in every nerve.

A short pang shot across Madhav's brain. A dark and agonizing thought seized him. Wrenching almost with violence the bunch of keys from Tara's hand, he madly sprung towards the little door, knelt down, and pushed a key into the keyhole. It did not turn. With the same vehemence of movement he tried a second and a third key, but with the same ill-success. Maddened with vexation, and the torture of suspense, he would have torn open the ponderous metal, had he the strength. Happily for his self-command, the fourth key he tried turned in the lock, and away flew the heavy door as though it were a feather.

"Tara! Tara! hesitate not, but follow," he said, with compressed energy, and crept in, bruising his sides.

Led by the contagion of impulse, Tara followed with the light. Joy and surprise held Madhav mute when they discerned a staircase of brick, narrow and deep, and filled with spiders' webs. Without stopping to speak Madhav bounded up, and Tara lost in amazement, mechanically continued to follow. The staircase led to a small floor of apparently an upper-storied room. A glance at the very small height of this room sufficed to convince Madhav of the art with which it had been so made as to be concealed from every other part of the building. He saw that the height of the two rooms, upper and lower together, made up the height of the side-rooms and the veranda, and being destitute of windows the existence of the upper story could not possibly be discerned from any other part of the building, nor any way suspected except by a comparison of the height of the central room with that of the adjacent ones.

Madhav, anxious and trembling, sought the lock of this second door and, after two or three fruitless attempts in which the violent movement of the keys brought blood from his fingers, he succeeded, and threw open the plated door ringing and echoing. Tara entered with him, holding the light in her hand. The feeble glimmer it threw around, revealed to them an unexpected sight. Upon a small bedstead of varnished mahogany, splendidly ornamented with gauze and crape, lay a form apparently that of a female. Tara and Madhav ran to the bedstead with the light; and its dim and ghastly glare, as Tara held it over the bedstead, revealed to them the features —pale emaciated agonized, but still heavenly— the features of MATANGINI.

CHAPTER XX

Some Women are the equals of some Men

Tara and Madhav bore away the seemingly lifeless Matangini to an apartment which was secure from interruption. The exertions of Tara, materially aided by the wholesome fresh air to which Matangini had been for so many days a stranger, soon recalled the blood to her face, and long before the first streaks of day had brightened the eastern sky, Matangini was again a living being. Refreshments were provided for her, but she ate little. The little she did eat considerably revived her, and as Tara sat on the window eyeing the grey light in the east, Matangini softly and slowly unfolded to her the course of the painful events which had nearly consigned her to a living grave.

Briefly told, that dark story is this: When Mathur Ghose sent her home in Suki's mother's company, Matangini had no suspicion of the snare which had been laid for her by that wily monster. Suki's mother, who had been well-instructed in her part, asked her on the way if she had no apprehension in returning to her husband.

"To tell you the truth, Sukir-*mà*," replied Matangini, "I would not go, if earth held a place where I could remain."

"Would you?" asked the wretch, "I think I can serve you. I would conceal you in a place where nobody could find you out."

"No," said Matangini thoughtfully, "I must not conceal myself. Evil tongues will be busy."

"Then why not come to your sister's house?"

Matangini heaved a deep sigh. "No! that is not to be thought of."

The artful woman appeared to sympathize

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sincerely with her helpless situation, and at length suggested embarking for her father's house.

"How am I to find the means?" said Matangini sorrowfully.

"Oh! as for that, I dare say my elder mistress will find you a boat if she knew you wished it; and I can accompany and leave you there."

Matangini wept, anticipating this act of kindness on Tara's part.

"Shall I go and tell her?"

"Yes," said Matangini, joyfully.

"You then wait where I leave you till I come back. There no one will observe you. Come."

Matangini went where the woman-fiend led. She led her to the little room above-stairs in the godown-*mahal*. The sombre and deserted appearance of the rooms shot a chill through her heart as she passed the approaches. She was surprised to find the deserted dark little room splendidly furnished. She turned to Suki's mother to explain the mystery. Lo! Suki's mother had vanished, bolting the door after her!

Matangini's intelligent mind now comprehended everything. Her resolution was formed at once with her usual promptitude.

In the evening, Mathur Ghose came and laid himself at her feet. The indignantly contemptuous repulse he met with, wounded and mortified him. He determined to gratify at once both revenge and lust.

"You shall be mine yet, life," said Mathur, as with a demoniacal look he was departing for that evening.

"Never!" said Matangini, concentrating the energy of twenty *men* in her look, "Never *yours*. Look here;" and she placed herself immediately in front of him "look; I am a full-grown woman, and at least *your* equal in brute force. Will you call in allies?" Mathur Ghose stood bewildered at this wonderful challenge.

"Hunger shall be my ally. I lift not a finger against a woman," said Mathur, recovering himself.

"Hunger shall be my ally," said Matangini, in return.

Mathur had resolved to starve her to compel her compliance. Matangini had resolved to starve herself to be rid from his power.

Both kept their word. Mathur visited her daily, to watch the effect. Matangini was literally starving when Madhav rescued her.

Madhav departed before it was quite daylight. Matangini was too feeble to be immediately removed, and it was arranged between Madhav and Tara that Tara should keep her concealed till the ensuing night, when Karuna would co fetch her.

After seeing Madhav safe out of the h Tara returned to Matangini, and observing fully that it was now her turn to make captive, locked the door of the chamber to de appearances. She then returned to her husb apartment, replaced the bunch of keys wh she had purloined them, and went to bed not a mouse had stirred during the night. she sleep? No! She had now learnt husband's secret, and a terrible acquisition knowledge it had proved to her noble he Perhaps of all the visitors in the scenes of eventful night, none had suffered so deeply as affectionate and confiding wife, appalled by unexpected disclosures of the dark deeds of husband.

Matangini spent the day in her safe solitary chamber. Late in the evening Ka came, as had been arranged, and at length, so much suffering and wretchedness, Mata had the pleasure of clasping Hemangini to bosom.

"And you will never leave me again, si will you?" said Hem, after her joy at the mee had subsided a little.

Matangini sighed. There were tears in eyes.

"Why don't you answer?" asked Hemang a little impatiently.

"Alas! I fear we must part!"

"And for whom will you leave me?" Hem, disappointed.

"I go to My Father," said Matangini.

CHAPTER XXI

The Last Chapter in Life's Book—and in

The evening that followed was a tempest and gloomy one. The wind howled, the rain in torrents, and the thunder rattled loud and As Mathur Ghose sat alone, a sound like th blowing at a conch-shell fell on his ears, du intermissions in the violence of the storm. T he could distinctly hear it. His first thought not to obey the well-known signal of those w unworthy association had just brought on infamy and disgrace. But every time that sound was heard it became louder and louder, more and more urgent. At length he left his s and braving the storm, repaired to the spot w had been the scene of so many of his dark in views. A form lurked beneath a tree, and had no difficulty in recognizing it to be that of robber-chief.

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"What brings you now here?" said he, ...ghly, "I have had enough of you. Rid me ...your presence. My good name is lost, and ...r treachery the cause."

"I do not deserve this reproach," replied the ...ber, calmly; "we did our best. He who takes ...for his associates must abide by the con...quences."

The scoundrel was preaching philosophy to ...great man! And, dear reader, was he very ...ong?

"But our connection has ceased," rejoined ...thur, angrily; "you know it well enough. Why ...you seek me at this stormy hour?"

"Because," said the sardar, mournfully, ...because this is the only hour when I can dare ...me out now. The police are after us, as you ...now."

"Then, why not rid Radhaganj of your ...esence at once?"

"You were not wont to speak thus to us, ...boo," said the sardar, with a slight touch of his ...d manner, "when these days had not come over us. ...ink as you may, I am come to convince you ...at we have a better memory than you suppose of ...se whom we serve, or those who serve us."

"What do you mean?" asked Mathur.

"You do not see with me tonight, one who ...d to follow me as my shadow," answered the ...dar with a shade of melancholy.

"Yes—where is that man? Bhiku you call ...m, I believe?"

"In the hands of the police."

Mathur was startled. "Nothing worse?" ...ed he, tremblingly.

"Alas! yes!" replied the sardar in a despond...g tone. "He has confessed."

"Confessed *what?*" asked Mathur with ...ious anxiety.

"Much," said the sardar with the same ...spondency, "much that may send *both you and* ...e across the black waters. *Me* they shall not ...ch. This hour is my last at Radhaganj. But ...n have done well by us, and it shall never be ...d we did ill by you. So I came to give you ...warning."

So saying the bandit vanished into the thicket ...thout waiting for a reply.

Mathur Ghose turned back and regained the ...use. For a couple of hours he sat musing ...eply. His was a strong mind, and speedily ...gained courage. The police was venal and ...rrupt; his wealth was vast; he would buy up ...e police. There was one hitch in the scheme. ...shrewd and restlessly active Irishman sat in ...e district station as Magistrate, and it was his besetting sin to be meddling with everything. He was constantly shaking out ugly affairs of the police. But Mathur Ghose promised himself to see that Bhiku should recant before the meddlesome Irishman.

His meditations were interrupted by some one bounding into the room, dripping with rain, and bespattered with mud. It was one of his trust-worthy agents employed in the Zila Courts.

"Fly, master, fly!" said the man, "you have not a moment to lose."

"How so?" asked Mathur, bewildered at this new warning.

"One Bhiku has this day at eleven o'clock confessed to the Magistrate to dacoities and other crimes committed, as he falsely said, at your instigation."

"Confessed to the Magistrate?" repeated Mathur, almost mechanically, turning pale as death.

"Yes," said the law-agent, "and I started immediately after the confession was worded. I saw the Saheb making preparations for starting, and I am afraid he will be at Radhaganj during the course of the night."

"At Radhaganj during the course of the night?" again iterated Mathur, mechanically.

"Fly, Sir! immediately!" repeated the man.

"Yes; go," said Mathur, mechanically again.

The man went away.

Next morning the busy Irishman came to Mathur Ghose's house, to arrest him personally, a whole posse of policemen following at his heels in a hundred varieties of dress, and an eager rabble pressing close upon them to have a peep at the sort of animal they call a Magistrate, and the pranks he liked to play. Arrived at the house, it was entered, and thoroughly ransacked for the owner, but he was not to be found. At length found he was. There in the godown-*mahal*, in the very room which had formed the prison of Madhav and so many others of his victims, the master of the house was found—DEAD. He had hanged himself.

CONCLUSION

And now, good reader, I have brought my story to a close. Lest, however, you fall to censuring me for leaving your curiosity unsatisfied, I will tell you what happened to the other persons who have figured in this tale.

The sardar successfully escaped—not so Rajmohan. He had been implicated deeply in Bhiku's confession,—was apprehended, and under the hope of a pardon confessed likewise. They were however wise by half and made only partial

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confessions. The pardon was revoked, and both he and Bhiku transported.

Matangini could not live under Madhav's roof. This, of course, they both understood. So intimation was sent to her father and he came and took her home. Madhav increased the pension he allowed the old man, on her account. History does not say how her life terminated, but it is known that she died an early death.

Tara mourned in solitude the terrible end of a husband who had proved himself so little worthy of her love. She lived a long widowhood repose, and, when she died, died mourned many.

As to Madhav, Champak and the rest, some dead, and the others will die. Throwing this fl of light on their past and future history, I bid good reader, FAREWELL.*

* *Rajmohan's Wife* has been published in book f by K. N. Chatterjee, 120-2 Upper Circular R Calcutta.

UNCLE BHONDOOL'S HOUSE

By BIBHUTI BHUSAN BANERJEE

IT was a "Middle-English" school, in a village. I came here on official visits frequently. As there was no other place where one could stay, I had perforce to put up at the headmaster's house. I liked the man. He was about forty-two years of age, very sparely built and of a poetic turn of mind. He liked to be left alone, and was not too fond of the struggle for existence. So for the last fifteen years, he had been content to remain the headmaster of Debalhati M.-E. School, and there was more than cent per cent chance of his remaining so to the end of his days.

It was an evening in late autumn. We had drawn up two chairs on the verandah of the school building and sat there talking. A small field lay in front of us. There stood a large tree on one side of the school, and a half filled-up tank on another. The only road, the village boasted of, ran past the house to the village market. It was very lonely.

I knew that it was next to impossible to get a cup of tea here. A poor student lived with the headmaster and ran all his errands. He came out with two plates, on which lay home-made bread, saturated with *ghee*, some preparation of potato and some molasses.

"It is cold Abinash Babu," I said. "I feel like having some hot *muri*,* but—"

"Certainly, certainly," exclaimed my host. "Look here, Kanai, you run to Ganga's house and tell his wife from me to fry some rice immediately. Do you understand ?"

The boy went off at once.

We went on talking, and thus half an hour passed off. Abinash looked now and then at the half filled-up tank abstractedly, as he talked. Suddenly he said, "Let the *muri* come. In the meanwhile, I shall tell you a story. Listen me Inspector Babu. I remember it very viv in these cold autumnal evenings. It gives such pleasure, when I get you for a companion You see the kind of people, we have got he Most of them are shopkeepers. They send the sons to school, only for the purpose of teachi them some arithmetic. After that they destined for the hereditary profession. It do not give me a bit of pleasure to talk to the How long can one talk about the price spices ? I am a gentleman's son, though I a forced to live in this God-forsaken place, throu sheer necessity. But my mind is full of consta hankering, you know—I even attended colle for a year or two, though I am not a learn man by any means."

I saw that he had not been able to forg his college days. His life was marked by extre simplicity. He had no ambition, not hav strength of will enough for that. All h experience, all his strivings, had been conne with this simple existence. During his colle days, he had lived in a city, and had kno luxury, whether of body or of mind. There it b begun and there ended. The further these d receded in point of time, the more bright colourful they became in his memory. It natural that it should be so.

Abinash Babu lighted his hooka and hand it to me. Then he began again :

"My mother's family lived in a village in district of Hoogly."

"Why do you say 'lived' ?" I asked, "D they live there any more ?"

"I shall come to that presently," he sa "You may well say that they live no lon there. When you come to the end of the st

* Fried Rice.

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I am telling you, you will understand why they don't live there any more."

My mother's family lived in a village of Hoogly, as I have said. The first time I went there with my mother, I was about five years old. Eight or nine Brahmin families lived in one part of the village, my uncle's family being one of these. Their houses stood so close to one another, that if one caught fire, the others too would have been burnt down in no time. My uncle's house was the only brick-built one in that part of the village. The rest were all thatched cottages, big and small. If you wanted to go from one side of the village to the other, you had to pass a big orchard, a jungle, a few ponds and a big Sajina tree. You had to go a goodish bit, through the shrubs and bushes, before you reached the first house on the other side. In this desolate jungle, there stood a partially built house. I did not know then to whom it belonged.

The first time I lived for a while in the village, then went back home. The next time I returned there, I was already eight years of age. I went out for a walk through the village. As I walked about aimlessly I noticed an open space by the side of a pond. It was situated midway, between the two parts of the village. I felt a bit surprised. The ground by the side of the pond had been cleared off, and a partially built house stood on that spot. It looked as if the work of construction had stopped long ago, for some reason or other. Wild creepers and shrubs had sprung up through the floor, and the plinth. The small pond, where the masons had prepared lime and mortar, was full of undergrowth. I remembered that I had seen the house on my first visit too. So it was not finished yet. Who were the people that were having it constructed ?

I ran to my grandmother and asked, "Who is building a house over there grandma ? I saw it that time too. Why is it not finished yet ?"

"You have got a very good memory my dear," said my grandmother. "That house is being built by your uncle Bhondool. He does not live here. So for want of proper supervision, the work is not progressing at all."

I felt very curious. So I asked again eagerly, "Who is uncle Bhondool, grandma ? Where does he live ?"

"He works in the railway department," was the answer. "He lives at Lalmonirhat, I think. He lived here in his childhood, and had no house of his own. He is a nephew of Mukherji, who lives in that part. He is earning money now and has got children, so he wants a place of his own. So he sends money now and then to the Mukherjis, who have employed masons to do his work. Sometimes, he comes himself and looks after everything."

"Then why is there no progress ?" I persisted. "Why can't the Mukherji people look after things properly ?"

"It is not that," said my grandmother. "Bhondool cannot send money regularly. Whenever he does, they employ labourers to go on with the work."

I don't know why, but from this time, uncle Bhondool and his half-built house seemed to have occupied a strange place in my mind. Like the prince of a fairytale, this uncle of mine became rather unreal. My eyes could not see him, my ears did not hear him, he seemed to live in the land of my imagination. The sense of unreality embraced even his children and the place of his residence, Lalmonirhat. His inability to remit money regularly, I viewed with personal sympathy. But to this day, I cannot explain why I felt like that.

I used to lie in the terrace by the side of the stairs, and listen to fairytales from grandma. My mind would wander, and I would think about uncle Bhondool and the time he was going to send money for that house from Lalmonirhat. Perhaps he would come himself this time. Perhaps the Mukherji people stole his money, so he would not entrust them any longer with it. I would interrupt grandma in the midst of her tale and ask, "Where is Lalmonirhat, grandma ?"

Grandma would look at me in surprise and say, "Lalmonirhat ? Why do you want to know about it ? I don't know where it is. Now if you are going to sleep, please let me off. I have some vegetables to cut up and to put out the utensils for the god's room, such a lot to do ! I cannot pass away the time like this, talking to you."

I would feel a bit embarrassed and say, "Please don't go, grandma. I shall listen properly now, please go on with the story."

I paid the next visit to my mother's people, two years after this. I had not forgotten about uncle Bhondool's house in the course of these two years. On winter evenings, the fields on both sides of our pond would become full of smoke from our cowsheds, and the trees and shrubs would look blurred, as if seen through a mist. Whenever I looked at this scene, I remembered the half finished house of uncle Bhondool. That house too stood by the side of a pond like this and was surrounded by dense jungle. Who knew how far it had progressed ? Uncle Bhondool must have sent some more money to the Mukherjis by this time.

I reached my own uncle's house at night, when I paid them my third visit. In the morning as I went out for a walk, I came suddenly upon uncle Bhondool's house. Good God, still it stood in the same state ! No more work had been done, it had become entirely covered over with wild plants and shrubs. Young Banyan and Aswatha saplings were shooting out through the interstices

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in the walls. Poor uncle Bhondool ! He must have been unable to send any more money.

This time, I heard much about uncle Bhondool. He was no longer at Lalmonirhat, but had been transferred to Santahar. He had got two sons and two daughters now. The eldest son was about my age. Bhondool's mother had died recently. The eldest son would be invested with the sacred thread in the coming spring. The whole family might come over to the village then.

But I had to go back home, much before spring. So I could not meet uncle Bhondool.

The next scene opens three years later. It was the time of the festival of Dol. A great fair is held in my uncle's village about this time, a large number of people come from all sides. There are also many shopkeepers. I put in a plea to my mother. I wanted to go alone to the village to see the fair. My father objected strongly to my going alone. After a good deal of weeping, my father was finally persuaded to let me go. What a glorious time I had. all along the way ! I was alone. going by train to my uncle's village. This was the first time in my life that I had been permitted to go alone, anywhere. The joy of it was too much to bear !

But the feeling was shortlived. As I was getting down from the train, I slipped and fell on the gravel on the platform. Both my knees were cut very badly. I reached my uncle's house after untold sufferings and was put to bed. Next morning, I found myself unable to rise, my knees had become stiff with pain. I had also got fever. The festival passed off, without my seeing or enjoying anything about it. I entreated my grandmother not to let my parents know about this mishap of mine.

After I got well, I went out for a stroll through the village. I found uncle Bhondool's house nearly complete. The walls were built up to the full, but the beams and rafters had not yet been put in.

I felt so glad that for the moment I forgot all my anxiety about my accident and my father's possible anger, when he should hear about it. In my eagerness and curiosity, I entered the building at a run. The work of construction seemed to have stopped, quite some time ago. It did not look as if masons had been at work here after the last rainy season. The floor was full of grass and shrubs, and wild plants were growing on the walls. A large Sajina tree stood in the courtyard, full of the blossoms of early spring. I went all over the house. There were three rooms and a small covered verandah. The stair-case stood within a small room, a few steps, too had been built. The large room on that side must be uncle Bhondool's. The children would live in the second room. Was uncle Bhondool's father living ? I did not know. If he was living, he would live in the room, next to the stairs. Where would the kitchen be situated ? Perhaps, it would stand under the Sajina tree, on that side of the courtyard. When uncle Blondool would come home with the children, the courtyard would no longer present such a sight. It would be cleared, surely. The children would run and play about here. The side of the pond would no longer present such a wild appearance. One more family would live on this side. It would not matter then if it became dark, on our way back from playing. Lamps would burn in their house, children would talk, and we would not feel a bit afraid.

Two more years passed away. I was reading in the third class. I went to my uncle's house alone. I was permitted to go alone now, anywhere. I saw with some joyous surprise that uncle Bhondool's house was complete. The roof was finished, the floor had been cemented and there was also an open verandah in front. When did all these happen ? There was a roof of corrugated iron over the verandah. Only the door and windows had not yet been put in. How fine ! Uncle Bhondool's house was nearly complete.

I heard that Uncle Bhondool was doing moneylending and was too fond of charging a high rate of interest. He came to the village occasionally, lent money to people on exorbitant rates of interest, looked after the construction of his house, then went back. He would return again after a few months and would make his debtors pay up, under threats. He was a veritable Kabuliwallah in that respect. The village people used to call him Ratnadatta, to express their disgust at his behaviour.

Then came a long interval during which I stayed away from the village. Even if I went, I stayed only for a day or two, I would find uncle Bhondool's house, standing deserted in the midst of the jungle, if ever I passed that way. The undergrowth and bushes all around had grown denser. It did not look as if any human being had ever set foot in the house. It had a very desolate appearance. It always looked the same, whether in winter or summer—no change ever came over it.

Thus a few years passed away. I passed the Entrance examination and came over to Calcutta to join the college. At the end of the second year, I went to my uncle's village for some reason or another. I was expecting to appear for the First Arts, very soon.

I think it was the middle of February. I was lying on my bed in the afternoon, trying to read a book on logic, when suddenly a dark and very thin man entered the room. "This is your uncle Bhondool", said my eldest aunt. "Bow down to him."

My mind had changed a good deal, since the days of my childhood. I was a young man now, and a college student. I had come in touch with all kinds of people, I had heard Bipin

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Chandra Pal, and Surendra Nath Bannerjee lecturing. I had served as a volunteer in nationalistic meetings. In short I saw the world now from a new angle of vision. Uncle Bhondool and his house had become submerged in my memory together with many old ideals and objects of interest. So I looked at him with a feeling in which scorn was mingled with curiosity. He looked well over fifty, and had an amulet tied in his hair. He had a string of beads round his neck and a full beard, profusely sprinkled with grey. So this was Uncle Bhondool! I bowed down to him a bit reluctantly.

But uncle Bhondool began at once talking to me, and seemed a bit over-enthusiastic. He pestered me with all sorts of questions. In which college did I read, where did I live and when was my examination coming off? He was working in Calcutta now, he volunteered the information. He had rented a house in Baghbazar. His eldest son had passed the Matric and had joined the First Year Class.

"Won't you bring your family over to your house?" I asked.

"Yes, yes, my boy", he answered. "The house is not complete yet, you know. I must build a kitchen and have a well dug. As soon as these are finished, I shall bring the whole family over You have no idea how much it costs one in Calcutta to pay for a house and the milk. So I built this house here, though I had to starve myself to do it. But it is not finished yet, that is the pity. But I am thinking of finishing everything by the next rainy season."

To think of it! The house was not complete even now! I had been seeing the construction going on, since the first dawn of my consciousness. I wondered whether I would ever see the completion of this Taj Mahal of Uncle Bhondool.

Uncle Bhondool went on talking. "I earn very little, my dear boy, and have a large family to support. I can save very little, and with that I had to build this house. Up to this we have lived in rented houses, but if I lose my job now, where shall I find a roof to cover my head? I thought of that, and for these fifteen years, have been building up the house, piece by piece. But I shall not delay matters any further. I shall certainly bring over the family next year, I love this place very much."

Though uncle Bhondool said it was only fifteen years, but to me it seemed as if the construction of his house had been going on, through all eternity, from the farthest point of time, one could look back to. The house rose brick by brick, continuous, never ending. I came to childhood from infancy, to boyhood from childhood. And now I have entered the portals of youth. But uncle Bhondool's house went on being built for ever, it knew no beginning and it was not going to know any completion.

Next year I met uncle Bhondool in Calcutta. I was then in the Third Year. "Come once to our house", uncle Bhondool invited me. "Your aunt would like to see you. I invite you for next Sunday. You must positively come."

I went. I met uncle Bhondool's son. "I tell them to go to the village once, in this season. I went there during the rainy season and planted fine beans of two kinds in the courtyard. I also had a platform made for the creepers to climb up. But nobody ever listens to me."

"How can they go?" cried his wife angrily. "There is not one room fit for human habitation. The roof is leaking in several places. There is no arrangement for water. One cannot live on beans alone. Moreover, the house has got no privacy, there being no compound wall."

Uncle Bhondool protested, though very timidly. If a house was left deserted year in and year out, it was bound to become covered with all kinds of vegetation. He had had the roof made long ago, still no one went to live there. The house was getting damaged in this way. It was still standing, only because uncle himself went there once or twice every year. It did not need much money to have a well dug. He would have one dug at the end of the Bengali year. And if the whole family agreed to go over to the village, he would have even the compound wall constructed.

I understood that there were no well and no compound wall either as yet. Uncle Bhondool's house was still unfinished. But the thing had been going on for such a length of time, that while one side was being built, another side was crumbling down.

After this, when I went to my uncle's village, I sometimes met uncle Bhondool home on leave. He was busy repairing fences, planting trees, or cutting them down. His sons did not want to come here from Calcutta. So he had to come himself, to look after things. He said this to me, rather apologetically. Where was the compound wall, I asked. Oh that? That would be done during the coming rainy season. He had built this house, with the earnings and savings of his lifetime. If the children did not want to come, he himself would come and live here.

"How will you live here?" I asked. "The whole village has become deserted, this side, in particular."

"What can I do, my boy?" he asked. "I love this place so much. I had to live all my life in other's houses and suffered for it, so I decided that I should build a house of my own, somehow or other. From my childhood, I have lived in this village, it gives me great pain to think of leaving it, I don't feel at home anywhere else. I always had the idea of settling down here when I retired. One needs a shelter. Now I am going about from one place to another with the family, but where shall I go in my old age? So I starved myself, I lived on water only to scrape up money for the building of the house.

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But the family won't come here. So I shall live here myself. If I don't, the house will crumble down. Sometime or other, the boys will have to come over here. One cannot live for ever in Calcutta in rented rooms."

Then I heard much about uncle Bhondool, from my own uncles. Uncle Bhondool lived alone in that house amidst the jungle. He believed firmly that his sons would come down finally and settle down there. He still went on building here and repairing there. He cleared off the jungle, all around with his own hand. He was continually falling out with his sons, all about this house. His wife sided with her sons. The sons did not help the father. Uncle Bhondool had opened a small grocer's store here. But there were no customers, as the village had become deserted. One or two people came to make purchases, but always on credit. So the shop went. Now uncle Bhondool roamed about the neighbouring villages and borrowed some rice from one house, and some vegetable from another. Thus he managed to live on.

Then many years passed by slowly. I became a graduate and accepted service. I went no more to my uncle's village, as it had become unfit for habitation. All the big families there, the Roys, the Bhars, and the Gangulies, had either died out or emigrated to the towns. Nobody ever came to the village for fear of malaria. In one portion of the village the big house of Jiban Mazumdar had fallen into ruins, only one very high wall remained standing erect. The site of the big hall, where we had witnessed so many Pujahs and festivals, was full of huge trees. It looked like a dense forest, where tigers even could hide. The famous tank Roy Dighi had become half filled up. One could hardly see the water through the water weeds. Sometimes cattle passed over it, without falling in—so thick was the covering layer of water hyacinths.

As evening fell, the whole village became silent as a cemetery. The very few remaining families, who had been unable to go away, on account of poverty, shut themselves in, as soon as daylight failed, and blew out their lamps. Then all through the night, the only sounds heard were the cries of jackals and the beating of the wings of wild birds.

My uncles too had left their village home and taken up their residence in Calcutta. I went there once. That was on the occasion of the first-rice-eating ceremony of the son of my youngest uncle. A little while before the feeding of the Brahmins, a very thin old man came in, with a bundle. His feet were laden with dust, and he was carrying an old umbrella with a bamboo handle, under his arm. I could not recognize him at first. After a while I understood that this was uncle Bhondool. So he had become quite old! My uncles had got new friends now who were fashionable and townbred. Uncle Bhondool felt awkward and shy in the presence of their up-to-date manners and fashionable dresses, and sat down in a corner of the carpet spread for the guests. He, too, had come as an invited guest, but his hosts were busy with the other guests, who were townspeople and did not notice him much.

I went and sat down by his side. He was glad to see me, as the rest of the company were utter strangers to him. "Are you coming from Calcutta?" I asked.

"No, my boy," he replied. "I have retired from service, nearly five years ago. I live in my house in the village. My sons don't want to go there."

The feast was over. But uncle Bhondool showed no sign of going away. After staying on for four or five days, he took some rice and pulse and some left-over sweetmeats, and started for his home. I saw that he was wearing a pair of old sandals that belonged to my eldest uncle. He showed them to me and said, "Nabin got these from Cuttack. I liked them very much and asked him to give them to me. I am an old man and may die very soon. Though these are old, they might last me two or three months. I have got a pair of slippers at home, but they hurt my toes, so I don't wear them."

He went out of the house. I saw him bending forward under the load he was carrying. His sandals made a flapping noise as he walked along the road to the station. Suddenly, the old mysterious feeling of attraction for this man returned to me. "Stop a bit uncle," I shouted, "I shall go with you and see you off.' I went along with him, carrying his bundle, and got his ticket for him. As he got into the train, he said, "Why don't you come over once, my boy? You will see my house. It is a fine one, though there is no compound wall. What can I do? I have no money nowadays. My sons cannot make two ends meet as it is. But all this is for them. I am trying my best. Perhaps next year—"

I never met uncle Bhondool again. But I met his son Harisadhan in Calcutta a few months after this. He was a clerk at Macmillan's. He wore a coat of jean and carried a book-shaped tiffin-box of aluminium, and was chewing betels. He was walking to his office, when I saw him. I mentioned uncle Bhondool.

"Father is in his village home," he said. "We want him to come and stay with us, but he won't. He never had any sense—all his life's earning he has wasted over that house in the jungle. Nearly five thousand in all, he threw away there. Who can go there, I ask you? So wild and so malarious! There are no people there, and no doctors. He spent five thousand over it, but if he tries to sell it now, he won't get even the price of the bricks and the wood. Do you think he will ever get a purchaser? Not on your life."

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"You are right in a way," I said. "But you must think that when your father began his house, the village was quite a flourishing one. He took such a time over it, that the village became a desert in the meanwhile. All the people had left by the time he finished it. Whom can you blame?"

I never enquired about the old man for a long time after this. Three years ago I met my second uncle at Deoghar, where he had gone for a change, and I had gone to spend the Pujah vacation. From him I heard that uncle Bhondool had died shortly after I met him for the last time. He had lain ill within his house, with none to look after him. And indeed who could have looked after him in that deserted village? His dead body lay there for three days, before people discovered it and wired to his sons.

So ended the life of uncle Bhondool.

I never went to the village again and perhaps shall never go any more. But the house which I saw being built from the earliest dawn of consciousness always occupies a strange place in my mind. This house stands out in my memory, with a mysterious, unearthly appearance—it stands in the village of my mother's people, and I see it through the mist of a winter evening. I see also the courtyard and the path leading to the house, all overgrown with weeds. There are no doors or windows.

I wonder why the house became so closely connected with my life. This is the real point in my story. Many great events have been entirely effaced from my memory, but why does this house remain so vividly in it?

I remember it specially on winter evenings, because it was exactly on such an evening that I saw it first, when I was a child of five.

* * * *

Abinash Babu's pupil returned just then with the fried rice.

LOVE NOT FORCE WELDS HUMANITY

Sir FRANCIS YOUNGHUSBAND URGES COMMON IDEAL THROUGH WORLD FELLOWSHIP OF FAITHS

By Mrs. IDA M. GURWELL

SIR Francis Younghusband, British Author and Lecturer, has been touring the United States in the interest of the World Fellowship of Faiths, an international agency for the promotion of fellowship and understanding among the religions of the world. He is a member of the organization's world committee and has been named the British National Chairman of the Conference to be held in London in 1936. Sir Francis ascribed his interest to years of service with followers of Eastern Faiths in India, China, and South Africa.

A greater part of this man's life has been given to service of the British Government. He spent twenty-eight years in India in civil and military service. His father also was an officer. Sir Francis joined the first Dragoon Guards in 1882, becoming a Captain in 1889. In 1890 he was transferred to the Indian Political Department. From 1902 to 1904 he was British Commissioner to Tibet. It was during this diplomatic expedition that he was knighted. This expedition opened up trade relations with Tibet, which extends for a thousand miles along the Indian border. He received two decorations from Queen Victoria, and the Honour of Knighthood from King Edward; and one personally from King George. Though many times decorated and many times honoured, Sir Francis remains gracious and simple.

Many in America who have not known of his military honours do know of his literary honours. We know his books. Sir Francis has written more than a dozen books on religion, science, and exploration. Among these most widely read are: "Heart of a Continent," "Relief of Chitrai," "South Africa of To-day," "Kashmir" "India and Tibet," "The Heart of Nature," "The Gleam," "Wonders of the Himalays," "But in our Lives," "The Epic of Everest," "The Light of Experience," "Life in the Stars," "The Coming Country," "Dawn in India," and "The Living Universe."

Sir Francis is a man with keen insight. He has the ability to carry through (perhaps his military service is responsible for this). He has vision. Although seventy-two years old, the lights that dance in his keen blue eyes place him among the youthful men of the world. Emerson said of Plato, "A well balanced soul, his strength is like the momentum of a falling planet." This applies to Sir Francis as we know him. Success is assured for the World Fellowship of Faiths with Sir Francis as its British Chairman. His influence will attract great souls from every part of the world.

While a guest in Cleveland, Ohio, Sir Francis revealed plans for the 1936 Conference to be held in London. He was the guest of the Cleveland Chapter of Fellowship of Faiths.

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The purpose of the conference: to find a common ideal; to bring about a fellowship among the peoples of the world, regardless of religions and faiths embraced; and for a realization of peace through a mutual understanding among peoples of all Faiths. Great leaders of the world believe that love, not force, welds the peoples of the world together. The *hindrance* to Fellowship:—lack of understanding; poverty, race prejudice; and the *aids* to Fellowship: Education, art, pursuit of beauty, significance of prayer, meditation, sharing of spiritual experiences, worship of God; all these factors that make for fuller life will be discussed. The Parliament in London like those held in America will be broadly religious, and will include all Faiths. All Faiths will be entitled to send their greatest leaders to the Conference in London, here to contribute their part toward spiritual helpfulness. It is not the purpose to attempt to weaken any Faith, or to merge Religions or Faiths, but to use the highest ideal of each Faith, toward the solution of the World's present problems. Spiritual Unity is for the benefit of mankind. In the first week the Fellowship meetings will be held in London, in the second week, all groups will meet in the college buildings at Oxford. The Conference attendants will be housed there.

Sir Francis Younghusband along with other great leaders believes that only men of genius in employing the power of the spirit, saints and prophets, men of burning faith in the redeeming power of love, poets who can touch the souls of men, and philosophers who see things whole and divine the true essentials—only these are capable of guiding the human race, and bringing to it peace of soul. These are the men who must be got together from all parts of the world. Centuries ago in India first Asoka and then Akbar held such conclaves. In America what was called a Parliament of Religions was assembled in the year 1893. In Paris in 1904 was commenced a series of sessions of the International Congress of the History of Religions, other sessions of which were held in Basel, Oxford, and Leiden. In London in 1924 a Conference of the Living Religions of the Empire was held. And in 1933 in Chicago, continued in New York in 1934, a Congress of the World Fellowship of Faiths was convened under the Presidency of Hon. Herbert Hoover and Miss Jane Addams. The Maharaja Gaekwar of Baroda was elected International President. And now a second such Congress will be held in London in 1936.

How World Fellowship of Faiths came to be

The idea of a World Fellowship of Faiths originated with an Indian and an American. Kedernath Das Gupta was a native of Chittagong in Eastern Bengal, a town which has the peculiarity that its inhabitants are composed of followers of four of the great religions of the world, Hindu, Buddhist, Moslem, and Christian. These people ordinarily live together on terms of decent amity. And inspired by the example, the idea occurred to Mr. Das Gupta that a fellowship for the Union of East and West, (the main purpose to produce cultural unity, and the Unity produced in England and America thirty-one Oriental plays portraying the life and character of the East) might be formed principally for the appreciation of each other's standpoint. Mr. Das Gupta has worked for nearly twenty-five years on this idea. He found a cordial co-operator in an American, Mr. Charles F. Weller, who had for years been working hard for a League of Neighbours. When they spoke to Sir Francis Younghusband a few years ago about forming a Fellowship of Faiths the idea made instant appeal. Sir Francis had spent the best years of his life working on terms of fellowship with Hindus, Buddhists, and Moslems, and had derived the greatest profit and enjoyment from the intercourse.

Dr. Charles Frederick Weller accompanied Sir Francis Younghusband on his tour of the principal cities of the United States. Dr. Weller is one of the General Executives of the World Fellowship of Faiths. Kedernath Das Gupta, the other American General Executive, remained in New York. It is these two men who brought the Fellowship Movement through adolescence to fruitful maturity. They are responsible for the movement's success in Chicago and New York. Through their efforts it has been heralded and recognized throughout the world.

Among great leaders in England who will lend their influence and assist Sir Francis in London in 1936 are: Bishop Weldon, who was Bishop of Calcutta and welcomed Buddhists, Moslems, and Hindus to the Cathedral; Dick Shepherd, Vicar of Saint Martins; Rabbi Mattock of the Liberal Synagogue in London; Sir Arthur Henderson, Chairman of the Disarmament Conference; Dr. F. N. Norwood of Free Churches of London, and Dr. L. P. Jacks, Unitarian Leader. Of course there are many other great men who will serve on the National Council of which Sir Francis was elected Chairman.

Many great men from India hold important places in this group working for a better understanding and true fellowship. The International President is H. H. The Maharaja Gaekwar of Baroda. The Indian National Chairman is Raja Jai Prithvi Bahadur Singh and of course Kedarnath Das Gupta, who is one of the General Executives and the man who is greatly responsible for the movement in its successful entirety. Mr. Das Gupta is an Indian. Numerous others from the East are interested and are sharing in the plans for the Conference.

It would seem the East is assured a place, an important one, in the shaping of the World's

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spiritual policies, and in helping to bring harmony out of religious chaos. We feel that the greatest meeting yet held will be the one to be held in London in 1936. Where we differ we should differ in the spirit of fellowship and understanding. In such meetings differences would be fully recognized, allowed for, respected and, indeed, welcomed. Any endeavour to force men into one and the same mould, would be regarded as out of tune with the universal process. No two men ever were alike. Each has his individual character. The individuality of every single person must be most scrupulously respected and preserved to the full. World-consciousness and a world-soul may result from such meetings but would never be allowed to stifle the soul of the individual. Yes! there will be differences, but there must be fellowship, and the deepening and widening of this fellowship will be the main aim of the Congress.

AN UNIQUE PUBLICATION ON INDIAN MUSIC*

(*A Review*)

We publish below a notice of a publication on Indian Music—which as a piece of courageous printing and publishing enterprise if not for anything else, establishes a new record in India. We hope it will be possible to publish in some future number a critical review of this exhaustive monograph on the history and illustrations of Indian Musical Modes. Here we shall content ourselves by indicating the nature of its contents and scope.

In the first volume the author gives an Introduction to the subject setting out the characteristics of Indian melodies and the various attempts made by Europeans and Indians to offer a definition of the Indian expression *Raga*, which refuses to find an accurate English equivalent. In the next section (5-37) a sweeping survey is made of the history of the evolution of the *ragas* with suggestions from Vedic traditions, the Epics, and the Bharata *Natya-Sastra*. The most important musical texts are examined one after another in chronological sequence, and the data in each text bearing on the history of the *ragas* are cited with quotations. The following section deals with the relation of *raginis* to *ragas*, and in the next following section a short dissertation is given on the various picturesque names of the melodies with suggestions for the derivations of their nomenclature† which offer various clues of the sources of the *ragas*. An entire section is devoted to the Time-theory of ragas,—the approximate seasons and times for the melodies, with a Time-table derived from authoritative texts. This is followed by an examination of the processes by which Indian melodies have been deified and visualized. This is followed by a History of the Iconography of melodies in the course of which the earliest raga-mala texts are cited and examined. This covers citations from numerous unpublished texts, and includes versions in Hindi, Persian, and Bengali languages. In a very interesting section the sources of pictorial motifs are indicated. To the history of ragas is appended a critical dissertation of the theory and signification of the visualization of melodies. The first volume ends with a list of Musical Texts (2nd Century A. D. to the 20th Century) and a selected Bibliography of Books, Essays and Articles bearing on the topic. The Volume is supplemented by a series of 34 Appendices giving different tables of classification of ragas according to differing authorities covering a period of sixteen hundred years.

The second Volume is devoted to the Illustrations covered by 337 actual photographs (in glossy bromide, *not* reproductions) and 6 colour prints pasted on Art-boards. The illustrations are derived from originals in fifty-two different private Collections and Museums in India, Europe, and America of which detailed particulars are cited in four pages. The list of plates cover nine pages. Each of the 105 plates is accompanied by a descriptive letter-press giving quotations of the relative Sanskrit, Hindi, and, sometimes, Persian raga-mala texts, bearing on each of the *ragas* and *raginis* illustrated on the plate opposite. Each text is accompanied by an English translation and short notes indicating the *rasa*-values of each type of melodies, with frequent citations of original sources. The illustrations and the Hindi raga-mala texts form the most exhaustive assemblage of data bearing on the significance of Indian melodies.

Lord Willingdon, who appears to be a competent connoisseur, has paid a just tribute to the worth of the work and its author in the following paragraph:

"I am very glad indeed to have had an opportunity of perusing Mr. Gangoly's monumental work *Ragas and Raginis*, a monograph on Indian Musical Modes, and I congratulate the author on the large amount of research and scholarship which this book represents. Mr. Gangoly's writings on Indian Art are already well known and the present production should add very considerably to his reputation. It not only forms a valuable contribution to the literature on this subject but draws attention to an unusual and fascinating aspect of aesthetics. I believe that in no other culture are the arts of Poetry, Painting and Melody combined in such a manner as to form this "Visualised Music" which is so admirably illustrated and described in this publication. I commend the work to all Indian lovers of Music.'

* *Ragas & Raginis*: A Pictorial and Iconographic study of Indian Musical Modes based on original sources by O. C. Gangoly, Fellow of the Asiatic Society of Bengal; Hon. Correspondent, Archaeological Survey of India, Author of "*Masterpieces of Rajput Painting*," etc. Vol. I: Introduction, History of Ragas and Dissertation, Appendices. Vol. II: Plates—337 actual photographs and 6 colour Plates, representing Typical Examples derived from Private and Public Collections in India, Europe and America. An Edition-du-luxe, printed on hand-made paper and bound in Benares brocade and parchment. Issued to subscribers in a limited edition of thirty-six copies only. Printed at the Clive Press, 14 Old Court House Lane, Calcutta, 1935. Published by B. C. Gangoly, 6 Old Post Office Street, Calcutta.

† The author has since developed this particular topic in a series of articles published in the Bengali monthly Journal: *Sangit-Vijnan Pravesika*, 1341, Calcutta.

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THE POSITION OF WOMEN IN THE NEW CONSTITUTION

By Miss MONOROMA BOSE, M.A., Econ. (Dac.)

WE shall soon have a new constitution. It has been in the making for the last seven and a half years. We all remember the Simon Commission which came to India in the winter of 1927-28 with the object of studying the conditions of India and suggesting what further advancement could be made on the last Act. Since then there has been much agitation in India and abroad. In India the political consciousness of the people was roused and people began to demand their rights. This led to the appointment of many more commissions and to the holding of many more conferences before the final step could be taken with regard to the future constitution of India. The deliberations are at last over. The India Reforms Bill has been passed and has received the royal assent.

We need not go today into the details of the Act. Our one and only object is to point out what the position of the women will be with regard to franchise in the new constitution. In order to be able to appreciate the concessions granted to us, we must know what our position is at present.

India at present is governed by the Reforms Act of 1919. The system of election was first introduced in 1892. The franchise at that time was very narrow and hence the electorate was very small. The Commission that had been appointed in the winter of 1917-18 laid stress on the necessity of widening the electorate but very little was done in this direction and that is why the electorate today is made up of three per cent of the population only. Any man or woman having a certain amount of property is entitled to vote. We find therefore that women have been admitted to the franchise on the same terms as men but the number of women voters at the present time is very small. It is only 315,000 in the whole of India. Since the franchise is in the main a property qualification and since very few Indian women are property-owners in their own right, it is quite natural for the number of women admitted to the franchise to be very small.

The position of women will be quite different now. Many more new qualifications for franchise have been added, and the property qualification has been lowered. Any man or woman who pays not less than 6 as. choukidari tax, or 6 as. union board rate, or 8 as. cess or 8 as. municipal tax or fee, or income tax in any way will be entitled to vote. This will give the right to vote to many in the rural areas and to many of the poorer classes as well. The wives or widows of men with existing property qualification will also be entitled to vote. The idea of this qualification is to increase the number of women voters and give the women an effective voice in the new constitution. In Bengal all those who have passed the Matriculation or the School-leaving certificate or an examination accepted by the Government as an equivalent thereof and are over twenty-one will be entitled to vote. This is the educational qualification. This test was too high and we feared that the number of women that enfranchised would be very small if not altogether negligible. The qualification had been lowered to bare literacy, *i.e.*, ability to read and write in some provinces. Here in Bengal all we could do was to agitate for bare literacy also. Several of the different women's organizations got together and sent a representation to the Government here and a cable to the Secretary of State asking for bare literacy in Bengal also. It will be a matter of gratification to all to know that our efforts have not been in vain altogether.

After the first election the educational qualification will be lowered to bare literacy. This is a special concession granted to women. At the second general election all women who can read and write will have the right to vote. This has been a great victory for us. Our main object now should be to try and spread literacy amongst the women as much as possible. This is the only way in which we can widen our electorate and make our influence felt. We wanted in the beginning universal suffrage but we were told that that was impossible on account of administrative difficulties. The electorate would increase suddenly from a few thousand to a few million and it would be impossible to manage. No arguments could make the Government change its point of view and so we had to be satisfied with the 'wives and widows' clause to increase the women's electorate. But according to the concession recently granted to us, it depends on us now whether we have universal womanhood suffrage or not. Let us hope we shall be able to rise to the occasion and do our bit in teaching our less fortunate sisters to read and write. Let us try as best as we can by opening schools, raising funds and taking a personal interest to spread literacy both in urban and rural areas. Let each one of us make a solemn resolution today to help in this respect and it may be expected with great confidence that in the course of the next few years we shall automatically have universal suffrage.

I am afraid I have deviated from the main point. We were talking about the new franchise qualifications. On the basis of these qualifications

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the electorate will be increased from 7 million to nearly 35 million. Of these 35 million 28 to 29 million will be men and 6 million women. The number of women voters will therefore increase from 315,000 to 6 million. The population enfranchised will be 14 per cent as compared with 3 per cent at present. The percentage will still be very low and we should make every attempt to increase it. No Government can be truly representative until every adult man and woman has a voice in it.

With regard to the franchise qualifications there is one other important point to be mentioned. The educational qualification will not automatically entitle the woman who has the necessary qualification to vote. She will have to send in her application for the right to vote, in order to have her name placed on the electoral roll. This is bound to reduce the number of women voters to a certain extent. We appeal therefore to all women who are qualified to vote to get themselves and their friends, who are qualified also enrolled as voters. If we all take an interest in the matter and help there will not be much difficulty in having all the women who are qualified to vote registered as voters. India is now passing through a critical stage and at this juncture a good deal of her future depends on us. There is one thing amongst us women and that is unity. We have been able to rise above communal differences and petty quarrels. Sect, caste, creed or religion has not entered our ranks. Even the Statutory Commision realized this and could not help remarking that "the women's movement in India holds the key of progress, and the results it may achieve are incalculably great. It is not too much to say that India cannot reach the position to which it aspires in the world until its women play their due part as educated citizens." This is the reason why today none of us should under-estimate our position in the new constitution. We should all get ourselves enrolled as voters when the time comes and use our rights to vote. We must remember that little drops of water make the mighty ocean and so not forget to use it with discretion.

So far we have been discussing the question of votes and what would entitle a woman to vote under the new constitution. But we have not yet touched on the more important point as to why we should vote. I shall just say a few words here to show the necessity for voting. Every citizen cannot expect to have a direct voice in the government of his country. This might have been possible in the Greek City States in earlier times but such a system would be impossible today. The area of any country is much too large to enable all the citizens to assemble in one place when any important matter comes up for discussion. The Greek city states were small in area and hence there was no difficulty in those days for all the citizens to take part in the deliberations. The present system is to divide the country into a number of small areas or constituencies as they are called and each constituency sends a representative. All the citizens in the constituency decide by their votes as to who should represent them. The man who gets the largest number of votes is elected. He represents the citizens of the constituency and whenever any matter comes up for discussion he always has the interests of his constituency at heart. He will not neglect his constituency because in that case he runs the risk of not being re-elected. Hence the necessity of exercising our rights to vote. We must not therefore treat the matter as something unimportant but get ourselves registered as voters when the time comes. The greater the number of women voters the greater will be our influence on the representatives and through them in the Legislature where they will represent us.

The Legislature is the law-making body. It is the most important institution in the government of any country. Our representatives sit on this body and jointly discuss all the important questions of the day and decide the course of action that should be taken. In Bengal the law-making body is the Bengal Legislative Council. The province is divided into a number of constituencies and these constituencies elect their representatives to the Council.

The Bengal Legislative Council has never had a woman amongst its members. This has been so not because women are debarred from holding seats—because there is no such limitation—but because the number of the women voters has always been very small. In the new Legislative Council the position will be different. Five seats will be reserved for women but unfortunately we are also being divided into communities like the men. Of our five seats two will be reserved for Hindu women, two for Muhammadans and one for Anglo-Indians. The system of separate electorates or communal representation will remain. This means that Hindus will vote for Hindus, Muhammadans for Muhammadans, and so on. All our protests in this respect have been in vain. We did not wish to be divided into such water-tight compartments but unfortunately we had no choice in the matter. This was the one point which was never discussed, the one point with regard to which the British Government had made up its mind and there was nothing left for us to do. If the system were to continue for men, it had to for women also. Let us hope that some day the men and women in India may be able to combine and put forth a united demand for joint electorates. Till then we shall have to remain satisfied with what we have got. We shall have five seats reserved for us in the Bengal Legislature and we shall also be able to contest the general seats. This means that the number of women members can never be less than five though it may be more than five. The electorate will be joint for men and women, that

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is, men and women will vote jointly for the different seats. The men candidates will have to depend on the women voters in their respective constituencies if they wish to be elected just as much as the women candidates will have to depend on the men voters. The extent to which the women will be able to exercise an influence will depend on the number of women voters. The new Legislature will have to deal with many important points and pass many important laws. At this stage it is very necessary that the women should be able to have an effective voice in the legislatures. What can five women members do in a House of 250? It is our indirect influence which will be more important. The men candidates will have to depend to a certain extent on the women voters, especially when the number of women voters is large. The elected candidates will naturally look to the interests and aspirations of women in order to get their support in the next election. This is the reason why I have appealed to all women who are entitled to vote to get themselves registered as voters. We must have as large an electorate as possible, and to make it larger still at the time of the second election it will be our duty to spread literacy amongst ourselves and get all the literate women registered as voters. If we can do this we shall have achieved a good deal and the day for self-government will not be far.

The Bengal Legislative Council is not the only body that makes laws for Bengal. In Delhi and Simla there is a legislature also known as the Central Legislature which makes laws with regard to those subjects that affect the whole of India. These laws are binding on Bengal also. The Central Legislature is bi-cameral, that is, it has two Chambers—the Legislative Assembly or the Lower House, and the Council of State, or the Upper House. Every Bill that is introduced has to be passed by both Houses before it becomes an Act. There are no women at present, in either House. This bi-cameral system will continue, but this time there will be seats reserved for women in both the Houses. The Lower House will be known as the Federal Assembly, and nine seats will be reserved for women. Of these nine seats, Bengal will have one. We tried to get one more seat for Bengal as both Madras and Bombay will have two seats each. There is no reason why we should not have two seats also because our population is in no way less but on the other hand greater than the population of either of the other two presidencies. A cable to this effect had been sent to the Secretary of State for India asking for an extra seat and we hoped it would not be in vain. We had also asked for more reserved seats for women in the Bengal Legislative Council. Both in Madras and Bombay the representation granted to women is proportionately much larger. If the same proportion is kept in Bengal we should have at least eight seats reserved for us in the Legislature instead of five.

The Upper House will continue to be known as the Council of State. Originally no seats had been reserved for us here but while the Bill was in the Committee stage in the House of Commons, an amendment was brought forward for reserving six seats for women in the Council of State and it was carried. This was another victory for us and it made us feel confident that our other demands with regard to more seats for women in the Bengal Legislature and more seats for the Bengal women in the Federal Assembly would not be ignored altogether.

The Bill has been passed and we have not been given the extra seats we had asked for. There was no reason for not complying with our request. We were not asking for special concession for Bengal. We simply wanted to be placed on the same footing as Madras and Bombay. Our legitimate claims were ignored but let this not dishearten us. We should remember that the salvation of India lies in the emancipation of her women and that is the goal towards which we should strive. Today we are in an inferior position to the men both politically and economically. If we refuse to accept the few concessions granted to us, it would mean that we are refusing to take advantage of the opportunity offered us to better our position. Such a decision on our part would be fatal to our cause. It would strengthen the hands of our enemies who would use this apathy of ours as an argument to show that we are not interested in politics. It will give us a back-seat in the administration of our country and we may have to remain content with that for sometime. Our advancement depends on us alone. It is up to us therefore to be able to rise to the occasion and take the fullest advantage of the concessions granted to us. This is the only way in which we can raise our political and economic status. Unless we are prepared to do so, we shall not be able to play our part in shaping the destiny of India and thus fail in our duty towards our country.

Let us hope that in future the women voters will increase largely in number. This is the only way in which our voice can be made effective in the Legislature and the question of the number of seats will then be of no importance to us.

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THE REPRESSIVE PRESS LAWS OF INDIA

By Dr. S. K. CHAKRABARTY, D. Litt. (Paris),
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THE existing press laws of India are destructive of some of the fundamental rights of man, namely, the right to the free expression of opinion or freedom of thought and freedom of discussion or liberty of the press.

Of all the Press Laws in India the Press (Emergency Powers) Act of 1931 is by far the most dangerous and oppressive. It gives to the Government wide powers of demanding deposit of security from keepers of printing-presses and publishers of newspapers, of declaring security or press copies of newspapers forfeited in certain cases and of demanding further security and declaring the same forfeited. It penalizes both the keeper of a printing press and the publisher of a newspaper for failure to deposit security, and restrains them from further use of the press or the publication of the newspaper. It empowers the executive to issue search warrants for seizing and detaining the properties of owners of newspapers and printing presses. Again, it enables them to seize and destroy news-sheets and newspapers that are unpalatable or repugnant to them, and to penalize with imprisonment or fine or with both, anybody who happens to disseminate such news-sheets and newspapers. It prohibits transmission by post of any newspaper, book or other document that is disagreeable to the Government. Officers in charge of post-offices are empowered to detain such newspaper, book, document or news-sheet in course of transmission by post. The only remedy against any magisterial order of forfeiture of security is by way of application to the High Court, and no other court has any right to call in question any proceedings purported to be taken by any magistrate under this Act. Furthermore, this legislation protects the executive almost absolutely against any civil or criminal liability. Such are the sailent features of the Press Act of 1931. A little careful examination will reveal the hollowness and autocratic nature of its provisions. First of all, no appeal lies in any court of law against the magisterial order for deposit of securities; in other words, such order is absolute and final. This principle is radically wrong and unjust. As in England or other countries, so also in India, every newspaper or printing press, like any private individual, should have the right to print, publish or write whatever it pleases, subject to the consequences of the ordinary law of the land. Such a principle defining the position of the English Press has been clearly laid down by Lord Mansfield and Lord Ellenborough in their famous judicial pronouncements. "The Liberty of the press," says Lord Mansfield, "consists in printing without any previous license, subject to the consequences of law." "The law of England," says Lord Ellenborough, "is a law of liberty, and consistently with this liberty we have not what is called an imprimatur; there is no such preliminary license necessary; but if a man publishes a paper, he is exposed to the penal consequences, as he is in every other act, if it be illegal." A similar principle is embodied in the American, French, Belgian and other Constitutions. In the "Déclarations des droits de l'Homme," or the Declarations of the Rights of Man, we find the following remarkable statement about freedom of thought and liberty of the press.

> "La libre communication des pensées et des opinions est un des droits les plus precieux de l'Homme; tout citoyen peut donc parler, écrire, imprimer librement, sauf à repondre de l'abus de cette liberté dans les cas determinés par la loi." –
>
> "The free communication of thought and opinion is one of the most precious rights of Man; every citizen can, therefore, speak, write, and publish freely, except that he has to be answerable for abuse of this liberty in cases determined by law."

Also in the French Constitution of 1791:

> "La constitution garantit, comme droit naturel et civil. . . . . la liberté à tout homme de parler d'écrire, d'imprimer et publier ses pensées, sans que ses écrits puissent être soumis a aucune censure ou inspection avant leur publication."—
>
> Like natural and civil law the Constitution guarantees to every man the liberty to speak, to write, print or publish his thoughts, free from any censorship or inspection of his writings before their publication."

Again in the law of the Belgian Constitution:

> "La presse est libre; la censure ne pourra jamais être etablie, it ne peut être exigé de cautionnement des ècrivains, éditeurs ou imprimeurs. Lorsque l'auteur est connu et domicilié en Belgique, l'éditeur l'imprimeur on le distributeur ne peut être poursuive,"—
>
> "The press is free; the censorship can never be established; security from writers, publishers and printers can never be exacted. When the author is known and domiciled in Belgium, the publisher, the printer or the seller cannot be prosecuted."

From the foregoing principles of the English, French and Belgian Constitutions it is abundantly clear that any sort of licensing or censorship preventing a man from writing or publishing anything he pleases, is inconsistent with their

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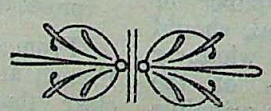
spirit or with the right of the Court, not to speak of the right of government, to restrain the publication of a libel, until and unless the author has been actually convicted for such publication. Prof. Dicey holds that the English principle is also opposed in spirit to any regulation requiring from the publisher of an intending newspaper *a preliminary deposit of a certain sum of money* for the sake either of ensuring that newspapers should be published only by solvent persons, or that if a newspaper should contain libels, there shall be a certainty of obtaining damages from the proprietor.

Coming to the question of magisterial order in the Press Act of 1931 we find that it is beyond the control of the High Court, and hence, it runs counter to the real purpose of the Government of India Act, which gives the High Court general power of supervision, direction, revision, and control over all courts subordinate thereto. The amount of security from five hundred or one thousand in ordinary cases to three thousand or even ten thousand rupees in special cases is excessive. The principle of double security from a person who is both the keeper and publisher of a printing press and newspaper is extremely unfair and unjust. Such security is highly prejudicial to the interests of the indigenous presses and newspapers; it has already caused untold hardship and suffering for the small presses. Unlike England, America or France, India, is a very poor country and journalism in India is the most ill-paid profession. Save and except a few Anglo-Indian papers receiving official patronage, almost all the Indian newspapers have to carry on their business against tremendous odds; if on the top of these comes heavy security, the result will naturally be disastrous. In fact, it has been so. Many Indian newspapers and printing presses have already been throttled out of their existence; many others may share the same fate.

Again, the power of forfeiture given to the government by Sec. 4 of the Act is much too wide and may cover matters and in fact, has already covered matters written in an honest spirit of reasonable criticism or fair comment. It may expose and in fact, it has already exposed persons to the penalty of the section when they have incidentally expressed admiration for the merits of the offender unconnected with the offence. The phrase "cognizable offence involving violence" in Sec. 4 has been misconstrued and largely misapplied with the result that it has attained an elasticity too dangerous for the poor journalists of this country.

From the above it is obvious that so long as the Press Act of 1931, as amended by the Criminal Law Amendment Act of 1932, the Bengal Criminal Law Amendent Act of 1934 and the Indian States Protection Act of 1934 will remain in force, the progress of journalism and the healthy growth of public opinion in this country will suffer a tremendous set-back. Moreover, the Government itself will be deprived of the easiest and perhaps the best means of knowing the ideas and feelings of the people upon momentous matters, because it is the journals that are the mirror of public opinion and the barometer of popular feeling, and it is the journalists that read out the pulse of the people. Furthermore, the Act of 1931 is a purely emergency measure, and whereas the civil disobedience movement, the terrorist movement and crimes of violence have subsided, it is high time that the death-knell of this Act should be sounded. It has already done too much harm and mischief to the Indian newspapers and journalists. Its *modus operandi* resembles the practice of the much-hated Star Chamber of England. It smacks of medieval despotism and perhaps its only parallel in the history of the English Constitution is the Licensing Act of 1662. We, therefore, urge the government to abolish forthwith the Press Act of 1931 as amended by various other Acts not only in the interests of the Indian journalists and the people in general, but also in their own interests. We also urge upon them not to revive it in any shape or form, as the ordinary criminal laws of this country are quite sufficient to cope with any crime of violence or seditious libel.

We ask all our fellow-journalists of any community or any shade of political opinion in different parts of India to combine and combat most ruthlessly the repressive press laws and to secure their immediate removal from the Statute Book by constant agitation through the Press and Platform, through the Congress or members of the Legislatures. To this end we must fight shoulder to shoulder in the spirit of Danton—"de l'audace, encore de l'audace, et toujours de l'audace",—"to dare, still to dare and ever to dare."



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THE QUESTION OF WOMEN FRANCHISE

By BEGUM SHAMSUN NAHAR, B. A.

THE political history of our country is now passing through a critical period. In the near future constitutional reforms will be inaugurated. The system of Government in vogue will undergo a change and new statutes and rules are being framed and formulated. From the Prime Minister to other prominent statesmen in the United Kingdom and in our country, beginning from the eminent leaders down to the lesser fry,—all are racking their wits over the subject.

One outstanding feature of the coming constitution is the conferment of adequate voting rights on women. Under the existing conditions women enjoyed franchise on the same terms as men, on the basis of property qualification. Ownership of the requisite property or payment of taxes enfranchised men and women equally, but this right was in effect nominal, for the number of women possessing rights in land and paying taxes in their own name has been meagre. In the proposed reforms wives or widows of men with property qualifications will be eligible to exercise vote, not to speak of those women who have property qualifications in their own right. Moreover the standard in regard to property qualifications has been substantially lowered in the coming constitution. Payment of six annas of chowkidari tax or union board rate or eight annas cess or municipal tax will qualify one to vote but at present those paying less than Re. 1 to Rs. 1-8 have no voting right. This much in respect of property qualification besides which qualification other than property has been introduced—*e. g.*, the educational qualification. Not only those women who own property in their own right or whose husband is a property owner would have the right to vote but education of a certain standard will also be another qualification. It needs be mentioned here that in the provinces of the Punjab and Madras mere literacy will be sufficient to qualify a woman to vote, but with regard to Bengal, Bombay and Bihar & Orissa the standard is higher. In the latter provinces one without being a matriculate cannot vote. Without dragging in the case of other provinces we can safely assert that such a proposal is highly detrimental to the interests of the women of Bengal. It cannot be gainsaid that both in the Hindu and Mussalman communities of Bengal there are women who are highly educated, cultured, experienced and superior in all other respects even to those who hold degrees and diplomas from the University, but who had not had the opportunity to overstep the matriculation-bar. Among them are some who have devoted themselves to the spread of education among the women and to other progressive reform-movements and it is therefore sad to contemplate that their self-education stands in the way of enfranchisement.

The women of Bengal have not been indifferent to the gravity of this matter. Through the press and the platform adequate protest and propaganda against the recommendations have been made. Even representation on the subject was made to the Secretary of State for India jointly by the All India Women Conference, All Bengal Women's Union, The National Council of Women, All Bengal Muslim Ladies' Association, and as a result it has been decided that before the second election under the new constitution the standard of literary qualification will be lowered *i. e.*, mere literacy will give them the franchise.

Having got the right of voting the next question to be settled is as regards the representation of women-electorate on the legislatures by which their grievances are to be ventilated and redress thereof sought.

After much consideration and discussion it has been decided that in the Bengal Legislative Assembly five seats—one Anglo-Indian, two general and two Muhammadan, will be reserved for women. These five women members will represent the women-voters. This arrangement provides five representatives from the whole of Bengal.

The Provincial Advisory Committee on Delimitation of seats proposes that there will be one All Bengal Constituency for the Anglo-Indian women seat. As regards the general and Muhammadan seats the Committee says that there will be two Women's Constituencies—one for Calcutta urban area and the other for Dacca *cum* Narayangunge urban areas—one general and one Muhammadan seat being allocated to each constituency.

While appreciating the general policy of the Government in granting political rights to the Women of India, we must add here that the proposal to give only four seats to Bengalee women in a house consisting of 250 members is to say the least—unjust, inadequate and disappointing. This gross injustice and inadequacy have been heightened beyond measure by the proposal to confine the right of franchise and election only to the cities of Calcutta and Dacca *cum* Narayangunge, while education among women—both Hindu and Mussalman, is making a rapid stride both in quantity and quality all over the province. There has been a strong protest against this proposal of the

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Provincial Delimitation Committee from different municipalities, district boards and public organizations including various Women's associations from all parts of the province. It is interesting to note that women themselves have been taking a keen interest in the matter. We hope that the Government will be kind enough to make changes in this connection and thereby do proper justice to the cause of women emancipation and political training.

In the Central Legislature only one seat has been allocated to the women of Bengal. The Council of State has also seats allocated to women and the number has recently been determined.

We have so far described the voting right conferred under the new constitution. Enfranchisement of women is a settled fact, but does our responsibility end there? Certainly not—our duty by the country and our responsibility to boot have thereby been increased hundredfold.

Today we have obtained the right of voting and that very easily without much ado. We can hardly claim that there has been any fervent urge from within us or that we demanded and agitated for our rights and as a result earned them. Indubitably the women of our country are every day making progress in the matter of education and social reforms, but we must nevertheless confess that much remains to be done and we are still in many respects lagging behind. Literacy among women of our country is still at a very low level.

It can scarcely be expected that under such deplorable educational conditions women will evince greater interest in the affairs of the State. Therefore we cannot say that we had been giving much attention to the question of women franchise and yet we have got our just right.

Apropos this, we are reminded of the women of England, who were enfranchised only twenty years ago. It is really amazing and interesting to go through the story as to how the legitimate rights of the women were granted in England. Education and liberty had illumined the hearts of the women of that country and in consequence they were inspired with a sense of duty and responsibility towards their country and further they were conscious of their strength and imbued with deep faith and confidence in themselves. They realized the importance of getting the franchise and the urge came right from their inmost depths, as the very needs of the situation called for it. From the middle of the nineteenth century a group of men and women in England began the movement for women franchise. Mrs. Elizabeth Garett, Mrs. Millicent Garett Fawcett and others were the standard-bearers. In course of time the movement spread throughout the length and breadth of the country. Different groups adopted different modes of agitation. Some had recourse to the constitutional method. They established societies in all parts of the country and submitted signed petitions to Parliament. Among the signatories were Florence Nightingale, Mary Carpenter and such others of world-wide fame, but you will be surprised to learn that these societies, their petitions and memorials were of no avail and the hope of securing franchise for women seemed very remote. Societies were also formed which to fulfil their aspirations thought of drawing the attention of government by passive resistance, violation of law and order and by all other means. The consequences were that they began infringing the laws and endeavoured to bring chaos in the country. Women were incarcerated in large numbers and even in prisons they gave the authorities no quarter. By resorting to hunger-strikes and other disturbances they tried to harass the authorities. There were moments when even the prospect of success seemed bright enough but Parliament failed to pass the women-franchise bill, as except a very few the men in general were antagonistic to the movement and the very idea of enfranchising the women was repugnant to them. From the inception of the movement and up to its termination eminent statesmen like Gladstone, Lord Curzon, Lord Birkenhead and Asquith opposed the franchise bills, but success came at last and in 1918 the women got the right to vote. Subsequently they won full voting right in 1928 on the same footing as men. We should not forget, however, that the movement entailed a good deal of suffering and untold sacrifices. The promoters were often tossed between hope and disappointment and the struggle went on for half a century. Certain features of the movement are worthy of our notice. In the first place what strikes us is that the right of voting did not come in England as a gift. All among the protagonists had to surmount difficulties and fight against heavy odds to wrest their just rights. In the second place notwithstanding their earnest endeavours meeting with repeated failures they stood their ground undaunted to the last. Many sympathizers upon whose support they relied, forsook them and joined their enemies. There had been periods when sections of women founded societies with a view to counteract the movement and these vehemently hindered the realization of their objects. But at long last the efforts of those who with unflagging devotion and zeal strove on towards their goal, were crowned with success and in 1928, in the realm of politics, women got equal rights with men.

It is a matter for congratulation and gratification that the women of India have got the right to vote almost unasked, to secure which their sisters in England fought so hard. In England 'the King reigns but he does not rule'—and men have been enjoying voting privileges for centuries past and the administration is for all practical purposes run by the people, but here in our

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country men have just begun to be entrusted with the burden of government.

The women of our country have been enfranchised—they will now go to the polling booths, sit in the Council Chambers and do their bit in politics.

We should, however, be judging wrongly if we were to suggest that all are favourably disposed towards this enfranchisement of women, there being many whose minds are filled with misapprehensions and suspicion. They imagine that the country is going to ruination—that the franchise will unsex the women—and divest them of the beauty, sweetness, grace and all other noble traits of womanhood. Such an attitude of these countrymen of ours is not much to be wondered at, for as late as 1928 when in England the women got equal voting rights with men, distinguished statesmen there expressed similarly disparaging views. The antagonists, however, forget that in the life of the women of our country this is not novel; for here, as nowhere else, there had been a harmonious blend of domestic and civic duties. The days are not long past when the women of this land occupied conspicuous positions in the political, social and literary life of the country and yet retained all the womanly virtues intact.

I have mentioned before that conferment of voting right has increased our responsibility a hundredfold and henceforth besides our duty as mistresses of the house and of rearing the children we would have to shoulder the burden of citizenship as well. This will conduce not only to the general well-being of the nation but it also promises redress to a certain extent of the many grievances of our countrywomen. To be more explicit—men cannot be the right judge—at least the sole judge—as to what will conduce or be prejudicial to the interests of the women.

There is now an awakening amongst the women or our country—they now look at things with eyes open and are conscious of their wants and rights.

For some time past the All India Women Conference and other associations have been giving expression to the many grievances of women.

The existing system of imparting education both to the boys and girls of this country is far from satisfactory and wholly unsuitable to the latter. It is, therefore, high time that we set ourselves to overhaul the present system and introduce a better one. This problem is now attracting the attention of all right-thinking women of the country. Another knotty point awaiting solution is in respect of hostels for the women students. There is hardly any suitable arrangement for lodging the very large number of girl-students hailing in Calcutta for higher studies from the different moffusil towns and from which under proper superintendence they can prosecute their studies. Young girls removed from the care and attention of their parents have to live and mess together in establishments having no systematic control or discipline. This has produced undesirable results, detrimental to the well-being of the nation, over the remedy of which the women-educationists are greatly exercised. The health and physical condition of the girl-students are also causing much anxiety and are so discouraging as to discredit the education they are receiving. The authorities should take steps for the regular examination of the health of the girl-students. As a result of the enfranchisement of women, solution of all these important problems will become much easier. Apart from the problems relating to education various other social problems are every day cropping up.

In a metropolis so populous as Calcutta the health of girls, other than those receiving education in schools and colleges, is also a matter of concern and it is necessary to set apart a number of parks for the use of women only.

Another significant matter is the legal disabilities and restrictions imposed on the women of this country. In particular the woes and travails of the Hindu women due to these are beyond measure. Although Islam guarantees equal rights to both the sexes, the prevalent custom is sometimes responsible for many disabilities and consequently Mussalman women also have many difficulties to overcome.

The women have taken upon themselves to remedy these wrongs and in consequence country-wide movements have begun. The All India Women's Conference sent representation to the Government for appointing a committee to enquire into these grievances. But till now the government have not moved in the matter.

Next comes the question of child-marriage and we are all aware of the fact that the Sarda Act has failed to put a stop to such a practice. Attempts are being made to give real effect to the Sarda Act and the attention of the Government is being drawn towards it.

Abduction of and Immoral Traffic in women are two great social evils which demand immediate solution.

The betterment of the deplorable conditions under which the women workers work in the mines is also included in the programme of the present women movement.

Those who are in the fore-front of the movement realize every minute the importance of women franchise. They feel that unless the grievances of the women are represented in the legislatures all propaganda is in great part waste of time and energy.

Really speaking, if the women had got the right to vote, educational reforms, establishment of good hostels for girl-students, compulsory medical inspection in schools and other matters mentioned before, would have become easier of achievement.

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The new constitution by enfranchising the women has opened a new chapter in the life-history of our country.

Often we hear it said against this right of voting obtained by women, that no good will result out of it, for they will hardly be able to vote intelligently and judiciously. The argument is that, if they vote blindly at the dictation of men, what benefit will accrue from women franchise? This allegation may be partly true. Even then, if in the preliminary stage, men prompt the women, the educative value involved should not be lost sight of. The students of the university gather their knowledge of politics and adminstration of the countries by committing to memory facts from books. Similarly the experience that the half-educated and ignorant women of our country will gather in the process will be of no mean value.

The franchise has been granted to us and we should now be alert about its right use.

There may be many amongst us who do not find any utility in this right to vote. Those who have been enfranchised on the educational qualification, to be eligible to vote at an election, must apply and get their names registered as voters. Those who through indifference and inadvertence forget to get their names registered as voters as required by the rules of the new constitution, will not be permitted to vote at an election, even if qualified.

I have mentioned before that many amongst us do not yet realize the gravity of the voting rights and nothing will be more regrettable if through neglect we misuse the privilege.

We, therefore, fervently desire that those enfranchised on literary qualification should lose no time to get their names duly registered and also request them to make their relatives and friends realize the importance of the franchise.

And, if we fail in this, we shall be guilty of the unpardonable sin of shirking our duty.

RUSSIA TODAY, WHAT WE CAN LEARN FROM IT

By TARAKNATH DAS

(*A Review*)

"If any social order persistently denies intellectual culture, spiritual freedom, law and order, scientific discovery or social justice, it cannot endure."—Sherwood Eddy.

IN recent years many books on Russia have been written by partisans of communism and capitalism. These authors have either extolled Soviet Russia as the paradise on earth or they have denounced Soviet Russia as a menace to the civilized world. Dr. Sherwood Eddy in his work * gives us a balanced survey of Russia Today and what can be learnt from Russian experiments.

Dr. Eddy first points out the mistakes committed by Soviet Russia in suppressing Freedom of Speech, Freedom of the Press, Freedom of Assembly and Freedom of Conscience and Religion, which are the great heritages of modern civilization and contributions of liberalism. Furthermore, Dr. Eddy denounces the policy of violence against political opponents, under the pretext of preserving the Revolution. But the eminent Christian leader (Dr. Eddy) is very anxious that the people in other lands should try to learn the best of the ideals and achievements of Soviet Russia, which is carrying on a vast experiment, based upon the ideals of social justice and social planning.

The experiments in Soviet Russia are based upon political and social philosophy of Karl Marx, the advocate of Dictatorship of the Proletariat to be achieved through Revolution. Dr. Eddy tries to fathom the fundamentals of Marxian doctrines and finds it to be impossible for him to agree with them. However he sees much good has been done in Russia by the Communist Revolution.

The Soviet Russian system is working for a "classless society" through economic planning. In this connection the author points out that there is no race prejudice in Russia, whereas race-prejudice is a very dominant feature of the Anglo-Saxon world. There cannot be a truly classless society unless we recognize racial equality. In this connection the author makes a very pertinent remark which should be carefully remembered by all students of modern history:

> "The principle of racial equality is a powerful factor in challenging the imperialistic rule of the white race, over some seven-eighth of the planet" (p. 68).

It may be noted that the success of Russian diplomacy in Asia, especially in Turkey, Persia, Afghanistan and even in China and Japan, was due primarily to the Russian policy of proclaim-

* SHERWOOD EDDY: *Russia Today, What We Can Learn From It.* Published by Ferrar and Rinehard. New York. 1934.

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ing racial equality and espousing the cause of the oppressed people of Asia.

Soviet Russia has set an example regarding the treatment of criminals, in spite of the fact that the Soviet system of justice is "class justice" and is merciless in dealing with their political opponents. According to Soviet leaders, crime is due to ignorance, economic pressure, physical or mental defect; therefore the treatment of criminals must not be vindictive but redemptive. Therefore education and special treatment of criminals form an interesting experiment. The masses of Russia must be raised from illiteracy to the stage of scientific enlightenment. Following this ideal, much has been done towards educational progress of the country. In 1913 only 33 per cent of the people of Russia could read and write and in 1932 literacy in Russia is about 90 p. c. Similarly Russian industrial development during the last few years has been phenomenal. But the most remarkable feature of this success is that the ideal behind this is not profit but social justice. The author carefully discusses what has been achieved in Soviet Russia in the field of controlling unemployment, slum-clearing and revolution in agriculture.

In the chapter on "New Morality in Russia", the author compares the ideals of the capitalistic world with those of Soviet Russia and finds that from ethical points of view, the Russian ideal of morality is higher, because it puts into operation the ideal of service and removal of misery of man.

In the chapter on "Unified Philosophy of Life" (pp. 177-223), the author gives a lucid discussion on philosophical ideals of life and interpretation of history. The Greeks emphasized the importance of "freedom of thought", the Hebrews morality, the Romans gave us the ideals of Law and Order. The western world in recent years has made tremendous progress in scientific fields, but it has failed in the field of Social Justice, the ideal emphasized by Karl Marx and his disciples. The author presents an excellent summary of Marx's philosophy and points out that Marx himself said that

"Revolutions can never be created merely by a few agitators but are brought about by suppression of social wants by outworn institutions" (p. 213.)

"Revolutions are almost invariably destructive. They occur only when evolutionary progress to do justice is blocked by the class in possession and power, when the hard crust of status quo restrains molten lava of discontent until the volcano of revolution burst into eruption (p. 199).

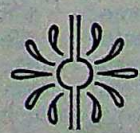
Those who are interested in stopping a violent revolution should know that by merely agitating against the agitators or revolutionists, revolution cannot be stopped, but by social justice to the oppressed the causes of revolutions may be removed.

Marx emphasized that economic forces are *chief factors* in determining human progress; but he never meant that men are mere machines or bound to fate. On the other hand Marx's idea was that man should become master of economic forces and thus become free. Dr. Eddy disagrees with Marx and opposes the idea that violent revolution is a certain necessity. To Dr. Eddy, the nature of Reality is neither mechanistic nor organic, but super-organic.

In the chapter on "Reformation of Religion' (pp. 224-245) he emphasizes that organized religion (specially Protestant Christianity) has been a supporter of the possessing class and thus has not aided the cause of social justice. Unless this attitude changes, the mere denouncing of godlessness of the Communists will not help the cause of religion; because any religion (Christianity or other) which does not function to carry out social justice (*not charity*) is bound to be overthrown.

The author's conclusion is that we are at the change of an era. Change in social order is bound to come. It may come without a violent revolution, if the possessing class makes the desired concession; otherwise there will be a revolution in various countries as in Russia. The spirit of history is "march towards Freedom.' At the present time, the Communist State is presenting a new extreme thesis of "Class Struggle and Dictatorship of the Proletariat." This thesis is opposed by the anti thesis of Fascism, wishing to maintain the existing order and rule of the few of the possessing class, through a Dictator. The next step in human progress, towards Freedom, lies not in any one of these two extreme ideals of Communism or Fascism, but in a new synthesis which will be the outcome of the re-adjustment of these forces.

Pasadena, Cal.
July, 30, 1935



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BOOK REVIEWS

BOOKS in the principal European and Indian languages are reviewed in THE MODERN REVIEW. But reviews of all books sent cannot be guaranteed. Newspapers, periodicals, school and college text-books, pamphlets, reprints of magazine articles, addresses, etc., are not noticed. The receipt of books received for review cannot be acknowledged, nor can any enquiries relating thereto answered. No criticism of book-reviews and notices is published.—Editor, THE MODERN REVIEW.

ENGLISH

THE BOAT TRAIN: *By Fifteen Travellers. Edited by Mary Agnes Hamilton. Decorations by B. Aylmer. London. Allen and Unwin. Pp. 155. 5s.*

A collection of fifteen light and interesting essays describing journeys of varied length and purpose and taking its name from the well-known train which takes Englishmen abroad. The contributions cover a wide range of interests from experiences in darkest Africa and the most inhospitable parts of Tibet to a description of the League in session at Geneva, so that even if we were inclined to specialize in our light reading there would be at least one essay for each reader. The writers are all well-known people in their respective lines, which does not prevent them from writing with an agreeable informality about their adventures. The decorations are consistent with the spirit of the essays.

RELIGION AND A CHANGING CIVILIZATION (*Twentieth Century Library*): *By Julius Hecker, Ph. D. London. John Lane the Bodley Head. 1935. Pp. 160. 3s. 6d.*

This is one of the latest volumes in the "Twentieth Century Library" edited by Mr. V. K. Krishna Menon. In it the well-known author of the *Moscow Dialogues* and *Religion* and *Communism* attempts a balance-sheet of the position of religion in modern Western society. One of Dr. Hecker's advantages is that, having lived both in England and America and Soviet Russia, the two worlds representing opposite standpoints on the subject of religion, he can bring to its study a more heightened and broadened consciousness of the positive and negative qualities of religion than could have been possessed by one brought up exclusively in either of these two environments. He can thus recognize the strength of religion as a force for good and evil in human society and, at the same time, lay bare the factors of its decline.

One result of Dr. Hecker's familiarity with the Communist point of view is the emphasis he places throughout the book on the social roots and affiliations of religion. He shows that throughout the world organized religion is connected with the material and cultural interests of certain classes and derives its spiritual and ethical complexion from that connection. Thus, within the body of one Church many contradictory trends may be observable—one conservative or even reactionary, another pietist and otherworldly, while a third may be all for a social revolution. But, as Dr. Hecker shows, these minority movements in favour of social justice can hardly be expected to swing the church at large to take a lead in the social revolutionary movement, though they contain some of the best prophetic elements in religion. The reason for this is that in Europe and America the Church gets its support from the upper and middle classes, "whose economic and social interests are on the other side of the barricade from that of the workers."

The analysis of the religious trends in the different countries of the West is one of the most valuable features of the book. So also is the clear precis of the opinions of modern anthropologists, psychologists, philosophers, and scientists on religion. The theory of relativity and kindred hypotheses have turned the modern physicists into the most unexpected allies of religion, and one whole chapter is devoted to a symposium of their opinions. In spite of its shortness, the book is a most comprehensive summing up of the forces for and against religion, and even those who cannot follow up their study with some or all of the books mentioned in the bibliography will get a surprising amount of information and ideas from its 160 pages.

LITERATURE AND A CHANGING CIVILIZATION. (*Twentieth Century Library*): *By Philip Henderson. London. John Lane The Bodley Head. 1935. Pp. 180. 3s. 6d.*

The object of this vigorously written and combative book is to trace the development of literature (mainly English) in relation to the social order of which it is, according to the author, always and everywhere the outcome. This concentration on social conditions as the primary urge and controlling

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mechanism of literature is natural in a writer frankly communistic in his standpoint, but the interaction is not stressed wholly as a dogma. The author starts with the epics of early agricultural civilizations and comes down step by step to the writers of our own days, who are shown to be as typically the products of the breakdown of capitalism as their mediaval predecessors were of feudalism, the Elizabethans of the discovery of American gold, and the Victorians of the Industrial Revolution.

In the course of his main argument Mr. Henderson has many acute and sometimes unexpected things to say of contemporary writers. In spite of their polemical character, these constitute a most interesting feature of his book; though no one will be expected to agree with all of his opinions. One large generalization of Mr. Henderson may, however, be endorsed without much fear of dissent. There is hardly any doubt that in these days of dominant commercial ideals the artist has been cut off from social life and has become a kind of hot-house plant, an anomaly with an artistic temperament who has admittedly little or nothing to do with the serious business of life. This is plain in the anarchical and ineffective individualism of the literature of our age, and if literature is again to have the noble impersonality of the great art traditions of the past, this chaos of petty individualism and personal neurosis will have to go. Whether this will happen is likely to be the question uppermost in the minds of people interested in the future of literture. As a communist, Mr. Henderson has no doubts on the point. He says that the destruction of the capitalist order has resulted in a liberation of the creative spirit in Russia and that the creation of the same condition will lead to the same result elsewhere. "The old world must die before the new socialist world of the future can begin to live. Let us help to kill and bury it before it buries us all in the ruins of its inevitable collapse. Then the conception of literature as an elegant accomplishment of the leisured class and art as 'fine art' will disappear, and literature will once again, as in classical times, become the expression of men's struggle with environment and his pride in building up a society worthy of mankind."

Misprints in this book are rather unusually numerous.

LITERARY CRAFTSMANSHIP AND APPRECIATION: *By Roland Fuller. London. Allen and Unwin. Pp. 286. 8s. 6d.*

"Appreciation," says the author of this book, "is one of the most important things of life. That is my excuse for writing this book." It is also one of the most difficult. Learning to read with full enjoyment is no easier a process than learning to write clearly and well, and beginners, unless shown what to look for, are very often overwhelmed by the weight of the material before them. To all such persons this book on literary craftsmanship and appreciation will be of great help. It contains chapters on observation; writing and revising the essay; description; humour; writing of letters; writing of narrative and verse; followed up with three chapters on general reading and appreciation of poetry. The writer's observations are throughout illustrated with examples from the classics as well as from modern authors. He is sensible enough to recognize the part played in the first stages of literary appreciation even by relatively crude fiction. Some people do not see this and by starting a boy on books too sophisticated for him spoil either him or the development of his taste.

The chapters on the technique of writing will help the literary apprentice in learning his job. They will also be equally useful to those who have no greater ambition than to become good readers. Just as a certain amount of thrumming on the piano is necessary for intelligent listening to music and some amount of dabbling with colours for an understanding of pictures, so keen literary enjoyment cannot develop without some drilling in forms and practice in composition. We have no doubt that a careful reading of this book, even if it cannot make a good writer of one who has not the making of one in him, will awaken sensibilities which might have remained dormant otherwise.

NIRAD C. CHAUDHURI

THE LEAGUE FROM YEAR TO YEAR (1934). *Information Section, League of Nations, Geneva. Pp. 191, Demy 8vo.*

Those who want to become acquainted with the various kinds of activities of the League of Nations will get the main facts within a brief compass in this authoritative publication. It is divided into fifteen chapters, dealing with the League's organization of peace and disarmament, the Permanent Court of International Justice, Legal and Constitutional Questions, Political Questions, the Saar Territory and the Free City of Danzig, the Protection of Minorities, Mandates, Economic and Financial Work, Communications and Transit Organization, Health Organization, Intellectual Co-operation, Social and Humanitarian Work, Technical co-operation between the League of Nations and China, Work of Assisting and Settling Refugees, and such miscellaneous items as the Budget of the League, Financial situation, etc. Publicists and students of world affairs will find the book useful.

THE UNIVERSITIES OF INDIA: *By P. Seshadri, M. A., Principal, Government College, Ajmer, Oxford University Press. Price Rs. 2. Pp. 58. Demy 8vo. Cloth.*

Besides the introduction this booklet gives in an interesting way information relating to the rise of the modern universities of India and their general characteristics, projects for new universities, other institutions of university standard, the Inter-university Board, some problems of Indian university education, some achievements of Indian universities, some effects of the crisis in employment, statistics of universities in India (1931-32), and results of examinations.

EMPIRE SOCIAL HYGIENE YEAR-BOOK. *Prepared by the British Social Hygiene Council Inc. London, George Allen and Unwin Ltd. Second Annual Edition. Price 15s. Net.*

This important year-book contains an introduction by Mrs. S. Neville-Rolfe, O. B. E. and Dr. T. Drummond Shiels, M. C., and a Foreword by Sir Basil Blackett and Sir Edward Grigg. Part I of the book contains Surveys of Great Britain and Northern Ireland, the Dominions, India, Southern Rhodesia, Colonies, Mandated Territories, and Protectorates. Part II contains 11 articles by competent writers on various important topics. Out of the 611 pages of the book only 37 pages are

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devoted to India. Considering that India contains a far larger population than all the other parts of the British Empire combined, this meagre number of pages shows how little is done in India by the British Government and the Governments of Indian States for the promotion of social hygiene.

In various campaigns, including those of the last great war, Indian soldiers have shown that as fighters they are not inferior to white soldiers. The two tables of "Incidence of Venereal Diseases," printed on page 385 of the book, show that they are also morally superior to white soldiers. The latest year for which figures are given for both the British and the Indian Army is 1932, when there were, per 1000 in the former 26.1 cases of gonorrhoea, 6.0 of syphilis and 5.5 of soft chancre, and in the latter 5.3, 3.7 and 1.8 cases respectively.

WOMEN IN INDIA—WHO'S WHO? *Published by the National Council of Women, India. Price Re. 1.*

We are sorry we are unable to recommend this booklet even as a first attempt.

DIRECTORY OF INDIAN MANUFACTURERS AND HANDBOOK OF COMMERCIAL INFORMATION, 1935. *Maharashtra Chamber of Commerce, Phoenix Building, Ballard Estate, Bombay. Price Rs. 3.*

Sellers and Buyers of goods, including newspapers and periodicals, manufactured in India, will find this book useful. It should be noted that the vernacular names of many Indian journals are incorrectly spelled.

NATIONAL PUBLIC WORKS. *Published by the Organization for Communications and Transit, League of Nations, Geneva, 1934.*

NATIONAL PUBLIC WORKS: *Addendum. Published by the same organization, Geneva, 1935.*

The first volume on national public works contains the replies of twenty-nine governments to questionnaires which had been drawn up to pursue an enquiry the first impulse for which came from the International Labour Organization.

The enquiry was designed to furnish information on: public works undertaken in various countries since the beginning of 1929 (completed, in course of execution or in preparation); the principal administrative methods followed; the principal methods of financing; the allocation of expenditure on execution of the works as between materials and equipment on the one hand and labour on the other; the governments' opinion with regard to the effects obtained or expected on the resumption of economic and industrial activities and on unemployment. Governments were asked to classify the work by categories as follows: roads and bridges; railways; agricultural land reclamation; canals and other inland waterways; land improvement work; provision for drinking-water supplies and sewage disposal; work carried out in sea and river ports; establishment of air ports; building work; electric installations; gas works and gas supply; telegraph and telephone installation and wireless broadcasting stations and other works.

The second volume contains the replies of the nine following countries: Chile, China, Egypt, Ethiopia, Hungary, India, Irish Free State, Poland and Sweden. Supplementary information is furnished by certain governments whose reports also appeared in the first volume. These are: Australia, Denmark, France and the Union of South Africa.

This enquiry on national public works is the first to be based on official information requested from all governments. The abundant material in the two volumes will be of interest to the authorities concerned and to public opinion in many States. These authorities should compare their own achievements and plans with those of others.

THE INDIAN WHO'S WHO, 1935: *Edited by Waman P. Kabadi. Yeshanand & Co., Graham's Building, Fort, Bombay. Crown 8vo. Pp. 608. Cloth Rs. 3.*

Though the publishers admit that, this being the first edition of the work, it has its defects and there may be some mistakes, nevertheless it must be said that it is a commendable production. The type is readable and the portraits, though small, are for the most part clear. The editor has made an earnest effort to supply accurate information.

CONSIDERATIONS ON THE PRESENT EVOLUTION OF AGRICULTURAL PROTECTIONISM: *Economic Committee of the League of Nations, Geneva, 1935.*

The essential part of this pamphlet is the report prepared by the Economic Committee in accordance with a resolution of the 1934 Assembly, which asked that an investigation should be made into the consequences in industrial countries of agricultural protectionism and those of industrial protectionism in agricultural countries, special attention being given to "the extent to which the demand of agricultural countries for industrial goods is limited by their inability to sell their products in industrial countries which have increased their agricultural protection."

In its conclusions, the Committee makes the following statement:

"An analysis of the situation permits of the conclusion that the maintenance of a normal current of agricultural imports on the part of the industrial countries is in keeping with the true interests of the nation as a whole and of the agricultural producers in particular. Such a conclusion is obviously incompatible with the existence of unduly restrictive quotas, but it does not in any sense exclude the maintenance of reasonable protectionist duties.

"There are certain signs moreover which point to an improvement in world prices, and this will not fail to facilitate a gradual return to the moderate form of protection which was the rule in the past and which achieved its purpose without involving for the national systems of economy or for international relations, the dangers briefly described above."

C.

RUIN OF INDIAN TRADE AND INDUSTRIES: *By Major B. D. Basu, I. M. S. Third Edition, revised and enlarged. R. Chatterjee. Calcutta. 1935. Crown 8vo. Pp. 267+iv. Cloth gilt letters. With a portrait of the Author and a pictorial jacket.*

The third edition of this well-known work contains forty-three pages of matter which did not form part of the previous editions. Besides being the

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stantially enlarged, its get-up is superior in every respect—paper, printing and binding—to the first two editions. *And yet the price has been reduced from Rs. 2-8 to Rs. 2 per copy.*

The appearance of this edition is timely, too. *The Government of India Act of 1935* has just appeared, with its chapter on "Provisions with respect to so called] discrimination, &c.," contained in Sections 111 to 121 inclusive. Major Basu's book tells what was done in the days of the East India Company to ruin Indian Trade and Industries. And these "Provisions" are such as may be used to prevent Indians from regaining that position in the trade and industries of their own country which the nationals of every country are justly entitled to occupy.

So this is a book which every English-knowing Indian ought to read.

X.

THE YOGA-SUTRAS OF PATANJALI: *By M. N. Divedi. Published by Theosophical Publishing House, Adyar, Madras. Pp. xiii—172.*

This is a very good edition of the Yoga-Sutras of Patanjali. The original Sutras are given in Sanskrit type with English translation below. Then they are explained in English. These English notes are based on standard commentators and are very full. There are also two Appendices which explain the general principles of *Yoga*. The book gives a clear idea of the philosophy of Patanjali, unencumbered with unwanted erudition.

SELECTIONS FROM GANDHI: *By Nirmal Kumar Bose. Published by the Navavidhan Publication Committee, 89, Mechuabazar Street, Calcutta. Pp. vi+235 Price Paper Cover 8 as., Cloth Bound 12 as.*

There are millions to whom Gandhi's sayings are gospel and his teachings the bulwark of life. They will find in these careful and compendious selections the views of Gandhi well-represented. The book is handy, well-printed and nicely got up.

U. C. BHATTACHARJEE

ECONOMICS OF JUTE: *By J. N. Sen-Gupta, M. A. (Econ. & Com.), B. L. Published by S. R. Bisuas, M. A., Secretary, Institute of Economics, Calcutta. Pp. 112. Price Re. 1-8.*

This monograph has made its appearance with a 'Guinea's stamp,' it has won for the Hony. Secretary, Indian Institute of Economics, 1932-33, the prize of the sum of Rs. 250 and a Gold Medal' placed at the disposal of the Council of the Institute by the Eastern Bengal Jute Association, Ltd. Mr. Sen-Gupta has touched upon almost every important aspect of the jute problem. Fortunately a fairly good amount of groundwork has already been done by Mr. N. C. Chaudhury and others and the Jute Enquiry Committee also has brought together a mass of valuable information. Mr. Sen-Gupta has fully utilized all the materials available, and if at times he merely reiterates what one may have read in other books, it is perhaps because there is little more that can be said about those topics. The book should, therefore, be judged not by the descriptive parts but by those in which present-day problems have been discussed. He has tried to analyse the different strands of opinion on the question of control of the production of jute and has shown himself, after a critical study of these opinions, to be in favour of some sort of quasi-voluntary restriction scheme analogous to the plans suggested by the Jute Enquiry Committee in 1933 and by Dr. N. C. Sen-Gupta in his bill of 1930. His conclusions on the desired effect of restriction on stocks and prices are mainly identical with those of Mr. N. R. Sarker as formulated in his speeches and writings. Mr. Sen-Gupta's remarks regarding the marketing and futures operations follow closely the Minority Report of the Jute Enquiry Committee. But we remember the frank admission of the author in the preface that 'The present study. . .has been conditioned by the terms set by the Institute,' and Bengal is deprived of the benefit of independent thinking by a devoted student of economics. The chapter on transport rates is interesting; there has been scarcely any attempt up till now to synthesize the history of the changes in these charges. The chapters on foreign trade and on the jute mill industry will repay perusal. The author's remarks that "it would ultimately serve the interests of the Indian mills better if they showed readiness to adjust themselves to changed circumstances and were content with normal earnings from fabric," and that "the efforts of the Indian mills to maintain their level of earnings through a scheme of restriction constituted a most ill-advised step" deserve serious consideration. The book contains valuable statistics, but they have not been always carefully put. For example, at page 17 commas have been replaced by decimal points, (*Vide* p. 4, Jute Enquiry Committee Report), thus reducing their values to one-hundredth of what they ought to have been. Again, at page 95, the principle of approximation has not been observed in every case. 1,598,844 ; 51,682 ; 1,238,690 ; 32,381 ; 995,154 and 25,339 in thousand (p. 79 of the Report) are put as 15,988 ; 517; 12,386 ; 324 ; 9,957 ; 353, in lakhs of yards. These may be misprints but one expects statistical table to be free from all sorts of inaccuracies.

BHUPENDRA LAL DUTT

REPORT OF THE 45TH SESSION OF THE INDIAN NATIONAL CONGRESS HELD AT KARACHI (*March, 1931*). *Published by R. K. Sidhwa and Dr. Tarachand J. Lalwani, General Secretaries, 45th Indian National Congress. To be had from the All India Congress Committee Office, Swaraj Bhawan, Allahabad.*

This is a complete report of the Congress Session at Karachi, which was held under circumstances that were memorable and unique. The Gandhi-Irwin truce had just then brought to a provisional conclusion the first phase of the Satyagraha Movement and the Session of the Congress was in fact a council of war to decide if the Truce provided a proper basis for peace. The report contains all the speeches including those on the main resolutions and amendments. The main feature of the speeches was that almost all the speeches excepting those of the Chairman of the Reception Committee and the President were delivered in Hindi which has been accepted as the official language of the Congress. This session was very important from many points of view; and those who take any interest in the progress of the National Movement in India will surely derive much benefit from a perusal of this book. The report is profusely illustrated and presents an interesting study. The printing and get-up are excellent.

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SILVER JUBILEE SOUVENIR OF THE SALEM DISTRICT URBAN BANK LIMITED: *Published by the Bank at Salem. Price 4 as.*

This is a report of the working of the Salem Urban Bank for the last twenty-five years. From a very humble beginning the Bank has grown into the foremost district Urban bank in the Madras Presidency. The bank has all along been fortunate in securing the services of men like Messrs. T. Adrinarayana Chettiar, Bar-at-law, and C. Rajagopalachari, the first two Presidents of the Managing Committee. The bank has now erected a big two-storied building in which it is now housed. A perusal of the Silver Jubilee Souvenir will convince one of the good work the bank has been doing for the last twenty-five years. It is being run on a sound financial basis and is a tangible proof of the good work the Co-operative Movement has been doing in India. The report contains the details of working of the bank and also the remarks of the Registrars and prominent co-operators of the Madras Presidency. The book is nicely printed and profusely illustrated. The get-up leaves nothing to be desired.

SUKUMAR RANJAN DAS

IS WAR OBSOLETE? *By Charles E. Raven (Halley Stewart Lecture 1934). George Allen and Unwin Ltd: 1935: 4s. 6d.*

A singular interest attaches to this series of lectures by the Regius Professor of Divinity of Cambridge University under the auspices of the Sir Halley Stewart Trust. Now that wars and rumours of war are clouding international relations it is interesting to turn to the pages of this book to know what exactly a prominent Churchman thinks of international struggles. The author who had joined up as a padre during the last European War and had seen its horrors at close quarters has no hesitation in coming to the conclusion that the human frame is ill-suited to the strains of warfare under modern scientific conditions apart from the question of the appalling loss of life and of the shattering of happy homes. Taking as his guiding principle, "How would have Christ acted?", he solves the problem of conflicting loyalties to one's country and one's conscience by declaring that such civic duties as are sanctioned by a developed religious sense have alone any binding authority. The author does not hope that the pugnacious instincts of men will disappear at any time, but he does believe that with increased knowledge of the futility of war as a solution of international jealousies and strifes men will learn to sublimate their crude combative instincts. As an alternative to war, which can be condemned outright as violating the fundamental principles of Christ's religion, the author suggests trying the Christian method of love even if that involves risk and martyrdom. He looks upon co-operation among the nations of the world as the only effective antidote against racial arrogance and aggressiveness and upon the Christian Church as the potential Army of Peace. He alludes incidentally to Mahatma Gandhi as showing what the operation of love can do in the absence of military coercion.

There is much else in the book which would appeal to the pacifists all over the world. The reviewer does not hope that the author's pleadings for peace will find any echo in the hearts of the bellicose and imperialistic nations of the West and the Far East so long as there remains to be conq[illegible] or coerced any weak or distracted nation una[illegible] defend its frontiers against a modern army equi[illegible] with the latest devices for mass murder. It [illegible] one's heart good, however, to know that the [illegible] non-injury (*ahimsa*) does find occasional advo[illegible] at least in peace time, in the West and on [illegible] consideration alone the book may be said to [illegible] notable contribution to the pacifist literature of Eng[illegible]

H. D. BHATTACHARY[illegible]

THE ILIAD OF HOMER. *Translated by [illegible] William Marris. Oxford University Press, Lo[illegible] 1934. Pages D/c. 16mo. 566.*

In spite of the several existing English vers[illegible] of Homer's Iliad the present one by Sir W. Ma[illegible] is welcome. The translator has very judicio[illegible] chosen English *blank verse* to the exclusion of o[illegible] metrical forms for turning the well-known Greek [illegible] into English. This use of blank verse, as is evi[illegible] from reading the Book I, may be said to have [illegible] the criticisms which Mathew Arnold made against [illegible] use. Sir William Marris' translation is a plea[illegible] reading and will re-create to some extent for read[illegible] who are not acquainted with Greek the epic atmosp[illegible] of the original work. It can be hoped that lov[illegible] of Greek culture as well as earnest students [illegible] Western classical literature will find this work v[illegible] useful.

MANOMOHAN GHOS[illegible]

RIGHT OF TEMPLE-ENTRY: *P. Chida[illegible] baram Pillai, B. A., B. L., M. L. A. (Travancor[illegible] Nagercoil. Re 1. 1933.*

Mr. Pillai goes to the root of the matter over [illegible] question of the "right" of temple-entry and by m[illegible] industry exposes the hollowness of the claims [illegible] caste-Hindus to keep out any section of the Hi[illegible] from public places of worship. When the temp[illegible] had been under direct Government supervision, [illegible] such claims were entertained, and it was only wh[illegible] they were placed under "trustees" (?) that old [illegible] memories, social conveniences etc. found an opportun[illegible] to take up a most unreasonable and inhuman attit[illegible] with regard to the question. Mr. Pillai's book conta[illegible] much curious information, specially about So[illegible] Indian usage, and though his statements are freq[illegible] ly repeated and his authorities are not always [illegible] reproachable, his views are sane and healthy, and [illegible] book treats exhaustively of the "right" aspect of [illegible] subject.

THE WORK PROMETHEAN: *Dr. Ja[illegible] H. Cousins. Ganesh & Co., Madras. Re. [illegible] 1933.*

Dr. Cousins, who is too well known as a scho[illegible] and professor to need any introduction, has succe[illegible] fully attempted in this book to bring out the sig[illegible] ficance of Shelley's thought and poetry and to exp[illegible] the hollowness of misguided criticism of the po[illegible] work that has been accepted almost as a matter [illegible] tradition. Much of what the poet had sung and [illegible] dreamt of has now been realized, the awakening [illegible] women and the closer approach to equality am[illegible] men have been accepted as practicable or 'realiz[illegible] ideals, and Shelley's vision, at the interval [illegible] century, seems bright and definite, not Utopi[illegible] Dr. Cousins has rightly pointed out the simila[illegible] between the Shelleyan and the Indian view-point [illegible]

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respect of many births and other articles of belief, though unfortunately he has been unable to trace it through a causal connection. The book will be a help to the understanding of Shelley, for the lay reader as well as (to some extent) the student of literature. The usual clarity of Dr. Cousin's style is, here, adding no doubt to the charm of his exposition.

There is some credit attached to things which are secure more or less (the learned professor would have us believe) because of our lack of understanding. This is however as difficult an impediment as an appreciation of "the direct spiritual intonation" referred to by Sri Aurobindo while writing of the best promising signs of recent English poetry in reference to Dr. Cousin's book. It is no use complaining of our inability to understand through ignorance. Till it is removed, the difficulties are admittedly real.

P. R. SEN

A CENTURY OF SERVICE : *By U. N. Dutt. Published by the Centenary Committee, Brahmo Samaj. Lahore. Price 6 as.*

This book presents a brief survey of the religious and cultural activities of the Brahmo Samaj in India. It is interspersed with the author's musings on various social and political questions which form interesting reading.

NIRMAL KUMAR BOSE

FASCISM—*Mussolini, Doctrine and Institutions, "Arlia" Publishers—Rome, 5/- 1935.*

FASCISM AND SOCIAL REVOLUTION : *By R. P. Dutt, International Publishers. $ 2. 25, 1934.*

About a fourth of the volume published from Rome consists of three famous speeches of Mussolini containing his well-known views on the nature and functions of the Fascist State, war, socialism, democracy, liberalism and other allied topics. The rest of the book is a reproduction of the important laws and decrees of the Fascist State in Italy. Mussolini puts the State above individuals and groups "who are admissible in so far as they come within the State." The State has a will of its own and "lays claim to rule in the economic field no less than in others." Fascism is thus "definitely and absolutely opposed to the doctrines of liberalism." Fascism next "trains its guns on the whole block of democratic ideologies" and loudly proclaims "the irremediable and fertile and beneficent inequality of men who cannot be levelled by any such mechanical and extrinsic device as universal suffrage." Socialism is rejected by Mussolini for the significant reason that Fascism denies the equation : well-being=happiness" and also denies that "the class-struggle is the preponderating agent in social transformations." Furthermore, "Fascism will have nothing to do with universal embraces." This leads up to war and imperialism. "Fascism" says Mussolini, "believes neither in the possibility nor the utility of perpetual peace war alone brings up to its highest tension all human energy and puts the stamp of nobility upon the peoples who have the courage to meet it." Mussolini defines the imperialistic spirit a tendency of nations to expand and sees in it "manifestation of their vitality. In the opposite tendency, which would limit their interests to the home country, it sees a symptom of decadence."

Read together with the above volume, Mr. Dutt's book presents an interesting study in contrasts. Mr. Dutt denies that there is any such thing as a "theory" of Fascism. There are intellectuals, and not a few of them are to be found in India, who, while "deploring" the "excesses" of Fascism, "allow themselves to be fascinated and drawn into elaborate speculative discussion of the "philosophy of Fascism", which, as Mussolini interprets it, seems to be the combined idealism of Plato, Aristotle, Hegel, Green and McDougall raised to the nth degree. The unsophisticated may solemnly discuss the bewildering variety of "theories" provided by Fascism "to suit all tastes," but they only get themselves lost in the "Serbonian bog." "The reality of Facism" remarks Mr. Dutt, "is the violent attempt of decaying capitalism to defeat the proletarian revolution and forcibly arrest the growing contradictions of its whole development. All the rest is decoration and stage-play, whether conscious or unconscious, to cover and make presentable and attractive this basic reactionary aim, which cannot be openly stated without defeating its purpose." Fascism is thus "solely a tactical method of finance-capital" and its copious armoury of platitudes and commonplaces is simply "the standard vague and deceitful terminology of all capitalist parties to cover the realities of class-rule and class-exploitation under the empty phrases of "the community," "the national welfare," "the state above classes," etc. For example, when Mussolini describes imperial power as "spiritual and ethical" and an imperial nation as capable of existing "without the need of conquering a single square mile of territory" are we to take these expressions at their face value in view of all that has happened in course of the present Italo-Abyssinian crisis ?

"Parliamentary democracy," observes Mr. Dutt, "was essentially the form through which the rising bourgeoisie carried through its struggle against feudalism and against old privileged forms, carrying the working class in their wake in this struggle." When the struggle against the pre-bourgeois forms ended in triumph parliamentary democracy served to check the growing class-struggle between the proletariat and the bourgeoisie by means of concessions. With the deepening of the economic crisis and consequent drying up of the stream of super-profits further concessions to the workers became out of the question. Meanwhile the phenomenal development of the technique of production and management caused employment to fall almost as steeply as production rose. Hence arose the need to destroy machines, material wealth and "superfluous" human beings, the dire necessity of organizing social decay in order to maintain the profits of capital, the rule of the possessing class. Fascism is the method employed to accomplish these objects. Fascism is thus "a terrorist dictatorship of big capital," though before it has firmly established at the helm of the State, Fascism resorts to anti-Capitalist phraseology in order to utilize the discontent of the broad, pauperized strata of urban and rural petit bourgeoisie and of certain strata of the declassed proletariat "for the purpose of creating a reactionary mass movement." In international affairs Fascism means the rivalry of the different imperialisms led by monopoly capital in the so-called great powers. So Fascism must lead to war though war will prove to be no solution of the contradictions of capitalism. Fascist powers cannot unite even among themselves. Fascism is merely the summing up of a world converted into a powder magazine. It stands for terrorism at home and war

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and exploitation abroad. And the so-called theory of Fascism is merely a crude attempt at rationalizing the most irrational and brutal tendencies in man and society.

As I have already observed the two books present a study in contrasts and I have faithfully represented both points of view. Both the books require the most careful study by every intelligent man and woman in India as elsewhere. Mussolini's lectures represent the cream of Fascism and the laws and decrees of the Fascist State in Italy will give a concrete idea of how Fascism really works. For the anti-Fascist point of view Mr. Dutt's book is certainly the best ever written and every word of the book needs to be carefully read and digested.

R.

INDIAN CIVIL SERVICE: *By Naresh Chandra Roy, M. A., Professor, City College, Calcutta. Book Company Ltd., College Square, Calcutta. Price Rs. 2-8.*

The Indian Civil Service has been the Government of this country for over a century and a half. The author has given an account of the origin and growth of the service; and discussed the important questions of the recruitment of Indians as well as the salary and constitutional position of the Civil Service from the Indian point of view. A glance at the table of contents—recruitment; Indianization; I. C. S. and judiciary; organization; Indian ideas re: recruitment; Constitutional position; Public Service Commission; salary, etc.—will show the reader the topics discussed by the author; and discussed ably. The value of the book has been enhanced by a short bibliography and an index. Our busy public men will do well to go through the book at least once; and get for himself an idea as to the problems of the I. C. S., from this good little book on a great subject.

INEFFICIENT MANAGING AGENCY SYSTEM: *By S. R. Davar. Davar's College Publication, 1934, pp. 32. Price 4 as.*

The author, who is able and competent to discuss the subject, has pointed out the defects of the managing agency system as prevalent in the Western Presidency.

J. M. DATTA

SANSKRIT

NITIMANJARI OF DYADIVEDA: *Edited with an Introduction, Notes, and Appendices by Sitaram Jayaram Joshi, M. A., Sahityasastracarya, Professor, College of Oriental Learning, Benares Hindu University, with a Foreword by Principal A. B. Dhruva, M. A., LL. B., Pro-vicechancellor, B. H. U., published by Salgram Sharma, Harihar Mandal, Kalbhairava, Benares City.*

From the very name of the work, *Nitimanjari* 'a Cluster of Maxims', it is clear that it is a book that deals with *niti* or morals. It is a collection of some ethical maxims gathered from the Rigveda just on the line adopted in the Carucarya of Ksmendra, the influence of which on the work is throughout evident, the difference between them being that while the latter gives examples from non-vedic or classical works the former takes them from the Vedas. Its author is Dyadviveda who flourished in 1494 A. D. He quotes both the *Vedarthadipika* of Sadgurusisya, the *Vedarthaprakasa* of Sayanacarya, to which he is much indebted. The present work shows very clearly that he was a great Vaidika being fully acquainted with all sorts of Vedic works for the elucidation of the texts he quotes in his book. In treating the subject the author first writes a sloka in the half of which he says of a *niti* which is illustrated in the second half. Then he himself explains the sloka, quotes the Vedic passage from which the example is taken and comments on it on the lines of Sayana giving the *pada-patha* and quoting authorities thus making his point perfectly clear. There are about 164 maxims and 188 *mantras* from the Rigveda in their elucidation, which are also fully explained. Thus the work is a very good selection from the Rigveda forming at the same time a very excellent Vedic Reader by which one will be well acquainted not only with the Rigveda, but also with such works as the *Vrihaddevata* and Vedarthadipika from which copious extracts are made. The importance of the *Nitimanjari* was already known to scholars interested in Vedic studies, but it is now and for the first time that it is made accessible in a scholarly way to them by Professor Joshi who has taken much care in making it useful in various ways. We congratulate him on the success he has attained.

The authorities of colleges and specially of Sanskrit Pathasalas will really do a good thing by prescribing it as a text-book.

VIDHUSHEKHARA BHATTACHARYA

THE UNADI SUTRAS IN VARIOUS RECENSIONS (MADRAS UNIVERSITY SERIES NO. 7). PART I; THE UNADI SUTRAS WITH THE VRITTI OF SVETAVANAVASIN, PART II. THE UNADI SUTRAS WITH THE PRAKRIYA SARVASVA OF NARAYANA: *Edited by T. R. Chintamani, M. A., Senior Lecturer in Sanskrit, University of Madras.*

The two volumes under review contain critical editions of the text of and commentaries on the *Unadi Sutras* belonging to the system of Panini. Here we have the first two volumes of the projected seven volumes in which various recensions of the *Unadi Sutras* are proposed to be published. No indication is given of the nature of the contents of the remaining volumes. And it is not known whether those volumes will contain some more commentaries on the Sutras of Panini's system or only Sutras and commentaries belonging to other systems of grammar. But in either case the work, when completed, will bring together the theories of Indian grammarians about the origin of various peculiar words and thus supply highly useful and important materials for the study of Sanskrit Philology.

The plan followed in both the volumes before us is the same. Besides the texts of the Sutras and the commentaries thereon based on the collation of a number of MSS., there are in each volume a number of indexes, *e.g.*, of works and authors referred to in the commentary, of the Sutras, of the words in the Sutras as also in the commentary and of quotations in the commentary which have been carefully identified. Thus the two volumes could have been combined into one not only for the sake of economy but for what is more important—convenience in use helping the reader to easily form an idea of the special features of the commentaries and of the differences

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the texts used by them. As a matter of fact, *one* volume containing a critical edition of these Sutras belonging to one system of grammar which takes note of the variants found not only in the MSS. but also in at least the commentaries that have been published would have been highly useful in determining the correct and original text.

As far, however, as the plan of the learned editor goes, he has not spared any pains to make the volumes attractive and useful. The printing and get-up leave nothing to be desired. A reference may, however, be made to a few minor defects of printing. The words in the Sutras have not always been joined, as is the usual practice, by rules of *Sandhi* (*Cf.* V. 55 in Pt. I, II, 100 and V. 70 in Pt. II). There are also a number of misprints (Pt.I—p. 234, f. n. 1. p. 186, f. n.1 : Pt. II—V. 76).

CHINTAHARAN CHAKRAVARTI

GUJARATI

TRAN NATAKO: *By Raman N. Vakil, M. A., Lecturer, Wilson College, Bombay: Printed at the Jnanodya Electric Printing Press. Broach: Coloured card-board: Pp. 150: Price. Re. 1-0-0.*

These three playlets were written for the purpose of being acted by amateurs: school and college students. One of them shows up the difficulties of a poet, who is immersed in composing poems and distributing them *gratis* for the advancement of letters irrespective of the fact that his wife and children are starving. The wife, however, brings him to his senses. The other two are also travesties respectively of certain failings in the present-day graduates and in certain social customs of the Hindus of Gujarat. There is humour depicted all throughout; though it is superficial and crude. Deep humour, however, would not have suited the purpose of the writer, and hence the lower level.

PRAVAS VINOD: *By Prof. A. K. Trivedi, M. A., LL. B., of Baroda College; Baroda: Printed at the Surat City Printing Press, Surat: Cloth bound: Pp. 240: Price Re 1-0-0.*

Prof. Trivedi has already written two "Vinods," "Nivritti Vinod" and "Sahitya Vinod," both books of a high order, the first having been translated into Marathi also. The book under notice describes in chatty and simple prose and in equally simple verse, in part, the several incidents, humorous and otherwise, of the pilgrimages made by him in the North and the South with his relatives. The verses remind one of those of Kavi Narmadashankar who has described some of his travels in poetry, inasmuch as the verses put down mere matter of fact statements and seldom rise to any high level. However, for the purpose of "Vinod"—amusement they fulfil their object. They describe events of our two decades. Had Prof. Trivedi followed his present bent, the work would have shown, both in delineation and expression of ideas of a higher ideal. He admits as much in the Preface.

K. M. J

THE LONDON "BRATACHARI" GROUP

BY SASADHAR SINHA, PH. D. (London)

MR. Guru Saday Dutt, I. C. S., is now visiting England. He represented India at the International Folk Dance Festival recently held in London in his capacity of President of the All-India Folk Dance Society and as a delegate for the Calcutta University. Mr. Dutt has fully utilized this occasion in drawing the attention of the Western public to some of the living folk dances of India, and in a lecture he delivered at a conference of the Festival he explained and demonstrated some of these folk dances. They are, he pointed out, essentially different from the classical and effete nautch dances of India with which the West is familiar. These folk dances are not only extraordinarily virile in character but possess great charm as well. Mr. Dutt's demonstrations of *Raibeshe* and other dances, for instance, their vigour and rhythm evoked much enthusiasm and great interest at the conference. And no wonder! Some of us who have been to the Folk Dance Festival can bear testimony to the striking similarity of these dances to the folk dances of south-eastern Europe, universally acclaimed as some of the finest that the Festival produced, both for their vigour and beauty. This must be a matter for sincere congratulation for Mr. Dutt and a great encouragement to him in his task of reviving and popularizing folk dancing in India.

Folk dancing as a cultural medium and as a source of great communal joy and discipline is now universally recognized. But nowhere, as far as I am aware, has this been brought into direct touch with the performance of daily duties. To Mr. Dutt belongs this distinction.

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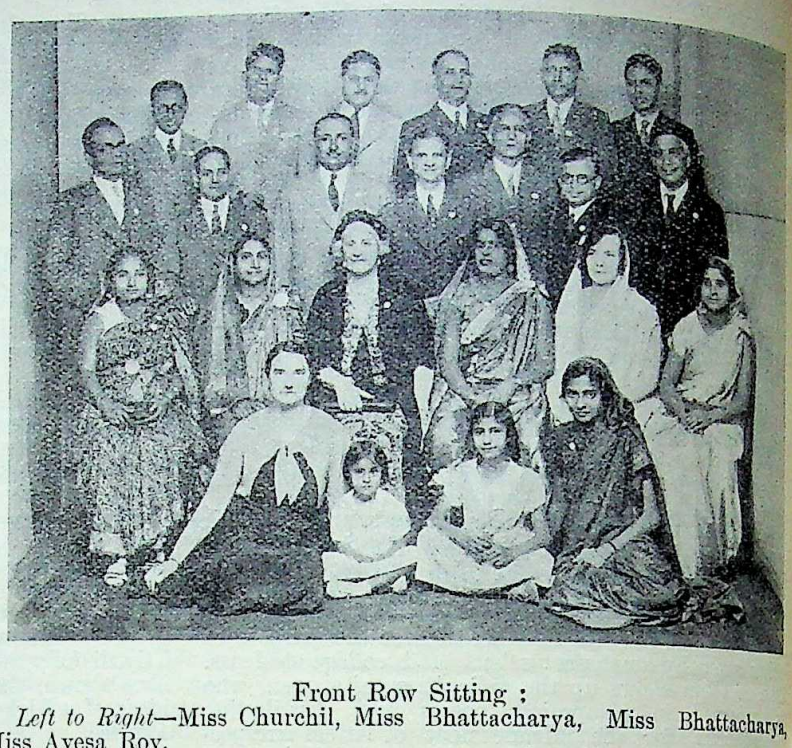
The *Bratachari* Movement, of which he is the founder, aims at integrating dancing into workaday life, at bringing an inner rhythm to the outer rhythm of life. This rhythmic interpretation of the *bratachari* discipline comprising a whole code of individual and social conduct is Mr. Dutt's most original contribution to contemporary Indian life.

On the 7th of August, at a meeting of the Union of East and West at Caxton Hall, Mr. Dutt spoke on the *Bratachari* Movement and demonstrated some of the dances. Sir Francis Younghusband, who presided, and the Maharaja of Baroda spoke appreciatively of Mr. Dutt's efforts. Both look forward to a great future for the movement. The Maharaja invited Mr. Dutt to visit his State to introduce the dances and prophesied that his would be a household name in India seventy-five or hundred years hence. *The Times* gave a full report of the meeting. *The Times Educational Supplement* published a lengthy article on the movement stressing its varied possibilities and on a subsequent occasion referred to the prominent part, it hoped, the *Bratachari* Movement would play in rural uplift. In its issue of the 10th of August *The Times Educational Supplement* wrote among other things :



Front Row Sitting :
Left to Right—Miss Churchil, Miss Bhattacharya, Miss Bhattacharya, Miss Ayesa Roy.
Second Row Sitting :
Left to Right—Mrs. Bhattacharya, Mrs. Roy Miss Wrench, Mrs. Lahiri, Mrs. Dutt, Mrs. Bhattacharya.
Third Row Standing ;
Left to Right—Dr. Bhattacharya, Dr. Sitaram, Mr. Bhattacharya, Mr. G. S. Dutt, Mr. Roy, Dr. M. Dutt, Mr. K. Das Gupta.
Last Row Standing :
Left to Right—Dr. Bhattacharya, Mr. Sinha, Mr. Roy. Mr. Lahiri, Mr. Sen, Mr. Bose.

"...For the fullest expression of the significance of these dances and songs it was, however, first necessary to provide them with a cultural medium. That medium was offered by the initiation of the Bratachari Movement as a means of self-expression of the community. The society is dedicated to social service and constructive work and earnestly strives towards the development of individual character and organized collective life.....

"The dances have the great advantage for the Indian village that in equipment they are simplicity itself. ...It has been found that through the songs and dances it is possible to arouse a high ideal of social practice. In the camaraderie of the camp this discovery has found its almost spontaneous expression in a number of short moral and practical maxims to be affirmed together by those under training. .....

"It is bringing Europeans and Indians into a bond of unity as no other movement has done on the same widespread scale...."

Mr. Dutt's untiring zeal and enthusiasm are infectious. Already a London *Bratachari* Group has been formed which includes well-known Indians resident in London and European ladies and gentlemen, one of whom is Miss Wrench, the sister of Sir Evelyn Wrench. Dr. D. N. Dutt, a practising physician in London, has been elected Secretary of this Group. By speeches, private talks and demonstrations of folk dancing, Mr. Dutt has roused keen interest in his movement among influential people in England. The following lines are taken from a letter Sir Michael Sadler wrote to Mr. G. S. Dutt :

"Wholeheartedly I am in sympathy with the principles and policy of the Bratachari Movement, and subscribe (so far as one who lives in England can) to all your precepts. If there were a section

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of the Movement open to the aged and non-resident I should ask leave to join. ...

"Your Movement seems to me well planned and rightly inspired. It is Indian, which is essential. It is encouraging, invigorating, spiritual and synthetic (rather a priggish word now that I look at it, but I mean 'integrating, inclusive' bracketting together the essentials of a vigorous purposeful and happy life)."

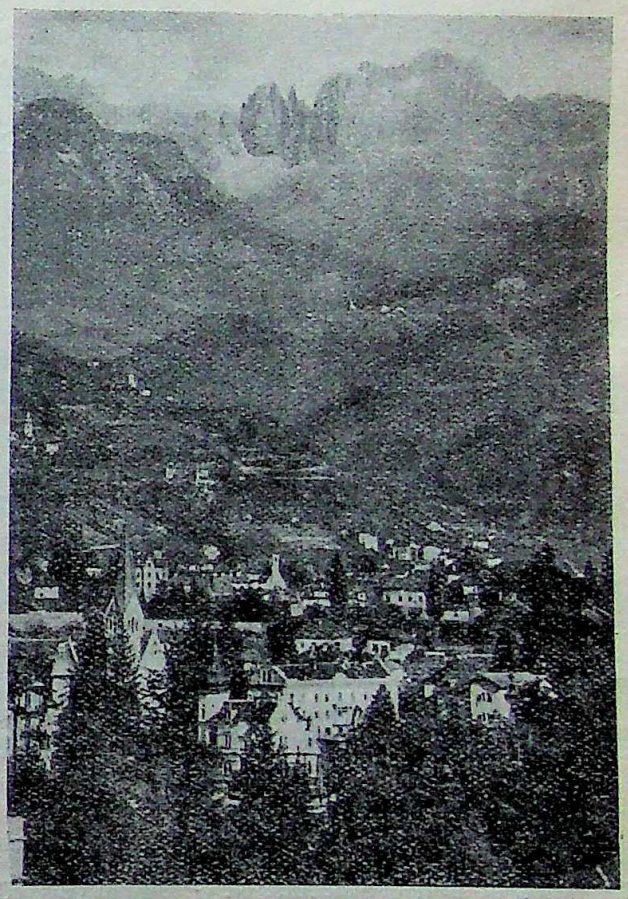
A CONFERENCE OF ORIENTAL STUDENTS

By AMIYANATH SARKAR.

THE Confederation of Oriental Students, which was started two years ago in Rome, held a meeting of its Council of Delegates and a special Conference at Ortisei on the Dolomites from the 4th till the 10th of August. Delegates representing student organizations in Europe of almost all oriental nationalities attended the Conference. The Indian Delegation which consisted of seven members from the centres representing Oxford, Vienna, Paris, Berlin, Zlin, Prague, and Rome was headed by Mr. Amiya C. Chakravarty, M. A. of Oxford. The subject of discussion was "Cultural Affinity amongst the Oriental Countries."

After the Secretary of the Permanent Bureau, Mr. Amiya N. Sarkar, read the report for the period following the Second Congress of Oriental Students held in Rome last year, the Council of Delegates, which is composed of two members from each oriental nationality, formally opened its meeting at which several important resolutions regarding the future activities of the Confederation were adopted. The Council decided to appoint a few more Local Committees in important centres like Grenoble, Lyon, Muenchen, Vienna, Breslau and Oxford, besides London, Paris, Geneva, and Berlin which were already functioning. A Board of Corresponding Editors was also formed for the journal of the Confederation, which will very probably come out now as a monthly called "Young Orient", with one representative each from the different national organizations of oriental students in Europe. The Confederation has so long been labouring for the creation of the national federations of the different oriental student organizations in Europe; it was announced at the Conference that besides the Indian Students' Federation, the Chinese Students in Europe had already organized themselves into a federation, and were shortly going to hold a Convention in Holland.

It was also learnt with much pleasure that the Arab and the Indo-Chinese students in Europe were shortly going to form their own federations. The discussion about forming national organizations in the oriental countries, where they have not yet been formed, was postponed for a fuller discussion until the next Congress which may be held either in Rome, Vienna or Bruxelles, according to the facilities that may be available from the above-mentioned Governments with which the Permanent Bureau in Rome has been authorized to negotiate. This also depends largely on the political situation of Europe which at present is critical.



Ortisei, the little town on the Alpine Dolomites where the Conference was held

After the formal business of the Council was over Conferences were held at which delegates from China, Java, Siam, Indo-China, Arabia and India spoke on the cultural problems of their

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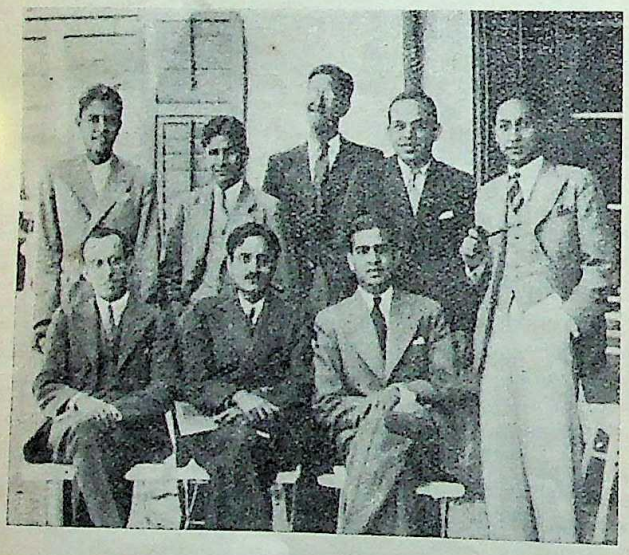
The delegates of the Conference

respective countries with particular reference to cultural movement amongst the youth. The papers and the discussions were highly informative and were of engaging interest. On behalf of the Indian Delegation, Mr. Amiya C. Chakravarty, M. A. addressed the Conference on "The Problem before India and Asia" which was much appreciated. At the end of his speech Mr. Chakravarty answered a series of questions put to him by the students of other Asiatic countries which showed how much interested the youth of the Asiatic countries are in India and her great movement. The Siamese and the Javanese delegations openly said that their art and culture are to a great extent Indian in origin, influenced later by the Chinese, and even today they feel a strong kinship for everything Indian. India was the inspirer of all that is great and good in their civilization.



The Indian Delegation to the Conference

Sitting : (*Left to Right*)—Messrs. D. N. Dubash (Rome), A. C. Chakravarty (Oxford), President of the Federation of Indian Students, N. G. Swami (Berlin)

Standing : (*Left to Right*)—Messrs. Hamed (Zlin), P. D. Katyar (Vienna), S. Deb and K. Chari (Paris) and Amiya N. Sarkar (Rome).

The amount of enthusiasm and goodwill evinced at the Ortisei Conference, and the results achieved, go to show the unanimity of opinion amongst the oriental students on the immense possibilities the organization offers in bringing about real cultural collaboration and co-ordination not only amongst the youth of the East but also amongst the oriental countries in general, leading to a better political understanding and co-operation. Another outstanding feature of the Conference was the anxiety shown by the delegates to find out means by which the Confederation could be permanently placed in a position entirely free from political influence of any Western Power. It is not hazarding too much to say that complete independence can be achieved, now that the organization has been able to raise funds for itself, and it is absolutely free to act according to its own will.

The papers and discussions confirmed once again that the activities of the Confederation are extra-political and it is only concerned with the cultural problems and problems of the youth in particular—of the East, and it never ignores the great importance of co-operating with the new spirit of the youth in the West.

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TRAINING INDIANS FOR MILITARY CAREERS *

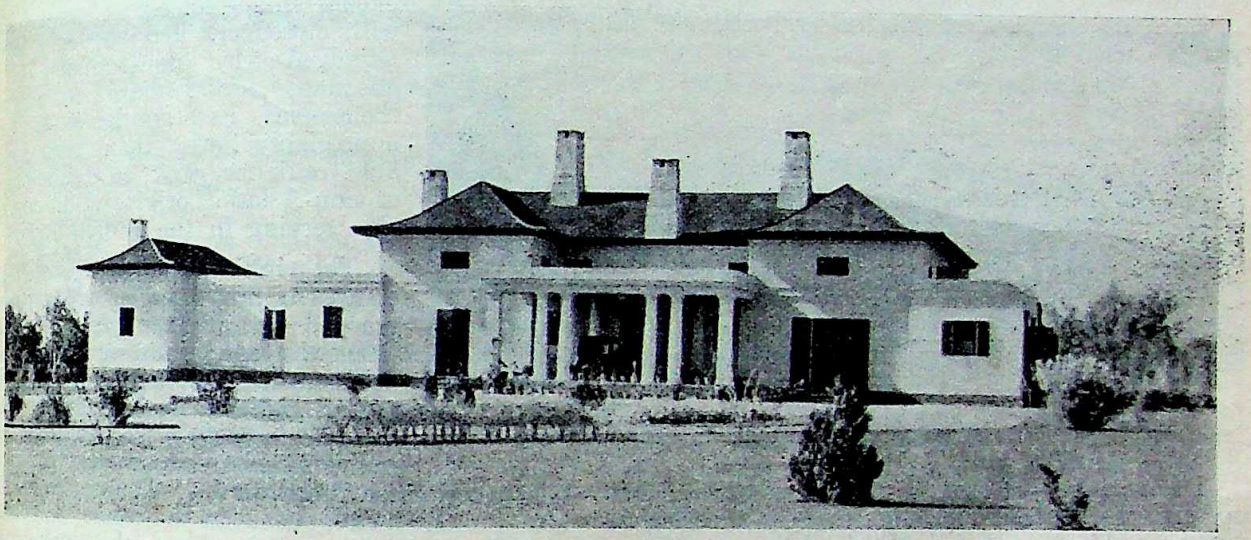
III : CADETS AT WORK AND AT PLAY

By St. NIHAL SINGH

(*Illustrated with photographs by the Author.*)

I

NEARLY forty years have gone by since I learnt to eat with a knife and fork. I still have a vivid recollection of the awkwardness of my early essays at mastering this alien art.



A typical house occupied by an officer at the Academy

The meat seemed, at first, proof against being cut. As I hacked at it, it danced all over the plate. Each bit appeared to be endowed with some demoniac form of energy when I tried to pursue it with the fork. When I finally managed to capture a vagrant piece and endeavoured to convey it to my mouth, it was overcome with attraction for my shirt front, beneath which my breast was palpitating with nervousness.

Some years later, while living upon the outskirts of China, I was initiated into another mystic gastronomic rite—eating with thin, long, ivory sticks—"chop-sticks," as they are called. The difficulties involved in the process were far greater than in the other case.

By then I had seen something of the world and no longer stood in awe of it. Instead of feeling a sense of misgiving and self-consciousness, I, therefore, actually enjoyed making the attempt behind which there was not the element of compulsion that, I felt, there had been in the former instance.

Nor did I desist until I had become so adept that I could, with ease and rapidity, ply these implements in the manner regarded as genteel by Chinese (and Japanese) of quality. In time, I became so proud of my dexterity that I used to delight my friends in a Chinese restaurant, at first, in Chicago and later in Piccadilly (London) by picking up, with "chop-sticks" boiled rice, grain by grain, and conveying it, uncrushed, from the bowl in which it was served, according to the convention, to the mouth.

II

I have been reminded of these experiences of mine by the travail of our young men who enter the Indian Military Academy at Dehra Dun without having had the opportunity of handling a knife and fork at the table. Such is particularly the case with many of the gentlemen-cadets who come from the army—I am not, of course, referring to those who find the army merely a convenient stepping-stone to the institution, as some unquestionably do. Their trials, fortunately do not last long, however.

There is, at the Academy, transition in more

* The first article in this series appeared in the *Modern Review* for August; and the second article in the issue for September, 1935.

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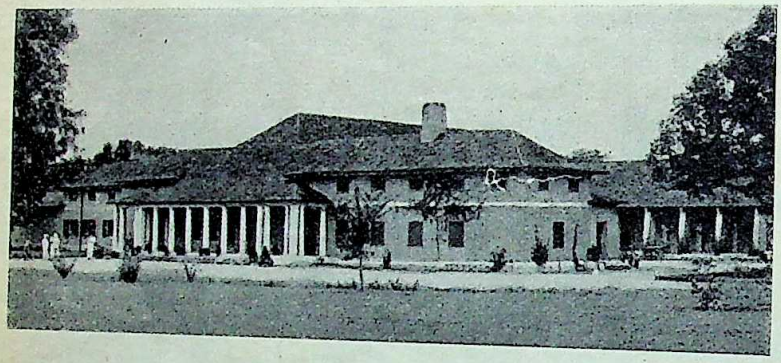
than the mode of eating. Some of the viands served in the mess differ from those the gentlemen-cadets were in the habit of partaking of in their homes and even in the hostels attached to the colleges from which they proceed there. Nor is the way of cooking the food quite the same, though, I understand, some Indian dishes are also served at some of the meals.

It must take the cadets some time to acquire the taste to relish some of the fare set before them, delicious as that fare might taste to palates educated up to it. I have known of many Europeans and Americans who found the English style of cooking flat. How much more so must this be the case with young men brought up on Indian cookery which certainly does not err on the side of flatness, whatever else it may or may not do.



The Mess at the Indian Military Academy, Dehra Dun, U.P.

I have heard of raw gentlemen-cadets brought up in the rural side who thought nothing of putting a big lump of butter in their tea. They must have been Punjabis—and probably felt that by doing so they were having *dudh ghee* (milk and clarified butter).

I heard an amusing story about a newcomer who sat, by chance, at his first breakfast in the mess next to a cadet of a facetious turn of mind. Never having seen oatmeal porridge in his life before, he turned to his neighbour and asked him whether it was to be eaten with sugar or salt. He was advised to try it with salt, pepper, a dash of Worcester sauce and a dab of mustard. It will take him long to forget the taste of the mess thus concocted.

III

Eating at the Academy is something of a ritual, as, indeed, it is in the regimental or brigade mess. It looks to me—a civilian and proud of being one—as a sort of sybaritic rite.

I am told, however, that the men who devote their life to arms at least those of British blood look upon eating in common as a means of promoting *esprit de corps*. It must, for that reason, be, I fancy, of special utility in a country where personal aspiration and political ambition, masquerading as religious fervour, often set by the ear even (supposedly) educated men and where there still exist persons learned in the English lore who talk of "untouchability" as being God-ordained—no doubt because they themselves are not compelled to grovel at the foot of the social ladder.

But why English food in an Indian cadet mess as regular, every day fare? I advisedly use the word English and not European.

Barring a few domiciled Europeans and Anglo-Indians, the young men at the Academy are Indians. Those of them who are so fortunate as to win their spurs will enter the Indian (and not the British) Army and will, normally, spend their lives in India. Unless I am mistaken, the kind of commission that they will receive will not entitle them to command a British unit except in special circumstances. They will, moreover, receive emoluments adjudged (by non-Indians) to be adequate for Indians to maintain themselves as gentlemen—a scale appreciably lower than that applicable, rank for rank, to fellow-officers of non-Asiatic origin and domicile also serving in the Indian Army.

The significance of these circumstances is not, I am afraid, being grasped—or, at least fully grasped. Otherwise conditions would not have been created that tend to habituate young Indians to relatively expensive non-Indian ways. The emphasis laid at the Academy upon the consumption of English food, even though interlarded with Indian dishes, seems to me to be misplaced as, indeed, is the stress upon the spoken and written English, of which I wrote in an earlier article.

IV

Since in this matter what should be an obvious fact has been missed altogether, I must take the occasion to point out that between the mode of cooking food that has grown up in one land in a northern zone, and efficiency at soldiering in another land in the tropics, there does not—and cannot—exist a mystic, indissoluble link. Otherwise armies maintained in many an Asiatic country would be doomed to perpetual inefficiency.

I recall "breaking bread" in Japan, with Japanese officers. They—and I—ate, from small bowls, Japanese rice with a little boiled sea-weed and tiny pieces of fish dipped in a salt (soya bean) sauce. Instead of knives and forks we used chop-sticks, made of bamboo, if I remember aright. I drank unsweetened tea without milk or cream (or lemon)—boiling water being just poured on and off the tea leaves and not permitted to stand and draw. In addition to this beverage they probably would have had *sake*, a

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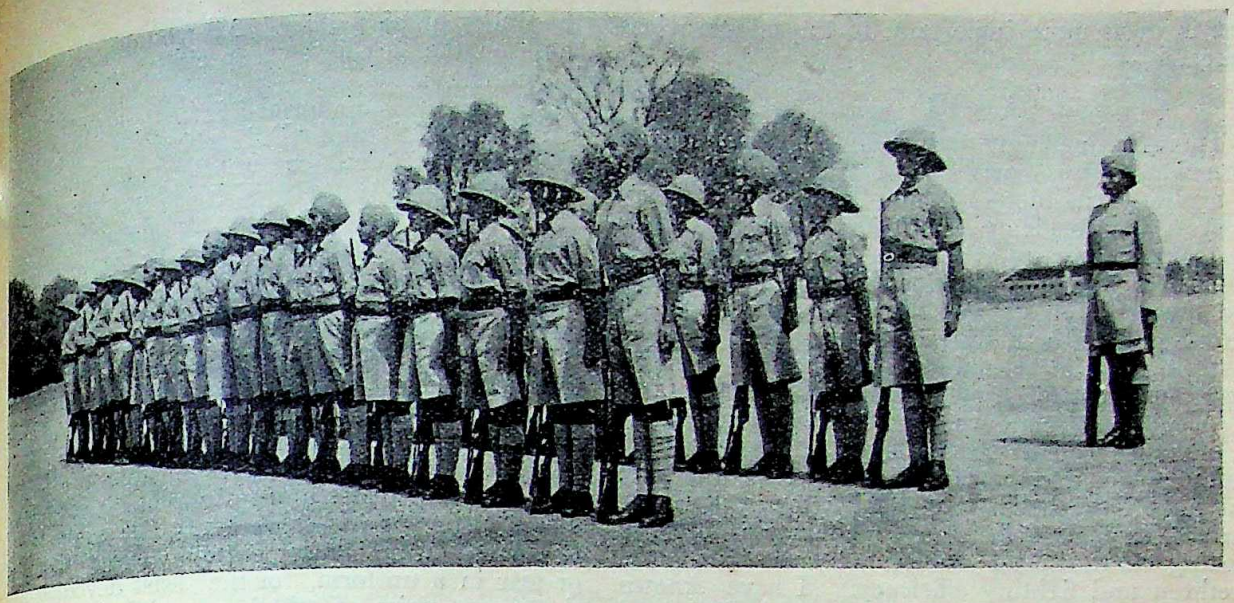

When at drill, it is impossible to tell a "competition-wallah" from an army cadet

kind of beer made from rice, drinking it from equally diminutive bowls, had I—a teetotaller—not been there.

Were these Japanese officers the less brave because they did not eat English (or European) food, or with the type of cutlery approved by Europe?

Quite the contrary. Only a little while before these men had directed some of the troops that hurled the Russian bear back to the region from whence he had, with ravening mouth, come prowling down to the verge of the yellow sea. My first visit to the Daybreak Empire occurred, I may add, shortly after the cessation of the Russo-Japanese war.

V

India is a poor country and, unless I am gravely mistaken, is likely to remain poor for many decades to come. There is, therefore, all the greater need to exercise caution against lifting young Indians out of the pattern of their Indian surroundings.

The roots of many of the cadets lie in the villages. They had best be left there as undisturbed as possible. Therein really lies the weal of the officers-to-be (and later of the officers) as well as the weal of Mother India.

I, for one (who has had the opportunity of seeing something of the great nations in their native habitats strewn about both hemispheres), refuse to admit the undeniable nature of the necessity to model the nucleus of (what I hope is) the Indian Dominion army wholly, or even largely, upon the British army pattern. To adopt a system wholesale or, at best, with slight modifications is, no doubt, easy, while to evolve a new scheme means the killing of much brain tissue—means not only much thinking (out of the intellectual rut) but also a great deal of experimentation.

Owing to harrowing poverty, backwardness of communications, paucity of schools conducted on the right lines and jealousies, the cohesive forces have not acquired the strength they might have and life among us does not possess quite the unity of pattern that one would wish. There are, for instance, local variations in cooking in parts of India, even when one lies next the other.

In this matter our Motherland is not peculiar. Such variations existed, not so very long ago, and, in fact, continue to exist in self-governing, progressive Britain (a pocket handkerchief of a country compared with our India).

It should, however, be not beyond the wit of men, who consider themselves resourceful, to devise a dietary that would be suitable for Indians gathered from all points of the land than one radically divorced from all the Indian modes of cuisine. The difficulty should not be insuperable, at least at the moment, when, properly speaking, northern, or rather north-western India is virtually in possession of the Academy.

Care must be exercised, let me note in no uncertain terms, to prevent the cadets from acquiring the "superiority complex" that would make them regard persons who do not eat with knife and fork as barbarians. Most of those near and dear to them would, otherwise, be labelled by them as semi-savages.

The *penchant* to delight in looking at life through non-Indian open eye-glasses already exists, I fear, and must be discouraged whenever it manifests itself obtrusively. The young Indians who serve on the mess committee of the Academy should be induced to pool their intellectual resources to devise a menu approximating much more closely to the Indian dietary—and,

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what is even more important, to the middle class pocket.

VI

There is one more point in this connection upon which stress needs to be laid. India has its age-long traditions of non-flesh dietary. Any cadet at the Academy (paid for out of the taxes eked out mostly by vegetarians) should be able to partake of vegetarian food should he so wish; and the selection of vegetarian food available to him should be both wide and substantial, to make possible for him to maintain his health, and at the same time, to enjoy his meals.

Any young man who is already habituated to or any one who wishes to adopt the meat diet should, of course, be permitted to please himself: but not in the belief that, hidden far below the surface, there is a constant relationship between feeding on the dead bodies of our four-footed brethren and fighting efficiency. I have known many persons who adhered to vegetarianism and yet were valiant soliders.

The authorities, I understand, do not permit either beef or pork to be served in the (Cadet) mess. This matter should, therefore, be easy to arrange. It does not appear to have been attended to.*

VII

Life at the Indian Military Academy is not a matter of "roses, roses all the way." It is strenuous. No question about that.

The day begins early. The rising bugle sounds at 5-15 in the morning in summer and half an hour later in winter. It ends at 22 o'clock —or at 10 P. M., as we civilians would call it 10-30 P. M. during the cold weather.

Excepting the brief intervals for washing up, partaking of meals and the like, the hours between *reveille* and the putting out of lights are filled with hard work of one kind or another. Physical training, in which I include sports (which are compulsory) occupy a good deal of the time. The "quiet periods," as they are officially labelled, are devoted to study, at least by the cadets who are anxious to get on.

The first important item in the day's routine, is the parade, held, at 6-30 A. M., in the extensive, concreted ground in front of the main building known as the Chetwode Hall, after the Commander-in-Chief, Sir Philip Chetwode, who, I am told, has exhibited keen interest in the Academy almost from the moment he assumed the duties of his office. All young men, except those on the sick-list or specially excused, must be present.

The cadets are formed into four companies—"A," "B," "C," and "D." Each is under the command of one or another of the officer-instructors.

All the five terms are represented in each company. That arrangement is of special utility to the newcomers, who, by imitating their seniors, fall much more easily into the stride than they otherwise would.

Woe betide any cadet whose appearance at the parade does not conform to the standard of military smartness exacted by the Adjutant (Captain I. F. S. McLaren, 1st Battalion, Black Watch), who is specially responsible to the commandant for drill and discipline. No blemish seems to escape his eagle eye. The slightest spot of tarnish on a brass button, or the tiniest rip or tear in a uniform, or the least deviation from the correct poise of the body while in motion or at attention, will result in a sharp reprimand.

If the offence is repeated, punishment is meted out to the erring cadet, be he a Raja's or a peasant's son. He may be penalized by having to undergo another drill, or be awarded "C. B." (confinement to barracks)--or, in extreme cases, may be ordered to report to the Commandant, who would no doubt put him "on the mat," as the phrase goes.

VIII

My information, gathered from various sources, is that in these matters the requirements at the Academy are of the stiffest. This is as it should be. If the Indians who, in due course, are to command increasingly larger units of men, themselves lack the soldierly bearing and (what is even more important) discipline, the prospects before India cannot be bright.

I must say, however, that I have great sympathy for the young men who have to be broken into this strict routine. Some of them have never before in their lives been subjected to discipline of any description. I was told of a "mother's darling" who shed hot, bitter tears when, for some fault of omission or commission, he was given his first "C. B."

The early weeks must, no doubt, be a time of trial and tribulation. They, however, have themselves chosen the military career and must put up with the "rules of the game."

Brigadier Collins, the various Company Commanders and the Adjutant, particularly the last-named officer, deserve to be congratulated on the high standard in respect of drill and discipline they have insisted upon from the very start of the operations at the Academy.

In a speech delivered on the occasion of the Commander-in-Chief's first formal visit to the Academy on December 10, 1932, when that institution had been in operation for about two

* A military friend (not an Indian) whom I consulted upon this point was definitely of the opinion that vegetarianism was a perfectly satisfactory form of sustaining life. He was arfaid, however, that it would create difficulties in time of war, *unless* all officers were vegetarians. In the latter case supply would, he thought, be as easy as when all officers were meat-eaters.

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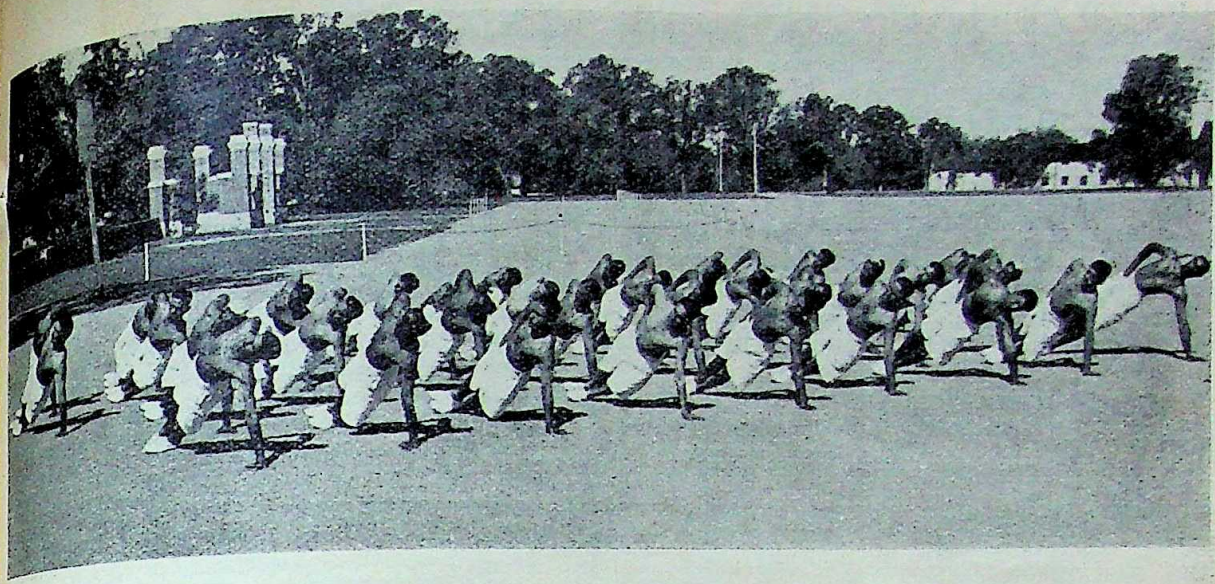

Apparently an easy exercise: but not so when you try it

months, the Commandant stated that his "aim, in this first and critical term" had been "to lay the foundations of a spirit of high endeavour, discipline and unity which later" would "become embodied in a tradition."

Sir Philip Chetwode expressed himself as really pleased with the performance of the cadets on the parade ground. They received his Excellency with a "General Salute" and, after inspection, marched past him in line and in fours; formed up facing the saluting base while the head of the Army in India presented the insignia of the M. B. E. to Sergeant-Major-Instructor Crofts, of the Army Physical Training Staff; and the parade had concluded with cadets marching off in fours followed by the pipe band of the 2-9th Gurkha Rifles. A Burmese (Karen) cadet, Smith Dun by name, who began life in very humble circumstances and had worked his way into the Indian Army as a Naik and thence into the Academy, took the parade and sat next to the Commander-in-Chief at lunch in the temporary mess.

IX

It was said on that occasion that the young men who, through sheer ability, had entered the Academy through the open door of competition, conducted themselves so well on the parade ground that even a military man could not tell them apart from their comrades who had been in the Army for a longer or shorter period.* When, on November 18, 1934, his Excellency the Viceroy visited the institution to present to it the King George V. Banner and Colours, I attended the ceremonial to see for myself if such were the case.

The cadets looked smart that morning. There was not a speck of tarnish on a single brass button on the khaki tunic of any one of them. They bore themselves erect without being unduly stiff. When they marched past, the nearest cadet only a few feet from the chair in which I sat among the spectators, the pace and the swing of the arms were rhythmic.

The quality of the training was even more noticeable when they stood at attention during the few minutes prior to the beginning of the ceremony and during the intervals between the various salutes and other items of the programme. The sun mercilessly shot its shafts upon their faces: but the temptation to scratch their cheeks and noses, which must have been almost maddening, was resisted to an extent that seemed remarkable to me.

I have witnessed similar parades in other quarters of the globe. Nowhere have I, however, seen better discipline in this respect than at Dehra Dun on November 18, 1934.

Yet only a small percentage of the cadets who participated in the ceremonial could be regarded as anything like the finished product of the Military Academy. If there were among them some who had been there from the day it began functioning, and were almost ready to sit for their final examination,* there were others who had but recently entered the institution.

* A writer believed to be a soldier of distinction had written in public print: "Even a practised Panjabi eye could not have picked out an "A" (Army) cadet from a competition-wallah on parade after two months' training." *The Statesman* (Calcutta), December 13, 1932.

* Twenty-nine cadets sat for the final examination in December, 1934, held by external examiners sent out by Army Headquarters. All passed and received their commissions signed by his Excellency the Viceroy in behalf of his Majesty the King-Emperor. Two of them, who had elected to serve in the engineers, were sent to the Thompson College of

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I tried my hardest to pick out these "competition-wallahs" from the other cadets, particularly from those who had already served as a cog in the military machine. Try as I might, I could not tell one "class" of a cadet from another as they stood at attention or when they marched past.

Distrustful of my own opinion in a technical military matter, I consulted men who could speak with authority and was gratified to learn that my observation had not been faulty. Such differences as could be detected were that a few of the cadets, being Sikhs, were bewhiskered and had their heads swathed in turbans, whereas others wore caps and were clean-shaven except for the suggestion of a moustasche on the upper lip that soldiers, for some occult reason, regard as smart.

very high in the heavens. The cadets dr sensibly for the purpose—in thin white singl and twill or duck shorts. The Sikhs leave t covered their long hair, coiled up near the crow except for a bit of white cloth pinned over th knot (Jura).

The standards to which the young Indian must measure up in this respect are high. I a told, in fact, that the gentlemen-cadets at (th Royal Military College at) Sandhurst are not p through as many of the "P. T. tables" as y young men at Dehra Dun.

Through the Commandant's courtesy I hav witnessed, on more than one occasion, cadets a these exercises in the south-east corner of th parade ground. They were, I fancy, all or nearl all seniors.

Cadets at fire drill in front of the "D" Company quarters

The performance that day reflected credit specially upon the "competition-wallahs" who had not been through the military mill as the army cadets had been. Many of them did not even belong to the so-called martial races, clans and castes nor had they passed through any O. T. C.* at their school or university. This is one of the most heartening signs of the times.

X

Physical training exercises are performed under the eyes of picked British N. C. O. instructors, in the morning, before the sun has risen

I was interested to learn that they included a fair percentage of young men who had entered the Academy through competition; and that several of them came from sections of the community that the authorities had, for decades, persisted in regarding as "non-martial." They went through the movements without a hitch, their bodies swaying forward or backward, lunging to one side or the other, in unison.

Some of these exercises called for considerable agility and made a great demand upon muscular strength. Such was particularly the case with "scaling the fort"—climbing ropes hung from a high, steel frame and remaining suspended, all in line and all in the same position.

The photographs reproduced with this and the earlier articles tell the tale much more strikingly than any description I could give.

Engineering, Roorkee and the remaining 27 attached to one or another British unit for practical training for a year which will end in a few weeks.

* Officers' Training Corps.

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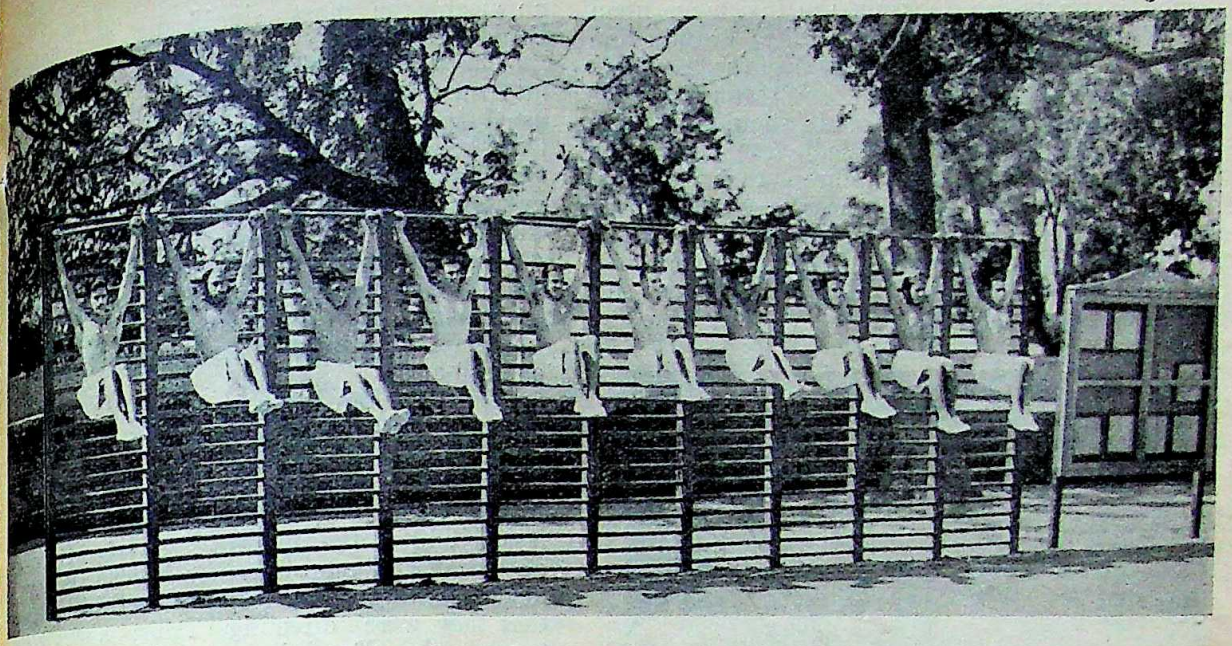

One of the most difficult "P.T." exercises : but the cadets seemingly enjoy it

XI

The second half of the morning, *e.g.*, after breakfast, which is over by 9-30 o'clock, is devoted to classes. The subjects are partly academic and partly military.

This is the sphere where the weaknesses inherent in the scheme upon which the Academy is based manifest themselves. The cadets gathered through the Army and from the Indian States, with few exceptions, are, educationally, behind—in some cases far behind—the "competition-wallahs." They need a great deal of coaching in the class-room and tutorial periods in practically every branch of knowledge—elementary knowledge. My opinion is—and I state it bluntly—that the deficiency, in most cases, is so pronounced as to be incapable of being made up during the two and a half years they, in the ordinary course, will spend at the Academy.

So long as the two entrances to that institution are maintained, bifurcation of these elements in the class-rooms is, I am convinced, imperative. It is mere waste of time for the general run of "competition-wallahs" to be made to study academic subjects of a comparatively elementary description. Their attention could, with advantage, be centred upon higher, or, in the alternative military studies.

Such an arrangement would, at best, be a stop-gap measure. So long as the present system survives, it will be impossible to evolve a type of officer who, in addition to knowing something of the profession he has elected to enter, will be an educated man, in the real sense of that term. To attain to that ideal, it would be necessary, not to impart academic instruction of the middle or high school type, as is, I fear, necessary in the present circumstance. We might, for instance, copy the practice obtaining at the Royal Military College at Kingston in Ontario, Canada, where teaching (in many cases by civilian professors) is of such a high grade that Canadian universities and other institutions treat a diploma from that college as the equivalent of a third year course or even the B A. degree. *

Not too much stress can be laid upon this point. Some of the young men admitted into the Academy are likely to disappoint their military examiners and be themselves disappointed. Unless, therefore, the system of education there is of a sufficiently high order, they will find it difficult to obtain training in some other profession and their life might easily become blasted.

XII

The teaching of English—especially as it is spoken and written by the military—receives considerable attention at the Academy. Some of the time and energy devoted to this language could, in my judgment, be profitably diverted to other subjects of much more vital importance—the social sciences, economics, civics, psychology and the like.

Great emphasis is also laid upon "Empire study." I expected that this would be the case at an institution created and conducted, not by Indians for themselves, but by Britons for them. Nor can anything but good result from such a study, provided it is made intelligently and at the feet of men with wide knowledge and liberal instincts.

I lay special emphasis upon the latter phrase.

* Refer to the Author's article: "Canada's Way of Training Army Officers," in the *Modern Review* for July, 1935.

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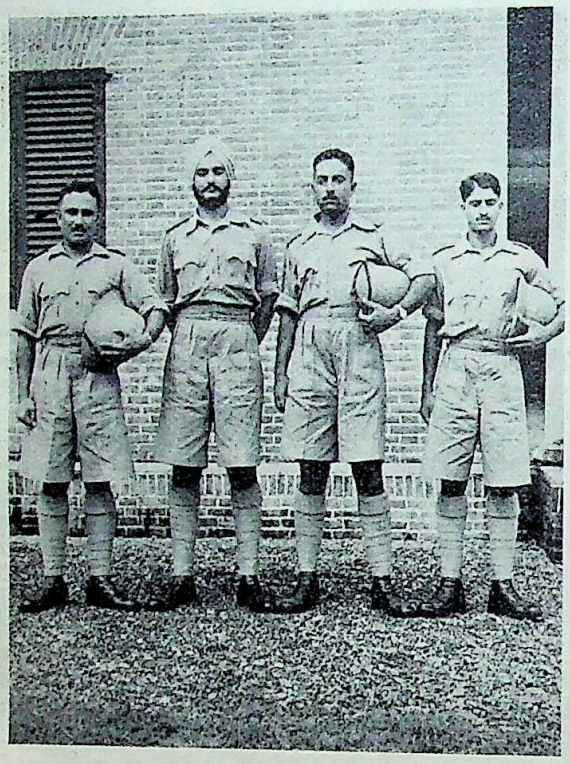
If such instincts are lacking, the insistence upon such a study can only lead to the introduction through a back door, of politics into the Academy and politics of a narrow and even jingoistic kind. (And politics of all kinds should, in my judgment, be severelly excluded from such an institution.) I hope, therefore, that "Empire study" is entrusted to officer-instructors with wide sympathies and knowledge, preferably knowledge gained through residence in some portion or portions of Britain overseas not governed from London.



The four cadet under officers. They all are in their last term

There is one suggestion that I should like to make in this connection. The expansion of England (I use that term instead of the United Kingdom, for historically the expansion began prior to the Union) is an important Empire phase and a phase upon which Englishmen who otherwise are tongue-tied can be eloquent. Expansion in terms of territory is, however, by no means the most significant fact about the British Empire.

The transmutation of a part of that Empire into the Commonwealth of Nations (I omit the usual prefix "British" for the Irish Free State, Canada and South Africa are not exactly, or at least wholly, British) is a development of the greatest significance. The creation of Dominions that are in no way subordinate to Britain in any aspect of their domestic or foreign affairs and whose association with Britain (not even the mother-country of them all) is entirely free in character, constitutes a landmark in human evolution.

Of this phase little is known in India—and even in England or in Britain, outside a limited intellectual circle. Since, however, the concept of our country having a Dominion Army has found expression in at least one publication issued under the authority of the Government of India* and more recently statements have been made—haltingly—by responsible British statesmen that they were directing India, however slowly, towards the Dominion goal, it is but meet and proper that the young Indians at the Indian Military Academy should be given, through the Empire study class, precise and somewhat detailed information regarding this particular phase of Empire development.

I have another suggestion to make, in respect of this aspect of the subject. Such study should be supplemented with the teaching of Indian history and the evolution of the national consciousness in our country. Instruction in Indian citizenship or (if a wider subject be preferred) civics should be imparted by competent instructors, preferably civilians. The need for such studies is so obvious that I shall not labour the point.

I may, however, express the hope that means may be found to teach Hindustani, which, despite the "so-called" Skeen Committee's recommendations, has been left out of the Military Academy syllabus. This omission needs to be made good—and at the earliest moment.

Some of the time now devoted to the cultivation of English might be easily utilized for these purposes.

(To be concluded next month.)

* See reference to this point in the first article of this series on p. 190 of the *Modern Review* for August, 1935.

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THE LEAGUE OF NATIONS

A Critical Estimate of Its Present Position and Future Prospects

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THE League of Nations is hardly fifteen years old, and when it was established, an unlimited bright future had appeared to be opening before it; but recent events have so violently shaken it that it is no wonder that the generality of people look upon it as broken and dying. What then is the real position of the League of Nations at the present day? It is proposed in this article to attempt a dispassionate estimate of its position and to discuss its future prospects.

We must disabuse our mind of the impression that the League is quite an unprecedented thing in the world and that there was nothing like it in the past. Leaving aside the secondary activities of the League, and confining our attention to its primary object, namely, the prevention of war, we find that just as the League came to be formed after the Great War in this century, so in the beginning of the nineteenth century soon after the Napoleonic wars, serious attempts were made to establish an organized system of conducting international affairs with a view to the avoidance of war, in which the British statesman Castlereagh took a prominent part. His idea was to substitute for the chaotic methods of the past, a system of diplomacy by conference, and he provided his "Conference of Ambassadors" with an organized plan of work and with a Secretariat. These preliminary efforts culminated later in the century into what was known as the European Concert, which proved on many occasions to be an effective instrument for the joint settlement of the Balkan problems and for the maintenance of European peace. But ultimately it failed completely, because it never had in it the seeds of life. Not only did its members differ fundamentally on all the greater issues of international politics, but even the pressure of a general democratic will for peace was lacking.

If for the same reasons or for any other, the League of Nations also fails completely, there would be nothing unnatural in it, nor need we be afraid that a great disaster would befall the world, as if the world is not already in a precarious condition. The League may go the way of its predecessors if the seeds of life are lacking. There is a saying among the Hindus that when a friend or relation dies and his body is carried to the burning ground, the men who accompany the dead body, experience what is called the "Smashan-Vairagya," a recoil from worldliness for the time being, but they soon get over it when they return home. In the same manner, countries and nations at war with one another, when they have sufficiently exhausted themselves by mutual destruction, come to experience the "Smashan-Vairagya" of the Hindus, feel for the time being that they should never have suffered from the madness of war, but soon after, get over that feeling of repentance and become sinners again.

It is perfectly legitimate to argue that if the League of Nations has done everything else but has not been able to prevent war or the race for armaments which inevitably ends in war, it is a complete failure. When you have set out for a tiger hunt, but have only been able to shoot a hare, you cannot call your venture a success. Is the world in a better position today in regard to the maintenance of peace than in the pre-war period, after fifteen years of the League's existence? What do we see all round? The world is re-arming itself, though they are making a scape-goat of Germany. While Germany is suffering from an infeirority complex, the other Powers, namely, England, France, Italy and Russia are suffering from the fear complex. Germany might well complain that she is being encircled by the countries which have entered into a pact for the so-called collective security, and there will be nothing surprising if Germany,

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Japan and Austria are brought closer together as a result of the diplomatic manœuvres of England and France. If some such situation develops, can we with any justification say that it is different from the pre-war system of the balance of power, which brought about the Great War?

The removal of the inferiority complex from Germany is essential to future peace, and her complete equality of status with her fellows should have been frankly, freely and unreservedly recognized long ago in practice. Nearly six months ago, General Smuts had given a strong warning that "if this was not done by agreement, it may soon come of itself." Well, the warning remained unheeded, and Germany's equality of status has come of itself. General Smuts held out another warning also, which may still be heeded while there is time. He held and I think very rightly, that the arming and drilling and preparing that was going on in Germany, were no more than the workings of an inferiority complex, that it was not real militarism but only military hope, and he further observed:

> "To tell me that the German people realy desire war and are deliberately preparing for it, is asking me to believe that they are madder than any people today could possibly be. Let us stop this senseless war talk, the mischievous tendency of which is to translate itself into fact sooner or later."

It appears that if the new conscription in Germany is driving England, France, Italy and Russia into a fearfully nervous attitude, war cannot be far behind. It will come, not because Germany wills it, but because the others by their fear complex will rouse the war spirit. Plague, as we know, is an epidemic which takes a great toll of life. We read it in a fairy story, that a friend of Mr. Plague asked him why he was so cruel. "Not in the least," replied Mr. Plague, "I really attack only a few. The generality of the people who die of Plague, invite the attack by mere nervousness and fear." When you persistently cry "Wolf, Wolf," you create a position which cannot fail to bring in the actual wolf.

How does the present world position stand as compared with that in the period immediately preceding the war? That it has not improved is certain; that it has worsened is probably true. In these circumstances, on what grounds can the League justify its existence? So far as the major issues of wor politics are concerned, its futility is clea established. One may justifiably ask, are w progressing towards internationalism or natio alism? France still retains its vindicti mood as regards Germany. Japan has alrea swallowed Manchuria by faithfully copyi and improving upon previous imperialis methods. Italy is steadily carrying on i aggressive policy and its latest venture is to b in Abyssinia. What is more, in the philosoph of fascism, war does not come in for condem nation but for praise.

A number of causes and incidents hav conspired almost from the very start to rend the League impotent in the sphere of inte national relations. The first blow was dealt t it at its very birth, by the refusal of th United States of America to enter the Leagu Secondly, the League has been practically League of victors. Thirdly, though it is calle a League of Nations, it is no better than gathering of delegations, from a number o Governments who have entered into mutu obligations of the same order as they we accustomed to impose by treaty, long befo the League came into being. Moreover, fo vital decisions in matters of policy, unanimit is necessary, and even when unanimity i attained, the decisions are of the nature o recommendations only, which require ratifica tion by the individual member States. San tions there are, but only in name, for they ar so hedged round with restrictions, and are s ambiguously worded that they are extreme difficult of interpretation. And lastly an member State can withdraw by two years notice. Thus, taking all things together, i has been rightly asserted that the League o Nations has less power than all the Con federations known to history, even those whe the social bond was weakest.

It is no answer to this proposition that th League could not afford to go further than it constituents. If the constituent countries ar not sufficiently international in their outlook then let us frankly admit that the preventio of war which is declared to be the prime objec of the League is a mere pretence. One mig grant that at the start of the League when th wounds were yet to be healed, the relation between the States could not but be in a

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strained condition and closer agreements were difficult; but surely with the passage of time, old wrongs must have come to be forgotten and improved relations must have come to exist. But nothing of the kind has happened. On the other hand, nationalism has come to be pursued with a greater zeal and persistence, and economic and armament conferences have brought no result. What is worse, even the most thoughtful minds in every country, whose outlook used to be world-wide and humanitarian, have of late been thinking in terms of nationalism alone, so much so that a writer in the latest issue of the *Hibbert Journal* characterizes this as the "Treachery of the Intellectuals."

Apart from the defective provisions of the Covenant, the manner in which the member States have conducted themselves toward the League from the first years of its existence has not been sincere. It appears as if each of the Great Powers is there to gain its own selfish ends under the mask of internationalism. Not one of them has made any sincere endeavour to add to the prestige of the League by referring to its consideration, the more important issues of its politics. We in India are naturally influenced in our views regarding the League by the attitude of the British Government toward the League, and let us therefore take it to illustrate our point. Sir Norman Angell has pointed out that British policy has all along been to keep the League impotent. Nay he even mentions the fact, that while Japan's swallowing of Manchuria has been wholly condemned by the League of Nations, the Federation of British industries has sent a mission to Japan to seek orders and to discuss a British loan to that country for the development of Manchukuo and the recognition of the State.

Similarly, the dispute between Ireland and Great Britain on the question of the Land Annuities was one of great importance, a major issue, and could well have been referred to the arbitration by the League machinery, whereby the prestige of the League would have been enhanced. In the case of India also, fundamental differences have existed between India's view of her rights and the British view of her due, and Britain being a party to the dispute cannot in equity be the proper judge to decide. This was also a case for the decision of which the League machinery should have been put into operation. Let us remind ourselves of the fact that President Wilson in 1917 enunciated the first principle of future peace as follows:

> "That no nation should seek to extend its polity over any other nation or people, but that every people should be left free to determine its own polity, its own way of development, unhindered, unthreatened, unafraid, the little along with the great and powerful."

This was the principle of self-determination and India has been denied that right, though she was admitted into the League on the clear understanding that she would soon get self-governing powers. As an alternative, India could at least have been governed as a mandated territory, in which case the League would have taken some interest in her administration. But to the British Government, even such major issues were matters of mere domestic concern. Even in the decision in regard to the communal adjustment known as the Communal Award, the British Government refused to be guided by the principles laid down for the minorities by the League of Nations.

I can refer here to another circumstance as well. We know that one important reason why the United States refused to enter the League was its irreconcilable opposition to that part of the Covenant by which members were to protect one another, in case of seizure of territories. The United States interpreted this to mean that subject countries would thereby be deprived of their inherent right to fight for their independence, and in case of fight, would be opposed by the whole force of the League. If this interpretation is correct—I hope it is not correct—then it amounts to this that any subject country—say, Cambodia or Java—in case she is driven to extremity by the bankruptcy of imperialistic statesmanship—a circumstance which I admit is only hypothetical, may be thwarted of her legitimate aspirations by the combined force of all the member States of the League.

I am not concerned with partisan politics here, and I am not writing this from a political motive. I state the facts as they appear to me after a great deal of study and thought. I know there was Locarno, but one swallow

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does not make a summer, and possibly these Locarno treaties will be buried alive in the present crisis. Nor do I make light of the work of the Permanent Court of International Justice, but on the whole, it has dealt with matters of trivial importance from the international point of view and withal its decisions are unenforceable.

Let us at the same time frankly recognize that the secondary activities of the League such as the Labour Organization, Control of Drug Traffic, etc., have succeeded immensely and have rightly received the strong impress of internationalism. Can we declare the League a useful body internationally, because of the success of its secondary activities? We know there are certain industries which are not profitable in themselves but become a paying proposition by reason of their by-products. It is also a debatable point whether these secondary activities can be separated from the League as such and carried on independently of it. But it is a question whether the League as such can be scrapped so long as it is responsible for the administration and supervision of mandated territories.

Anyway, to restore the prestige of the League, not only should it be strengthened and the Covenant recast on the lines of a World Federation, but the member States, especially the Great Powers, must be prepared to undergo sacrifices for its sake, refer the more important issues to its consideration and learn to abide by its decisions. You cannot expect others to respect a mother whom you yourself do not respect. Meanwhile, the League of Nations and its branches throughout the world must help to create the international habit of mind among all the peoples of the world. In his latest volume, "The Preface to Peace," Sir Norman Angell has lucidly brought out the fact that the generality of the people of the world, otherwise very peace-loving, are ignorant of the implications of the policies of their Governments and are unwilling instruments of war. I think the League of Nations would do well to take the people into its confidence, frankly admit its failures and ask for public sympathy. It can best hope to survive and to be useful to the spread for internationalism not by broadcasting and magnifying its little successes which if magnified would only excite ridicule and make it suspect in the eyes of the public, but by emphasizing its own failures and their causes without hesitation. Its educative work should not be propaganda but should be on the lines adopted by the Carnegie Endowment Trust for International Conciliation in the United States. Thereby the mere sweeping condemnation will be kept under check and a sensible critical attitude would develop which I should think to be the beginning of wisdom and from which the League may hope to get some sustenance.

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FOREIGN PERIODICALS

Universal Education in Shanghai

When Bengal is faced with a scheme of education, there has been started in Shanghai a drive against illiteracy." *The People's Tribune* (August, 1935) writes :

The beginning of free universal education in China has been made with the opening of 220 mass educational schools throughout the Municipality of Greater Shanghai on July 1. This is one of the most genuinely revolutionary innovations which have been made in China. 430,000 illiterates in Shanghai are to be taught how to read and write,—a privilege heretofore available, in the main, only to those children with parents or patrons who could pay for it. For education in China, as in the West until recent times, has been in the main a private enterprise, to which the Government has at times contributed but which has never been given freely to the people on any considerable scale. On a small scale, indeed, there has been some free education by religious institutions—Buddhist, Taoist, Moslem, Christian, and others—for obvious purposes, but even this has never touched more than a small minority of the Chinese population.

The old system collapsed with the decline of the Manchu Empire, but education has remained in large part a private enterprise. Whether Government or private, however, it has rarely been free. Educational opportunities were for the children of those who could pay for it. Though free and universal education was put forward as one of the aims of the Chinese Revolution, and though the number of schools has greatly increased since the overthrow of the Empire, the actual facilities for free education have been very limited.

The opening of 220 schools for mass education in Shanghai, therefore, is a most radical innovation. Education is no longer to be the privilege of the more prosperous members of society, but is to be free to all. Instead of being a private enterprise, paid for by fees (often supplemented by official or other contributions), elementary education is to be a public enterprise, paid for by the State out of its revenues and available to all of its citizens. This placing of education on a socialist basis is as yet only on a small scale here, as compared with the general communization of education in most Western countries, but the start is a most significant one for China, the classic land of private enterprise.

This present move is only a beginning, but it is a great beginning. Throughout the Chinese areas of Shanghai, the greatest city of China, illiteracy will soon be stamped out,—among a population the majority of which is now unable to read and write. All illiterates of teachable age are being enrolled, with time schedules arranged so as not to interfere with the various occupations of the students. Instead of payment for education, there will be fines assessed (ranging from 20 cents to five dollars) for failure to attend classes. 6 classes of 50 minutes per class per day, accommodating 300 students, will provide for 66,000 persons. A term lasts two months, at the end of which the students will know over 600 basic and most commonly-used Chinese characters,—a solid basis for further study. In a year, some 400,000 students will have passed through this elementary course.

It is of vital importance, of course, that the elementary education so gained be carried further. 600 characters are of little value for ordinary reading, but some simple yet interesting reading matter can be specially prepared with this limited vocabulary, and we trust the educational authorities have fully provided for this. Furthermore, with 600 characters as a basis, supplemented by the Chinese phonetic alphabet, self-educational primers can carry the student on to a fuller knowledge of reading and writing. The educational authorities, of course, are fully aware of the futility of teaching characters which will be promptly forgotten if not used,—and the best insurance against this is the provision of special reading matter which will be both interesting and instructive.

The foreign concessions of Shanghai are taking no part in the present drive against illiteracy. The schools of the Shanghai Municipal Council and the French Municipal Council remain institutions with fees (much higher than in Chinese schools) which exclude the poorer Chinese altogether. The only privilege of the Chinese is to pay 14 per cent of their rentals to the foreign municipalities,—a total of municipal rates far higher than in the areas of Shangai under Chinese administrations. The children of the ordinary "man in the street" will have no educational advantages in exchange for the taxes paid in the foreign concessions.

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How one may become an Editor ?

The Catholic World (August, 1935) discusses the question and says :

There is a story about a great preacher whose friends begged leave to print his sermons. "On one condition" he answered, "you must print me with them." There's the rub ! How to get on paper the man of flesh and blood, bone and sinew, passions, prejudices, and the whole congeries of qualities that we call his "personality" or his "individuality." "*Le style c'est l'homme,*" said Buffon, and if the man cannot perform the magic of placing himself in and under and between the lines so that he leaps out at you when you read, what business has he with journalism ?

It is rare to find a man so versatile that he can express himself equally well in two or three different mediums. Of course there was Michelangelo, who could write you a sonnet, or paint you a picture (though he despised painting as a woman's vocation) or carve you a statue or build you a dome. And there was Leonardo who could do all those things and also dig a canal and invent a flying machine. But such myriad-minded, multitalented geniuses come only once in about five or six centuries.

There are others who, as we say, have the stuff in

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them but can't get it out. For some artificial reason they are prevented from "releasing the inhibitions." They have humanity and personality, but one or all of what I like to call the 3 P's are acting as a dam to the flow of their thought and emotion. The first P is Prudence. The second is Policy. The third is Politeness.

Again: there is the obstacle, the phobia, the bogey of "disedification." So long as Catholic journalists write as if all their readers were intellectually and morally immature, unprepared to know the truth except when the truth is sweet and lovely, write down to them as one speaks down to kindergartners, proceed on the obscurantist theory that our people don't know what's what or what's going on in this wicked world, so long will our journalism remain wishy-washy, namby-pamby, flat, stale—though perhaps not unprofitable.

There is one more obstacle to vital personal journalism. The timid tell us that we must present a "United Front" to the world, suppress our differences of opinion, refrain from debate with one another, sing the same song, keep step, and avoid above all the weakening of the morale of our forces by any manifestation of individuality. If by individualiiy is meant peculiarities, oddity of views, crotchets and prejudices, I agree. But to say in general that on all matters we must take the same view and express the same opinion is to advocate the goose-step, regimentation, standardization, paralysis.

"Tell the truth!" a simple maxim and noble. But one who follows it must steel himself to the consequences. Truth telling is a very risky sport. One had better not go into the game, unless like a boxer or a football player, he is ready for hard knocks. In the parlance of the day, if he "dishes it out" he must "take it." Furthermore, one who tells or writes the truth may himself be able to speak dispassionately, but he must not imagine that the world in general will weigh his arguments in the scale of reason and logic. Even so bloodless a philosopher as Herbert Spencer gives warning that "opinion is ultimately determined by the feelings and not by the intellect." So, the editor who tells the truth as he sees it must not be scandalized if he is answered with passion and prejudice. He must be ready for whatever reaction may come.

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Is War Incurable?

In answering such a challenge Mr. F. Melvyn Lawson attempts in the *World Order* (August, 1935) 'to teach people the relationship between their daily sowing of the seeds of conflict and their periodic reaping of the bloody harvest' and lists six causes of war:

No war ever was an accident. Neither was it produced by the event immediately preceding its precipitation. War followed in the wake of the Sarajevo tragedy, the destruction of the "Maine," the Ems telegram, and the annexation of Texas, but the fundamental causes of the military contests subsequent to these historic happenings were built up, link by link, over a long period of time. The much publicized event that immediately preceded the roar of the cannon on each of these occasions was merely a natural consequence of many deep-seated underlying forces.

War, in short, is merely a symptom of a virulent disease. The real disease from which nations suffer is not the mobilization of troops and the sacrificing of men on the battlefield. Such activities are only easily recognized manifestations of much more deep seated maladies. The source of the real sickness lies in the philosophy, organization and practices of everyday life. Our economic structures, our political systems, our social attitudes, and our religious practices all contribute to the inequalities, the dishonesties the intolerances and the prejudices from which wars are born. In short, war is simply the inevitable outcome of current thought and action.

One of the most powerful causes for war is a condition which now exists throughout the world, known as international anarchy. Politically speaking, national governments are the supreme courts of human welfare, that is they are the highest authority for the settlement of controversial questions. Internationally speaking, there is no binding, compelling, organized control over the nations of the globe. In short, there is anarchy. A feeble, but gallant step was made after the World War to remedy this situation through the creation of a League of Nations. The League was not a perfect structure by any means, but was unquestionably a step in the right direction, for as long as there is no compelling power higher than national authority, countries will interpret every issue which has an international bearing, in a selfish and provincial manner, no matter what the cost. Such an interpretation by each member of the family of nations can have but one answer in the long run,—war.

Ancient man fought over hunting grounds; modern man kills his brother over market places. Present day boundary lines are only temporary. They will be re-drawn in blood unless some form of international organization is set up through which a change in ownership of territory may be consummated as peaceably by nations, as property is transferred today from one individual to another. It is true that the move to settle the Saar Valley tangle on some such basis represents an encouraging step in this direction, but the general problem of territorial friction is far from settled.

The New Mercantilism is a cause for war which few people know by name, but many support in practice. It is a revival of some of the ideas found in the old Mercantile Theory of colonial days, and may be defined briefly as government promotion and protection of business interests abroad. This cause is closely connected with various forms of economic expansion and imperialism, and is responsible for gigantic "trade wars" in the form of protective and retaliatory tariffs.

The New Mercantilism is apt to operate somewhat in this fashion. A business concern invests money in a sovereign, foreign country. Local or other outside interests in this foreign nation may oppose bitterly the progress and policies of said business corporation, and their opposition, if carried too far, will spell ruin to this concern operating in their midst. The managers, or big investors in the business, therefore appeal to their home government for protection, and the home government responds with a warship or two, a detachment of marines, or both. Bitter feelings are engendered, all sorts of intrigue is begun, and a localized war may be started which will soon spread beyond all control.

The race for armaments goes on. Under the guise of "an army and navy consistent with national safety" nations still spend billions for the instruments of war; more, in fact, than they spent in 1914.

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These (Secret Alliances) have long been a bugbear to those who have sought to keep open the highway of peace. Much was heard of removing this war germ after the 1914 Armageddon. But recent twists in diplomacy show that "open covenants openly arrived at" was like "making the world safe for democracy" merely a Wilsonian verbalization. It failed to make itself felt in the hearts and lives of men. This forerunner of war, like all the others, has continued unabated since the world made peace at Versailles. Nations still are seeking "security" by weaving around their potential enemies a steel ring of alliances which may be drawn tighter at a moment's warning.

One of the most baffling of all causes for war to decipher, even by the best trained and informed persons, is propaganda. It may be defined roughly as one-sided information disseminated by speech or press. Perhaps it never can be eliminated entirely because information will always be distributed by human agencies, and it is well nigh impossible for a human being to write or speak without some form of indoctrination. However, under our present system of imparting information, this problem is most difficult to control.

Unquestionably there are many other factors, attitudes and states of mind that produce organized warfare,

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National Crisis and the Question of National Unity

Mr. Chang Chi-Yun says in *The People's Tribune* (August 1, 1935)

The greatness of the Chinese nation lies in the fact that all the races under her flag, whether major or minor, are socially and politically all treated equally. The term "Chinese race" is in ordinary usage an arbitrary cultural expression, its connotation being not necessarily limited to the narrow idea of ethnical unity. Aliens who have adopted Chinese names and speak the Chinese language are also grouped as Chinese, and apparently many queer Chinese names had their origin in alien races, but the Chinese people do not view them with discrimination. Even the most common Chinese names, like Chang and Li, have long lost their original ethnical significance, for as far back as the Tang dynasty these names had already become so common that it was the general practice of the time to employ them in denoting imaginary persons, in very much the same way as such names as Smith and Brown are popularly used by English people. In districts where the inhabitants are composed of mixed races *i.e.*, the Chinese and some minor race, their blood-relationship is quite obscure. This is especially true in the North-West, where Mohammedans are numerous, and the term, Han-Hui, or "Chinese-Mohammedan" is generally used in referring to these people. The fact that these minor races have not been wholly assimilated is chiefly because of religious differences. For instance, the Mongolians and Tibetans believe in what is known as the Lama religion, while the faith of the Mohammedans is that of Islam, and naturally relations between them have not been so cordial as would have been the case if no such differences had existed. Since very ancient times, religious tolerance in China has been proverbial; to the Chinese the idea of intellectual conflict among people because of religious differences is an utter absurdity. Little wonder, then that the feelings of affinity among these minor groups for the Chinese people are as strong as their feelings of alienation are weak. Therefore, so far as constituent races of China are concerned, the complicated international arrangements made by the League of Nations after the World War to safeguard the welfare of weaker races are, to the Chinese mind, superfluous gestures intended to bolster up a system which does not exist in China.

In achieving the important task of racial unification of the country, due attention, therefore, must be given to the languages and religions of these peoples, and efforts made educationally, politically, and socially to preserve and develop their good qualities and correct their weaknesses, so that those who are naturally disposed to Sinicization may gradually become assimilated to the Chinese, as did the Manchus during the days of Imperial China—a very good example of racial assimilation. As medical establishments in the frontier regions are most inadequate, great stress must be laid on the spread of hygiene education. Next, instruction in farming, afforestation, and mining should be given so as to facilitate the development of virgin natural resources in those regions. Equally important is the work of cultural training which, for obvious reasons, must not be confined to book knowledge alone. If the Mohammedans and the Tibetans—who regard pilgrimages to Mecca and Lhassa as the one great aim in life—were encouraged to visit the Confucian Temple at Chu Fu, Shantung, and other historic places in China, the impressions they receive on such trips will be exceedingly valuable. Marriage being the strongest social force, the more intermarriages among people of different origin, especially in communities where racial groups are quite varied, the more harmonious will be their relations. In the newly-established province of Sikang (Eastern Tibet,) for instance, the offspring of Chinese-Tibetan parents usually speak both the Chinese and native languages. Clinging to native customs as they do, they nevertheless show a decided tendency toward Chinese attachments, and most of them take great pride in claiming themselves to be Chinese citizens, and an open admiration for things Chinese is usually shown even by those who do not claim to be Chinese.

Obviously with the combined influence of education and inter-marriage, difficulties of political control will be minimized and such work as the inauguration of local administration and the extension of Chinese law codes will proceed with smoothness. A traditionally pre-eminent racial characteristic of the Chinese people is their spirit of fair play in dealing with inter-racial problems, and under their system of group-life all peoples, whatever their origin, are treated alike. Nonetheless, the success of frontier adminstration depends to a large extent on the hearty support and close co-operation of the frontier peoples. In this connection it is significant to note that the Governors of such remote provinces as Ninghsia and Tsinghai are selected from among the Mohammedans —proving that political opportunities in China are open to all who show ability, without discrimination arising out of religious or racial differences. The few outstanding Mohammedan personalities now in charge of important military and adminstrative offices in the North-West mostly come from the illustrious Ma family, of Hochow, Kansu province. That they are able to command the confidence of the Chinese people is largely due to the fact that their ancestors, as able supporters of Tso Tsun Tang, the great contemporary of Tseng Kuo Fan, achieved great distinction in supressing revolt in that region in the 'seventies.

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They rendered great service to their country by boldly sinking their religious differences in order to help the Government suppress the rebellious Mohammedans whose cruelty and ruthlessness was a disgrace to civilization. Their strong spirit and humanitarianism, and their readiness to support any great national cause, rightfully places them well in the forefront of workers for inter-racial solidarity. If such a commendable spirit is given fresh impetus and carefully fostered among our frontier peoples, foreign intimidation and bribery, however intensely resorted to, will be futile.

In short, geographic, economic, and racial unification must proceed simultaneously and rapidly before real national unity for China can be attained. It is only after the complete achievement of this great task that the Chinese people can be assured of real security and prosperity, and see their representatives at international conferences given the dignity and respect commonly accorded to diplomats of Great Powers. Further, when the tempest of war sweeps across the Pacific—which seems quite inevitable in view of current events—China will be prepared to weather the storm and, perhaps, by a favourable turn of events, recover the territories torn from her during the last hundred years by foreign invasion and othewise.

—

Peace or War—What the people desire ?

When the common people vote for peace, big men stake their fortunes in the probability of war. *The Living Age* for August, 1935, reviews the situation thus:

Still another munitions expose, entitled *Who's Who in Armaments* by W. H. Williams, has just been published by the Labour Research Department in London. Among the Vickers-Armstrong stockholders, it lists Prince Arthur of Connaught, the Rt. Hon. Sir John Gilmour (Home Secretary in the MacDonald Cabinet), the Rt. Hon. Sir Robert Horne, former Chancellor of the Exchequer, and the Venerable Archdeacon H. S. Phillips of Foochow. The holders of airplane shares, which have enjoyed quite a flurry in recent months, are almost equally impressive and include Lionel N. de Rothschild, several peers, and not a few members of the clergy. But the shareholders in Imperial Chemical Industries, whose profits reached a new record in 1934, are a veritable handbook of the British aristocracy. They include directors of the Midland, Martins, Barclays, and Lloyds Banks, the Marquess of Lothian, Neville Chamberlain, Chancellor of the Exchequer, Earl Inchcape of shipping fame, the recently divorced wife of Prince George of Greece, Sir Henry Page-Croft, a Cabinet member, and even the novelist Warwick Deeping. In the case of the biggest shots, the pamphlet includes short biographical sketches. A certain Commander Craven, for instance, served in the Navy from 1900-1912, then with Vickers until 1914, then with the Navy until 1916, and then back to Vickers, where he has remained ever since. And it is of more than passing interest to discover the Bank of England listed among the Vickers shareholders.

While the select few in Great Britain stake their fortunes on the probability of war, vast majority of the population shows a perverse preference for peace and even a touching faith in the League of Nations. More than eleven and a half million people have participated in a nation-wide 'Peace Ballot,' and ten and a half million of them voted in favor of 'all-round reduction of armaments by international agreement.' As many as 74 per cent of the voters endorsed taking military action against an aggressor state and 94 per cent favoured collective security by non-military measures. Less than 775,000 people voted in favour of the private manufacture, of arms, and this proportion did not vary even in the centres of the private-armament industry. Here is the way Walter Ashley, assistant secretary of the committee that organized the poll interprets its results :—

This, then, in brief, is the meaning of this vast vote for peace : an overwhelming majority of the people of this country have declared themselves, through their votes in the ballot, emphatically in favour of the League of Nations, of an all-round reduction of armaments (and in particular of the abolition of naval and military aircraft), of the doing away with the private manufacture of arms, and of collective security by non-military measures. Further, a large majority of the people have also declared themselves in favour of collective security, even if, in the last resort, it involves recourse to combined military measures.

The people have expressed their will. It is for for statesmen to see that this will is put into effect.

—

Liberty

Mr. Daniel Sargent speaks of Liberty in *The Commonweal* of August 9, 1935, as follows:

There are some people who would reanimate the word by rearousing the old emotions of 1776, the indignation against tyranny which cried out: "Give me liberty or give me death." But are there not too many other emotions abroad ? The season has changed. The only thing that now can make magic the word liberty is a philosophy which shows that the thing liberty is magical. And where is such a philosophy ?

It is natural to seek for it among so-called liberals, but in truth, as philosophers, liberals have been generally believers in determinism, a belief which casts a slur at liberty. It is true that many of them have been willing to die for liberty, but they have been quite unable to show why they thought it so holy. John Stuart Mill wrote it down honestly that of course he did not believe in any absolute rights of man. Such rights were to him founded only on utility. In case people proved uneducated (as he might well have thought us), it was fitting that a "Charlemagne or an Akbar" should take away all their rights. John Stuart Mill at least had his eyes on men. Since then liberals have more and more kept their eyes on machines and on animals. According to their philosophy man has as little right to autonomy as the ape. In order to shout for liberty these latter-day liberals have had to be very illogical which has not bothered them at all. But how can liberty-lovers look to their cogitations for help ?

To tell the truth, in order that liberty be a magic word some liberty must be inviolable, must belong to a part of us that is also inviolable, which we cannot lose, and that only thing is our personality. We can lose our overcoats, but not our personalities. I can have my ear shaved off, or even my head, but my personality is inseparable from me. What it comes to, then, is that a sense of the preciousness of personality is the only thing that can restore the magic to the word liberty.

It might be thought that all our fellow citizens would have a sense of the preciousness of personality for, to begin with, each one of us finds his personality

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definitely precious. As a child he resents interference, as a grown man no less. Who of us does not like to be autonomous? Our personality is the one thing we are content with. We envy others the colour of their hair. We cannot envy another his personality. And besides this appreciation of our own personality, educators and parents would nowadays seem to have a special respect for the personality of others. They wish children to express themselves spontaneously.

...We would take off our hats to talents, to riches, but not to human beings simply as human beings. We had cut short our common courtesies as mere formalities...

In other words, while nobody has noticed it, the respect for personality—the great Christian heritage, which stayed with many even after they claimed to be no longer Christians—has dwindled and dwindled. As if to hide the dwindling there has continued a respect for the bodily sufferings of others, and even those of cases. But the personality is something more hidden. It can't be seen to suffer. We can almost expect the unfit and insane to be shortly put to death for the sake of general prosperity, provided they are not in their bodies forced to suffer, or seen to suffer.

...Individualism has received a hard blow and it will undoubtedly receive even harder, but it still exists.

—

A Bankrupt Century

In *The Month* (August, 1935) Thomas F. Woodlock' 'proposes to sketch in outline one of the most spectacular bankruptcies in human history—the bankruptcy of the nineteenth century,' and says :

...The nineteenth century saw the population of the civilized world--the Western world—trebled and the comforts of life immensely increased for the great mass of men. To borrow the jargon of our economists, it saw the "economy of scarcity," which had ruled from the coming of man upon the earth, transformed into the "economy of abundance." It saw, in a word, the first appearance of practically everything that differentiates the world of to-day from the world of Julius Caesar—most of all, the virtual abolition of time and space so far as concerns men's dealings with each other, upon which nearly everything else depends—and it saw the most remote corners of the globe explored, mapped and claimed by somebody. It saw man freed in large measure from the slavery of muscular effort, by having at his command the machine to slave for him. In all these things it opened up for the human race a vista of had in his wildest dreams ever dared to imagine.

Nor was it only in material things that the nineteenth century revolutionized the earth for man. It saw him "emancipated" from arbitrary rule by "democracy." It saw him "educated" as never before so that illiteracy had almost disappeared. It freed his tongue to talk, and it brought him the doings—and the talk—of his fellows all over the world. It displayed for him the teachings of "science," as it brought him the gifts of science; it told him that knowledge is power, and it gave him the opportunity to acquire "knowledge" to his heart's content and invited him to use his "reason" upon the knowledge it brought him.

I need waste no time in recounting the visible consequences of that insolvency, for they stare one in the face. Twenty or thirty millions in need of work, for whom no work can be found—here is the most conspicuous world-phenomenon presented to us by our new-found "economy of abundance," and our elaborate retinue of machine slaves. The "Parliament of Man, the Federation of the World" is farther off than at any time since Europe was Europe, the war-drums are muttering in every country, and there are more battle flags to be seen unfurled than ever before in history. The facilities of communication which we so ingeniously contrived by transportation, we are now feverisbly abolishing by tariffs, quotas, embargoes, immigration restriction, and so forth—bent on splitting up again into isolated and insulated fragments, a world so cleverly knit together by steam and electricity, by trade and intellectual intercourse, as if each fragment could best thrive in complete separation. I need not linger on the picture's details, which stare us in the face on every side.

The first, and most fundamental, is its assertion that the purpose of life is bound up with this world and this world only. ...

The second article in the Liberal creed follows from the first. It denies dogmatic religion by rejection of all authority for truth of any kind. ...

The third article is a profession of faith in "development" by evolution—an "inexorable" progress automatic and continuous as a result of man's emancipation from intellectual servitude. ...

Finally, the fourth article is the assertion of the intellectual independence of the individual, his "right" to think for himself and repudiate any direction from his fellow-man, however highly placed in Church or State. This is, in effect, a denial that God speaks to His creatures, not only through conscience, but also by means of His guaranteed revelation; it is an endeavour to rule the world without any reference to its Creator. Man is the measure of all things, and if only he thought freely, and freely spoke his mind, truth would infallibly emerge as the result of the talk, and world peace and order would follow. The great thing is to stimulate discussion so that everyone has his say, and subjects everyone else's say "to his own independent judgment."

Let us see what has happend to the three "positive" faiths of Liberalism—"science," "education" and "democracy."

Nothing is more striking in the world of intellect than the complete *volte-face* of "seience" within a single, or at the most two, generations. Sixty-one years ago Professor Tyndall, in his famous Belfast address, enunciated the *credo* of the materialists of his time in the following portentous words:

"In matter [he said] we discern the promise and the potentiality of all terrestrial life. The doctrine of evolution derives man, in his totality, from the interaction of organism and environment through countless ages past."

And for a long time nineteenth-century "science," as purveyed to the masses, repeated with conviction this dictate of pure deterministic materialism. It was in that "science" that nineteenth-century Liberalism made its act of faith. Two generations ago, when elementary "education" became widespread, a host of half educated *vulgarisateurs* popularized amongst the deChristianized masses the pseudo-science of the theorists, and the products of the Rationalist Press Association became best-sellers. We can see traces of its survival in the writings of Mr. H. G. Wells and his school to-day. Yet at the very flood-tide of this literature science itself was preparing a great

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recantation. It would not be too much to say that twentieth-century science is as humble as nineteenth-century science was conceited. ...

To turn now to education, as the nineteenth century in its later phases, administered it to the multitude. Destroy illiteracy. Open the mind of the multitude to the printed word. Bring it into vital contact with the past and the present by free libraries, and all will assuredly be well! No need to expose *that* half-truth, so long as Newman's devastating refutation of it in "The Tamworth Reading Room" remains one of the classics of literature...

Since "universal literacy" looks for self-realization chiefly at the news-stands and in the movie-houses, no one can wonder much at what it finds and what it does not find. And as for other departments of culture, while pretending to no special competence in the field of aesthetics, I doubt whether a music, based partly upon strictly barbaric rhythm and partly upon new and ingeniously disagreeable sound-combinations is really a development and not a degeneration. I doubt whether a painting which strives to break the bounds of sense in order to express some kind of intellectual abstraction, and a sculpture which aims at a similar result by incredibly revolting distortions of form and a positive cult of ugliness, are anything but fundamental departures from truth and beauty. And, finally, I doubt whether a literature which abandons all principles of selection, of reticence and of economy, which offers us cheap cynicism for satire, filth for realism, impudence for irony, and what the Germans call "gallowswit" for humour, is one that will find much of a place in the world's long annals of true art.

And what, finally, of "democracy," of which we used to be told that the way to cure its failings was to give us more! Here the nineteenth century failed to learn from its predecessor, when Liberty, Fraternity and Equality were tried out in France according to the prescription of Dr. Rousseau and resulted first in the Terror and then in the dictator Napoleon. The sequence is always the same—unlimited self-government, mob-rule, murder and sudden death, and finally the tyrant. But the lesson was lost on the doctrinaire Liberal: extend the franchise, make the ballot secret, try universal suffrage, and all political ills will vanish! Look around—in vain—for the proof! Europe is dense with dictators and as for the United States, we stand between two worlds: one dead—the other (seemingly) powerless to be born. The fallacy of direct democracy is that, since rule needs unity, and numbers mean diversity, the masses can effectively have only a remote and indirect voice in government. The art of ruling well is the highest of all and demands a combination of qualities never found but in a few. Knowledge may come, but wisdom continues to linger.

—

Britain's Economic Recovery Policies of the National Government

In these days of economic disorganization in India a criticism of the British National Government policies for Britain's Economic Recovery by William Koren, Jr., in *Foreign Policy Reports* (*July 31, 1935*) may be of interest to Indian readers.

Thus the efforts of the National Government to lift Great Britain from the depression have for the most part been directed to save successive groups of hard-pressed producers, benefiting consumers only in so for as the latter belonged to one of the assisted producing groups. Taxpayers have been rewarded by the modest gains attendant on restored confidence in the national finances. The government has adopted the eminently orthodox measures of cheap money and a protective tariff; its "interference" with industry and agriculture consists in safeguarding and administering voluntary rationalization. The government has not attempted to end the depression by monetary inflation or by putting the unemployed to work at its own expense.

Critics point to the failure of the National Government, charged with unfettered powers for the full Parliamentary term, to present a "five-year plan" for the country's rehabilitation. Often, it is claimed, the National Government has followed rather than led the way in the adoption of reconstruction measures.

Observers also criticize the National Government for confusion regarding the significance of its own policies. In order to "save Britain from ultimate bankruptcy" through an adverse balance of payments the National Government attempted to reduce imports rather than bring about a revival of world trade, on which restoration of the normal balance largely depended. By tariff and quota restrictions the government succeeded in narrowing the adverse balance of commodity trade until the demand for imports which followed revival of the home market widened it once more in 1934. Yet this increased adverse trade balance failed to create a serious adverse balance of payments or alarm the government as in 1931, because simultaneous recovery abroad increased the invisible items in Britain's favour.

The Ottawa and foreign trade agreements have been partially offset by reprisals against the British tariff on the part of France, Germany, the Irish Free State and other British customers. Successful bargaining for the Scandinavian and Baltic coal markets has driven Polish exporters to compete with Britain in the Mediterranean and South America, forcing British coal companies to reach an agreement for division of these markets with their new rivals. In so far as it succeeds in decreasing imports, moreover, the National Government reduces the power of overseas countries to buy British exports or repay past borrowings in England, and harms British shipping. The curtailment of food imports is especially vicious because agricultural countries have not only been important purchasers of British capital goods but are also Britain's debtors for past loans. The 1935 Report of the Chamber of Shipping complained that "tariffs, quotas and agricultural subsidies have necessarily deprived shipping not only of inward cargoes but of the outward cargoes which would have been exported to pay for the excluded imports...with consequent injury to the shipping industry, ship-building, engineering, and other industries wholly or partly dependent on it." One consequence of this system of economic nationalism "admirably conceived to stabilize depression" has been the necessity of the £2,000,000 subsidy to British tramp shipping. Although the adverse effect of curtailing imports on the export trade could have been partially offset by a liberal policy of foreign lending, Neville Chamberlain's total embrago on foreign loans from June 1932 to July 1934 and present extension of the embargo on loans to non-sterling bloc countries has hindered a rise in exports as well as an increase in the business of financial houses. Since assuming the Premiership in June 1935, Stanley Baldwin has underlined the dependence of Britain on international trade without explaining how that dependence was to be harmonized with the policy of stimulating domestic activity.

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INDIAN PERIODICALS

A Poem

This is the English-rendering a poem by Dr. Rabindranath Tagore, published in *Visva-Bharati News* :

Forgive me, peerless one,
if I forget myself,
for with the first rush of the rains
the forest trees are darkly agitated,
the garden lane is reckless in its flowering excess,
prodigal with its perfume.
Forgive me, my peerless one,
if my eyes are guilty of trespass.
See from all corners of the sky
the lightning repeatedly flashes through your window,
and the wind is rudely rampant with your veil.

Forgive me, my peerless one
if I am slack in my manners.
The daylight is dim today.
the idle hours seem absent-minded,
the lonely meadows are without cattle,
the sky blinded with showers.
Forgive me, my peerless one,
if I forget myself
when the shadow of the dark dense clouds
has deepend in your eyes,
your black hair circled by a jasmine chain,
your forehead kissed by the clamourous day of July.

—

Health of School-Going Children

Dr. V. B. Gokhale writes in *The Progress of Education* :

Every young person's education is a continuous process from day to day, for years together. This is naturally to be shared by both the parents and teachers alike. A boy or girl really spends five-sixth of the day out of school under the apparent supervision of responsible parents. This very fact needs complete co-operation of parents and teachers, to ensure which every school should have a parent's association as an integral part of its system. There should be free exchange of mutual confidences, the primary object being to maintain uniformity of discipline, supervision in character-building, inculcation of healthy habits both in school and out of school. Children are prone to observe and imitate their elders. It is up to the parents and teachers to set good example for these youngsters. The association will form one of the means to induce parents to take a lively interest in the doings of the school. This is my first suggestion for your close consideration. My second point before you is the physical training of the pupils. You are all doing full justice to the education of the mind. But as far as I can judge, at present extremely meagre attention is paid to the development of the body. Although every one of us is so familiar with the time-honoured dictum, sound mind in a sound body (शरीर माद्यं खलु धर्मसाधनम्), very little importance is given to this part of education. ...there should be no school hours for at least a couple of hours after full meal. Neither pupils nor teachers can do full justice to themselves during this period. In tropical countries like India, early morning is the best time both to impart and receive knowledge, which undoubtedly requires great concentration of mind. One is fresh after a good night's rest. In Egypt all transactions are suspended between the hours of 12 noon and 3 p. m. Once this point of paramount importance, entirely in the interest of our youngsters, is grasped and accepted all other difficulties can be smoothed away.

—

Population of India in time of Akbar

C. S. K. Rao Shaheb writes in *Quarterly Journal of the Mythic Society* :

To estimate the population of a country where statistics are not available, recourse is generally had to two sources of information, *viz.*, extent of cultivation and the strength of armies. If we assume that the main line on Indian Agriculture has persisted during the last three centuries, then area under crops is a rough index of rural population. The statistics preserved in the *Ain-i-Akbari* is sufficient "to give a general idea of the extent of cultivation in those provinces of the Mughal Empire in which the regulation system of revenue assessment had been effectively introduced."

After discussing various data Mr. Rao Shaheb concludes :

So we come to the conclusion that Akbar's Empire contained a population of abont 150 millions. This was subjected to natural checks, as famines, epidemics and war. Mughal India was not free from these scourges which must have reduced the population considerably.

—

Irrigation Problems in Bengal

Mr. S. C. Majumdar writes in *Science and Culture* :

The problems vary in different parts of Bengal. Thus in Western Bengal, specially in Bankura and Birbhum districts and in the western portions of Midnapore, Burdwan and Murshidabad districts, the most pressing demand is for irrigation Though in normal years the total rainfall may be considered to be more or less adequate, the distribution is erratic, and during the latter half of September and in October the rainfall is usually insufficient for the requirements of crops. In consequence, the outturn is usually poor even in normal years, and in years of scarcity which occur

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approximately once in 5 to 7 years, there is a total or partial failure of crops. The ryots can hardly afford to use any artificial manure, and the productivity of the soil is gradually decreasing. Canal irrigation can increase the productivity of the soil as the silt is carried by the rivers.

In the eastern portion of Western Bengal also, irrigation would be useful ; but the most pressing need is to improve its sanitary condition and to increase the productivity of the soil by means of flood flushing which the area has been deprived of as a result of embankments, and to restore the network of rivers within the area which, being deprived of the flushing from the parent streams, have badly deteriorated and can no longer serve as efficient drainage channels. The ideal solution would, no doubt, be to remove the embankments and to restore the natural condition prevailing before the embankments were erected.

—

Reciprocity of Sexes

Maulvi Abdul Matlib, M. A., B. L., writes in *Servant of Humanity* partly thus :

It may be said that by the removal of parda mankind will be accustomed to free social intercourse and no bitter result will ensue but will that ensure safety for females in every day affairs of life ? If, however, such free scope is not possible and if having considered the human tendeneies of average mankind, we find that our women will require body-guards to protect them against the unlicensed handling of irresponsible males, it is better for our females to leave for the males, that sphere of life which is more suitable for them. It may be said that screening the women from view altogether stands on a different footing ; there may not be any harm in allowing females ordinarily to be seen by others though there may be objection to their free mixing in public places But if no useful purpose is served by exposing our females to public gaze, why should it at all be allowed ? Why should we subject ourselves to an unwholesome test that is likely to cause some mischief.

Every man is endowed with that faculty which by nature attracts him towards a female and the more it is indulged in, the more it grows in keenness. It is very easily said by many that our virtue should not be "fugitive and cloistered" but how many are there who can stand the test if indiscriminate mixing is allowed ?

—

Indian Civilization

The following occurs in *Vedanta Kesari* :

In other religions God has been worshipped as the Father or the Friend or the Master. India has added to these, many other forms of worship. God is worshipped in India also as the Divine Mother of the universe. And through Bhakti, or devotion, God is wroshipped in all the human relationships. He is worshipped as the Master, as the Friend, as the Child or Parent and as the Beloved. These forms of love are most natural,—the heart of man reaches out to the heart of God, soul thirsting for soul. God the embodiment of love and wisdom and strength is the highest object of man's devotion. If man loves woman or child, he loves but a spark of that great Love which is God. If man loves his master, he loves but a particle of that wisdom and strength which is God. In God man's highest aspirations find fulfilment, for God is beyond man's greatest hopes and desires. In the infinite heart of God there is room for all. No one can fathom its depth, no one can measure God's love. There is always love beyond love, joy beyond joy, wisdom beyond wisdom. So the Upanishads says : "Love God alone, for then the object of your love will never perish."

—

The Machine and the Mahatma

In an important paper in *The Indian Review* Mr. J. M. Kumarappa writes :

The motive behind the invention of labour-saving machinery is greed, not philanthropy or love to lessen the burden of the worker. Naturally, therefore, the indiscriminate use of machinery only increases many of the evils of capitalism. It kills the small trader, destroys handicrafts, and increases unemployment, poverty and disease ; it crushes the individuality and initiative of man and makes him a slave. It stimulates the greed of the rich and promotes parasitism and irresponsibility. It concentrates wealth and power in the hands of the few and deprives the producer of his share in the production and its profits. Is it any wonder then if Gandhiji, to whom the individual and his welfare is the one supreme consideration, is against the use of such machinery ? "I want to save," declares the Mahatma, "time and labour, not for a fraction of mankind but for all. I want the concentration of wealth, not in the hands of the few, but in the hands of all." To this end, he welcomes simple tools and instruments and such machinery as saves individual labour and lightens the burden of the millions of workers. It is clear, therefore, that he is not against all machinery. While the Mahatma is most uncompromisingly against the use of the machinery which saves labour in order to increase profits for the profiteer, he considers the extensive use of such machinery as saves labour for the individual not only desirable but lawful.

—

The Growth of the Political Conscience in Ceylon

Mr. S. J. K. Crowther writes in *The New Review* :

Ceylon is India in miniature. In this island of 25,000 square miles and a population of 5,300,000, mainly descendants of early settlers from India, are reproduced as in a microcosm many of the elements of India's problems. The caste system prevails in Ceylon, though it is not the grim reality that it has become in India. Cleavages of race and religion exist but they are not so deep-seated as they are in India. For these reasons the development of political responsibility in Ceylon is of some interest.

The Donoughmore Commission came in 1927. Their conclusion naturally was that the Ceylonese were not yet fit for responsible government. As a step towards this end they recommended a new constitution which is a disguised form of dyarchy, although the Commissioners protested in their report that they did not favour a dyarchical form of government. The chief features of the new constitu-

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tion are the abolition of communal representation and the enfranchisement of all males and females above the age of 21 without any literacy or property qualification.

Under the new constitution introduced in 1931, the Legislative Council was replaced by a State Council having both legislative and executive functions. The State Council consists of three official members, fifty elected members, and eight members nominated by the Governor. The three official members, styled Officers of State,—namely the Chief Secretary, the Attorney-General and the Financial Secretary,—have seats on the Board of Ministers as well as in the State Council, in both of which they may speak but cannot vote. The Chief Secretary, the head of the Civil Service, is the Chairman of the Board of Ministers as well as of the Public Service Commission which is in charge of appointments, promotions and transfers. He is also the Minister in charge of Defence and External Affairs. The Attorney-General is the Minister in charge of Law, and the Financial Secretary is head of the Treasury and in charge of Finance.

Elections were held in all the other constituencies. A total of 1,577,932 voters (978,548 males and 599,384 females) had registered themselves, and in those divisions where contests were held sixty per cent of the voters went to the poll. On the whole the contests were fairly fought and there were only one or two cases of appeal to religious prejudice. On the other hand, the people's freedom from racial prejudice was shown in the election of two Europeans and two Indians.

The State Council entered on its duties under the worst of auspices. The Depression lay heavy on the land. Tea, rubber and coco-nuts, the main agricultural products, had slumped disastrously. The public revenue had declined so seriously that the first budget presented by the Board of Ministers revealed a serious deficit.

Besides the outstanding achievements of the Council, its one serious blunder was the passing of a Bill for the relief of Judgment Debtors. Passed during the worst phase of the Depression it bore evidence of the prevalent panic. The Bill, had it become law, would have done much harm to the credit of Ceylon. The Governor, on instructions from the Secretary of State, has, therefore, withheld his assent from it.

On another matter the Governor and the Council come into conflict once a year,—on the vote for leave passages and holiday warrants of Government employees....The Secretary of State has held that the practice of granting leave passages once in four years should continue because the Constitution requires that the conditions of employment of public servants which existed at its inception should not be altered.

This is one of the grounds on which a section of the State Council is pressing for the withdrawal of the special powers vested in the Governor. From the point of view of this section of the House, who are all Sinhalese, the Governor's special powers are an intolerable restriction of the Council's freedom of action.

—

New Orientation in Education

Mr. B. Ramachandra Rao, M.A. L.T., Principal, Hindu College, Guntur, contributes a very instructive paper to *Educational India*. Part of it is given here :

Following up the argument in practice we may so arrange the school work that the forenoon session (7 to 10) may be entirely devoted to teaching languages, mathematics and specialized sciences and the afternoon (3 to 5) session may be left completely to the pupils to make good what they have learnt from teacher by experience in practical work in the laboratory or workshop or art-studio to be followed up by games and lectures (two or three per week) with the aid of cinema or magic lantern that go to elucidate the general knowledge subjects, viz., History, Geography and General Science. It is high time that the pupils are disabused of the false notion that knowledge can be acquired by reading pages after pages of text-books. More often than not the periods assigned to these subjects are utilized for the dictation of notes. There might have been some excuse for such a procedure when the essay type of answers was in demand. But fortunately now the new style of questioning needs short, intelligent and accurate answers. For geography there are slides to illustrate the topography, climate, vegetation and economic development of a country or a region. The proper study of picture and map, supplemented by excursions will surely foster correct geographical concepts and the text-book should be read independently by the pupils only for refreshing their memories. Similar aids can be easily devised for other general knowledge subjects. In fact, pupils should be weaned from too much attachment to printed letter and should be induced to acquire knowledge by observation and experiment. The compulsory vernacularization of all non-language subjects will greatly facilitate this reform.

The allocation of one school session to the self-effort and self-manifestation of the pupils will have a very healthy effect on the tone of the school and the task of the teacher will be greatly lightened. The teacher and pupil will realize that education is a co-operative effort and that each has a part to play.

The employment of pupils in laboratories, workshops and art studios to realize by practical experiment the truth of what they have learnt in the class room will incidentally afford ample scope for developing skill of hand and eye. Manual training should be closely associated with subjects of class instruction. In the miniature World of the School, pupils whose parents pursue different vocations in life gather together and the various types of inherited genius that they possess should be properly utilized for the benefit of all. In this society of all talents only such manual work as will release the native genius of the peoples should be alloted, and it will not be impossible to establish some sort of co-operation between home and school. Workers in the carpentry section should be able to effect ordinary repairs of school furniture and prepare simple educational equipments. So also the smithy and laboratory by mutual association forge ordinary implements of scientific education. In this way every branch of education will find its instructors and workers. Thus the theory and practice of education would be set side by side to infuse real love of knowledge, to foster dignity of labour, to engender confidence in the apparently dull and indifferent pupils and finally eliminate truancy and failure from the school world.

—

The Practical Problems of Life

The following are extracted from *Prabuddha Bharata* :

The conflict between authority and reason is very common to modern minds. There are people who

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proclaim their unbelief in all forms of authority. They do not want to submit to any discipline. They have no philosophy of life which they adhere to, nor have they any ideal to be achieved in life. They absolutely ignore the great value of tradition. They are practically led by wandering whims and caprices. In the name of liberty and reason, they propound doctrines which are suicidal to the progress of mankind. In the midst of this confusion, some people take a blind refuge in age-long authority. In their heart, they are either sceptics or hypocrites but they console themselves with a false relief by leaning towards authority.

The efficacy of reason can hardly be over-estimated. Who can underestimate the value of any rationalistic investigation? Our life is sure to be swayed by superstition and fanaticism, if it be not governed by reason. We know how the evils of authority have ruined individuals and nations. It is well known how religions fight against one another for want of reason. Besides, liberty and reason are so indispensable for the growth of our soul. We can never grow within the hedges of blind tradition.

"It has been said that reason is not strong enough," said Swami Vivekananda. "it does not always help us to get the Truth; many times it makes mistakes, and therefore the conclusion is, that we must believe in the authority of a church! That was said to me by a Roman Catholic, but I could not see the logic of it. On the other hand, I should say, if reason be so weak, a body of priests would be weaker, and I am not going to accept their verdict, but I will abide by my reason, because with all its weakness there is some chance of my getting at truth through it; while, by the other means, there is no such hope at all." The great Swami at the same time emphasized the limited scope of reason too. He said in the same breath: "To reach Truth by reason alone is impossible because imperfect reason cannot study its own fundamental basis. Therefore the only way to study the mind is to get at facts and then intellect will arrange them and deduce the principles." Liberty and reason must have their proper limits. If they be let loose, they will certainly fail to be safe guides in life. Tradition, on the other hand, should not be set at naught, simply because they are age-worn and out of fashion. We must avoid the extremes of both authority and reason for the solution of our problems in life. We need be conscious of the dangers of faith and also the obstacles of intellectualism. There ought to be a balance between reason and faith in all our undertakings in life. An undue leaning to one or the other is the cause of our mistakes and miseries. The unrest that we find in the modern life is largely due to the lost balance.

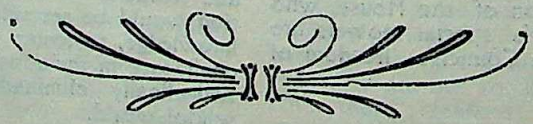
—

The Principles of Indian Art

The following extracts are taken from *The Theosophist*:

The chief characteristic of the Indian temperament, moulded as it is by religion and philosophy, is its instinct to search for principles. To proceed from a principle, or a general law, to its application to action is the Hindu method—the reverse of the British temperament, which takes things as they are, and "muddles through," and after achieving success, at last is surprised to discover that there was a principle all the time. The Hindu mind always seeks the idea first. "From above downwards" may well describe Hindu technique in everything.

This is particularly true in all forms of Indian art. The artist seeks above all things to express the idea. Everything, even the form, is subordinated to the idea. Let me illustrate. In painting, no Indian painter ever uses a model. Suppose he plans to carve a bull in granite; every one of the tens of thousands of temples of Shiva has an image of his bull, and these granite bulls, small and large, are everywhere. He does not get a bull and model from nature. He has observed thousands of bulls—cattle are in every village and home; from these memories he creates in his mind the idea of the bull. Then he sets to work to carve it. His object is not to make a bull which is true to nature in all details; he plans to make the idea permeate the matter. If, in creating, his proportions are not accurate, he does not consider that a defect; he is creating not the image of any living bull, but the idea which materializes or clothes itself as a bull. The bull's passivity, his dignity and aloofness, his sense of being the vehicle of the God Shiva—these are what the artist intends to reveal. This emphasis on idea as above form is the hallmark of true Hindu art.



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NOTES

Sir Samuel Hoare's Baseless Boast

Addressing the Assembly of the League of Nations at Geneva on the 11th September last, Sir Samuel Hoare, British Foreign Secretary, is reported by Reuter to have said :

> "In accordance with what we believe to be the underlying principles of the League we steadily promote the growth of self-government in our own territories. For example, only a few weeks ago I was responsible for helping pass through the Imperial Parliament a great and complicated measure to extend self-government to India."

It is an entirely unfounded claim that "The Government of India Act, 1935," to which Sir Samuel Hoare referred, has extended self-government to India or even that it has promoted the growth of self-government in India. This has been pointed out so often in the Indian section of the press in India during the discussion of the sections of the Government of India Bill in the British (*not* the "Imperial"*) Parliament that it may seem superfluous to point it out again. But as British Imperialists will not cease to repeat the falsehood that they have given self-government to India by the new Act, it will not do for us to cease to contradict and refute such a flagrant falsehood.

If a country is self-governing its seat of ultimate authority in state affairs (including political, economic and kindred matters) is situated in the country itself. But in the case of India that seat is in a country several thousand miles distant from it and separated from it by two continents and many seas. The ultimate authority, too, of a self-governing country, whether one man or a body of representative men, is indigenous to that country. But the paramount authority, so far as India is concerned, will continue to be non-Indian.

The constitution of a self-ruling country is usually framed by itself, or, if it be in the transition stage from a subject to a self-governing condition, the constitution should be framed at least in accordance with the wishes of the subject population and receive their assent. But in the case of the Government of India Act, it was framed entirely by non-Indians, and, though there was a show of consulting Indians, the J. P. C. report itself says that the J.P.C. Committee did not accept even the recommendations of the Moderate Indian "delegates" examined ! And needless to say, no Indian party, not even the much-favoured and much-'conciliated' Muhammadans, have acclaimed the Act as one which, far from granting complete self-rule, concedes even partial self-government.

A self-ruling country has and performs the duty of defending the country. But the new constitution, like the existing one, places Defence entirely in the hands of the foreign Executive and outside the control of the Legislature in any way. There has been for years a hollow talk of the Indianization of the army. But in the new Government of India Act one does not catch a faint echo of even that deceptive talk.

So much for Defence.

As regards the civil administration of the country, India at present has no say and in the future also will not have any say in the matter of the periodical appointments of her Governor-General and Governors.

Even in the case of officers of lower rank such as those belonging to the Indian Civil

*To call the British Parliament the Imperial Parliament is quite incorrect. For, not to speak of subject India, which contains the greater portion of the population of the British Empire, even the self-governing Dominions do not, as they are not required to, send their representatives to the British Parliament.

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Service, the Indian Medical Service, the Indian Police Service, the Irrigation Service and many other officers, the Indian legislatures or ministers will have nothing to do with their recruitment, posting, promotion, leave, pensions, suspension, dismissal, etc., the most important parts of such work being in the hands of the Secretary of State and the remainder in the hands of the Governor-General and Governors. For details the reader is referred to sections 244 to 263 of the Act.

It is a fine brand of self-rule for a country not to appoint or control its own servants! The "steel frame" is not only to be maintained intact for an indefinite period but to be re-inforced and extended.

A self-ruling country controls and disburses its own purse. But in the new constitution expenditure on the reserved departments, salaries and pensions of high officials and superior civil servants, and interest and sinking-fund charges on the national debt are removed by statute from the vote of the legislature. These non-votable items in the future federal budget have amounted in recent years to some 80 per cent of the total expenditure of the Government of India. Even as regards the remaining 20 per cent of federal expenditures, the power and responsibility of the future Finance Minister are limited by special powers conferred on the Governor-General in relation to budget procedure which enable him to restore any amounts reduced or rejected by legislative vote.

To call a country self-governing which cannot control even 20 per cent of its revenue with certainty is a grim joke which the joker may enjoy, but not those at whose expense it is cracked.

A self-ruling country determines its relations with foreign countries. But, not to speak of such subjects of high politics as negotiations for war and peace, even matters relating to commerce with other countries, emigration and immigration, etc., are placed outside the jurisdiction of the legislature; for Foreign Affairs, like Defence, is a "reserved" subject.

In Sir Samuel Hoare's self-governing India, currency and exchange, banking, railway rates and freight, etc., will continue to be manipulated in non-Indian interests. These key economic spheres have thus been removed from responsible legislative control.

Every student knows or ought to know that before and during the rule of the East India Company, and even later, Britain built up and developed her trade, industries and shipping at the expense of those of India, thereby occupying in the Indian economic sphere the place which ought to be India's own. The reader may refresh his memory of facts relating to this subject by consulting the enlarged new edition of Major B. D. Basu's "Ruin of Indian Trade and Industries." In Sir Samuel Hoare's self-governing India, Indians will not be able to re-occupy in the trade, industries and the shipping and other means of transport of their own country that supreme place which the nationals of all civilized and self-ruling countries do in theirs by any or all the means which have been and are resorted to by such nationals. For, in the new Act, in order to "hang" any possible future endeavour aiming at such re-occupation, such endeavours have been given the bad name of "discrimination." By sections 111 to 121 the Executive (the Governor-General, etc.) have been given ample and unlimited powers to prevent such "discrimination." Thus, the provisions regarding "commercial discrimination" and the "special responsibility" laid on the Governor-General to prevent such "discrimination" seriously limit the pitiable future Finance Minister's power to devise and carry out a programme in the interests of Indian trade and industry.

The height of absurdity and injustice is reached in section 116 which makes British companies carrying on business in India "eligible for any grant, bounty or subsidy payable out of the revenues of the Federation or of a Province for the encouragement of any trade or industry to the same extent as companies incorporated by or under the laws of British India are eligible therefor," under some conditions which exploiting British business men will be able very easily to comply with.

No wonder then that a paper on "The Government of India Bill as Amended in the House of Commons" by Mr. Hugh Molson, M. P., published in the July number of *The Asiatic Review*, contains the following exulting

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laudation of the provisions against so-called discrimination :

"Under the Bill there are as full and complete prohibitions of discrimination as the ingenuity of the Parliamentary draftsmen, prompted by the greater ingenuity of the European community's legal advisers, has been able to devise, ..." p. 457.

A self-ruling State makes its own laws, which are not subject to any veto by any non-indigenous authority or person. But in the case of India, the British Crown, the British-appointed Governor-General, and the British-appointed provincial Governors are empowered by this new Act, imposed upon India from outside, to veto or disallow laws passed by the central or provincial legislatures. There is no means provided for over-riding this veto, as, for instance, there is in the case of the power of veto possessed by the President of the United States of America.

The Governor-General and the Governors have been thus not only empowered at their discretion to reduce to a nullity the legislative powers and activities of the central and provincial legislatures, but they have been in addition given powers to make "Governor-General's laws" and "Governor's laws" by their sole authority, without the help of or in disregard and defiance of the legislatures! The Governor-General's and the Governor's Acts shall have the same force and effect and duration as Acts of the Federal or Provincial Legislatures.

Sir Samuel Hoare's self-rule-granting Act may be exposed to the admiring gaze of the civilized world in far greater detail than we have attempted and that to an indefinite length. But we must now stop with mentioning only three more items, *viz.* :

The Governor-General's and the Governor's power of suspending the constitution wholly or in part, at their discretion, and taking unto themselves and exercising all the powers of the department or departments concerned ;

Totally ignoring the existence of the eighty million inhabitants of the Indian States' subjects, giving seats in the Federal Legislature to the nominees of the rulers of these States and giving full recognition to the autocracy of these Princes (as they are called) as it exists today ; and

Reducing the Hindus of British-ruled India, who number more than half not only of the entire population of British-ruled India but of the population of both the British Provinces and the Indian States combined, to the position of a minority community.

This last item requires some statistical elucidation.

The total population of the whole of India (*minus* Burma), according to the census of 1931, is 339,625,586. The Hindus of British-ruled India alone, that is of the Provinces, number 177,157,035. This is more than half of the total population of the whole of India. Therefore, the Hindus of British-ruled India ought to have been given more than half the seats in the two Houses or Chambers of the Federal Legislature, namely, the Council of State and the Federal Assembly. But out of the 260 seats in the Council of State the Hindus of British India have been given only 81 seats, and out of the 375 seats in the Federal Assembly they have been given only 124 seats. They ought to have got more than half the seats but have got less than one-third. These "General" seats are meant for Buddhists, Jainas, etc., also, whose numbers we have not taken into consideration.

It is to be noted that the Hindus of British India not only form more than half the total population of the whole of India, but also contain the largest number of the best educated, most public-spirited and most enterprising persons in India. Perhaps that is the reason why Sir Samuel Hoare's self-rule-giving Act has discriminated against them.

Salary of the Prime Minister of India To Be, and That of the Japanese Prime Minister

Speculation is already rife as to who is likely to be the first Prime Minister of Federated India. What is going to be his salary, we wonder.

Our provincial ministers get salaries of Rs. 64,000 per annum apiece. That may lead one naturally to guess that the All-India Prime Minister must be given at least Rs. 80,000 per annum, if not Rs. 100,000.

It is interesting to compare the bloated salaries of these practically powerless figure-

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heads (comparatively speaking), dressed in brief authority, on some of whom bigness is thrust, with the very modest salary of the Prime Minister of the powerful Empire of Japan. Formerly his salary used to be 1,000 (one thousand) yen per mensem. But, we have learnt from the Consul-General of Japan in Calcutta, that his salary according to the revised scale is 800 (eight hundred) yen per mensem. On the 19th of September last the exchange value of a hundread yen was Rs. 78. So, the Prime Minister of Japan gets a salary of Rs. 624 per mensem, or Rs. 7488 per annum! One reason why Japan is able to spend large sums on the improvement of her agriculture, commerce, industries, education, health services, shipping, etc., is that she can command the services of men of first-rate standing and ability for the public good on very moderate salaries. But here in India the bureaucracy must awe and dumbfound us Indians, who are regarded as among the gaping rustics of the world, with the length of the purses presented to the ministers.

Pennsylvania Gives Equality to Negroes

The 450,000 negroes who live in the State of Pennsylvania have found themselves from last Sunday in a state of absolute equality with their White brethren. Every hotel by law has opened its doors to them. No public swimming bath can exclude them. In trains and buses they can sit where they please. In theatres, in all places of public entertainment, they can take their seat next to a White woman without the manager of the hall daring to say them nay. First September was the day in which the State's Negro Equality Bill recently rushed through both the Houses of the State Legislature, became law.

So the position of the Negroes in America has not been superior to that of the depressed classes in India in *every* respect, though it has been so in many respects. It is welcome news that at least in one American State the Negroes have now been legally placed in a position to rise in the social scale and be equal to the Whites.

Asoka Pillars and Willingdon Kiosks

As quite recently the ancient name of Asoka and the modern name of Willingdon have been placed in juxtaposition in the public mind, it may be expected that wherever there are Asoka Pillars and Rocks bearing Asoka's Inscriptions, there (and elsewhere, too) will spring up Willingdon Kiosks bearing the legend:

"Bow Down, Ye Indians, Bow Down—And Buy British."

Indian Oil-seeds

The *Journal of the Royal Society of Arts* for August 23 last contains a paper on "Indian oil-seeds" by Dr. F. J. F. Shaw, which was read before the Indian Section of that society. It is stated there:

The total exports of Indian oil-seeds of all kinds improved in quantity from 733,000 tons in 1932-33 to 1,124,000 tons in 1933-34, and from Rs. 11,2[illegible] lacs to Rs. 13,66 lacs in value. Relatively to 1932-33 therefore, there was an improvement of 53 per cent in quantity and 21 per cent in value. In quantity the exports in 1933-34 reached a record level for recent years, this expansion being mainly due to the recovery made by Indian linseed. Exports of linseed in 1933-34 attained the pre-War level, and there was also an improved demand for groundnuts as compared with the preceding year, but this improvement was accompanied by a fall in value. Excluding linseed and groundnuts other kinds of oil-seeds taken together declined from 228,000 tons to 198,000 tons in quantity and from Rs. 3,28 lacs to Rs. 2,45 lacs in value, rape seed being largely responsible for this result, the demand for it falling off by about 37 per cent. The table given below compares the quantities of the different kinds of oil-seeds exported during the last three years, with the pre-War averages:

	Pre-War average	1931-32	1932-33	1933-34
		(Thousands of tons)		
Linseed	379	120	72	3[illegible]
Rape-seed	273	54	115	[illegible]
Groundunts	212	672	433	5[illegible]
Castor	114	104	86	[illegible]
Cotton	240	12	2	[illegible]
Sesamum	119	12	10	[illegible]
Copra	31	—	—	—
Others	85	14	15	[illegible]
Total ..	1,453	988	733	1,1[illegible]

In the case of linseed, observes Dr. Shaw, the possibility of combining the production of oil with fibre offers a fruitful line of research.

Oil-seeds are exported abroad for obtaining oil and oil-cakes from them. Vegetable oils are used for various purposes, the manufacture of vegetable ghee, lard, etc., being one of them.

The case for and against the export of oil-seeds from India is put thus by Dr. Shaw:

Each of the Indian oil-seed crops presents its own economic and scientific problems. In general India suffers a loss of nitrogenous manure in the export of oil-seeds which yield oilcake. Some exports are crushed outside India, and the cake

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not available either as a food for cattle or as a manure for the country which has produced the seed.

A fair proportion of the various kinds of oil-seeds, oil and oilcake are exported to foreign countries and the rest are consumed in India. There is a difference of opinion about the desirability of exporting large quantities of Indian oil-seeds. Many people consider it as a loss to the country and consider that the seeds must be crushed in the country and only the surplus oil should be exported. There are others who maintain that the export of seed should continue. The arguments advanced in favour of encouraging the oil-seed crushing industry in India are:—

(1) The cakes would be largely retained in the country to be utilized for feeding and manuring.

(2) The profits of the industry would be secured for India and the industry would provide employment for many Indians.

(3) By crushing the seeds, fresh and better oils could be produced.

The arguments in favour of the export of oil-seeds are:—

(1) India is pre-eminently an agricultural country, and it would be better to give attention to the development of agriculture with a view to increase the yield and export of raw material rather than to attempt to start new industries.

(2) Even if an oil-seed crushing industry were established on a large scale in India, the farmers would not readily take to the use of cake as manure, and consequently Indian agriculture would not benefit.

(3) India already exports some oil and cake, which indicates that her actual requirements for these are adequately met.

(4) It would take a long time before India could produce refined oils of the kind demanded in Europe, and the industry could not, therefore, flourish.

(5) It is easier to export seeds than oil.

The first argument in favour of export is only plausible at the best. All civilized countries have been mainly agricultural at some period or other of their history, but most, if not all, can become manufacturing countries also. And they should become manufacturing countries also, seeing that agriculture alone cannot support an increasing population with a civilized standard of living and also considering that the profits of manufacture, not to speak of agriculture and manufacture combined, are much greater than those of agriculture alone. India should certainly be more of a manufacturing country than it is now, because too large a proportion of the population has been thrown on the soil, leading a mere hand to mouth animal existence. Moreover, throughout her history before the British period India was as great a manufacturing country as an agricultural one. It was only after the "Ruin of Indian Trade and Industries," mainly during the rule of the East India Company, that India has become mainly an agricultural country.

In the course of the discussion following the reading of Dr. Shaw's paper, Mr. B. T. Mulwani, B. Ag., met the arguments of the advocates of the export of oil-seeds thus :

. . . . . one point emerged which could not be over-emphasized, namely, the very real menace to the fertility of the soil and the upkeep of live-stock from the loss of plant and animal nutrients in the export of oil-cakes. This formed a particularly sound argument in favour of encouraging the oil-seed crushing industry in India, for oil-cakes were highly organic and nitrogenous, and contained considerable quantities of phosphate, potash and other valuable nutrients. On the other hand, manurial ingredients were very much lacking in many of the Indian soils, and the artificial fertilizers imported to meet the need might in the long run deteriorate the soils. Moreover, as it was attempted permanently to maintain increased yields, the need for retaining these useful by-products in India became all the greater.

Another argument for the oil-seed crushing industry in India was that it would not only provide employment for poor and needy Indians, but it would also encourage and strengthen the development of mechanical engineering in that country.

Again, as mentioned, when the seed was crushed fresh, it produced better oil with a more pleasant aroma and consistency, as was shown by the iodine value, the essential oils, the Reichert-Meissl number and other micro-chemical and -physical determinations. Also, the grading of oil-seeds, and the separation of such poisonous and unpleasant seeds as castor, would be easier and cheaper if seed was crushed on the spot, for Indian labour was the cheapest in the world.

The third argument quoted by the lecturer in favour of the export of oil-seeds was that the actual requirements of India for oil-cakes were adequately met. The force of that argument was rather nullified by the previous argument, which stated that the farmer would not readily take to the use of cake as manure. The large imports into India of artificial manures and feeding meals also disproved the statement. However, well-organized instruction in the usefulness of oil-cakes, and reduced prices, would no doubt induce farmers to take to the use of these valuable materials.

Success in producing refined oils might easily be expected if some trained experts were recruited to start with. The object might also be achieved by the offer of medals, etc., to the producers of the best quality oils. If the exports of Indian oilseeds or oils exceeded the present trade, the grant of concessions in taxes to oil-seeds growers might help to stimulate production. The distribution of pure and graded oil-seeds for sowing, at concessions rates, would also strengthen the industry.

In short, the industry would be complete in itself if oil-seed crushing in India was encouraged, or at least given a trial in co-operation with some of the Merchants' Associations. Such Associations would hopefully come forward, as they had been

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strongly representing against the import of vegetable products, which they suspected, in places like Bombay.

We are entirely in favour of promoting the oil-seed crushing industry in India. In the rural parts the immemorial village industry of oil-seed crushing, with the indigenous *ghani* or oil-press should be re-started wherever it has disappeared or decayed. This will lead to the economic improvement of the villages, prevent further deterioration of village cattle and restore fertility to the soil.

Prof. Yone Noguchi's coming Lectures at Indian Universities

Some two months ago Professer Yone Noguchi, the Japanese poet and art critic, wrote to us that he was coming out to India to deliver some lectures at some Indian Universities. Later, on the 13th of September last, we received another letter from him, with an illustrated article on a Japanese artist, which will be published in our next (November) number. Old readers of this *Review* know that this is not Mr. Yone Noguchi's first contribution to it. In this letter he tells us: "As I wrote to you before I will be in your city in November; and my list of lectures at the University contains some seven subjects. I shall be happy if you can print this article in your earliest issue,—in the number of November or December . . . .I am hoping to stay in India for some three months."

He is coming to India at the invitation of the Calcutta University. After delivering his lectures here he will do so at other Universities, *e.g.*, Madras, Annamalai, Osmania (Hyderabad), Allahabad, etc.

He is professor of English at Keio-Gijuku University in Japan. It is a private university with 280 professors and 6,728 students and pupils. Already 1,760 students have graduated from this university.

Mr. Richard Le Galliene has given some details regarding the Japanese professor-poet's career and art in the *New York Times*. He introduces him thus:

> The Japanese poet, Yone Noguchi, is already well known to Europe and America. It was Lafcadio Hearn who first brought Japan into close relations with the West, not in any political sense, but in the realm of the artistic. To-day another ambassador of the arts—Yone Noguchi—stands between and brings again into closer touch the contending civilizations of the East and the West. This poet, however, uses 'the poetic capabilities of English words to serve Japanese poetic ideals, while Hearn tried to interpret Japan by steeping himself in her life. The fact that Mr. Noguchi writes English verse with ease and feeling is remarkable, for one does not expect to find a poet of the Far East, where all the traditions are different from those of the West, writing English with facility, but perhaps the East is not so 'far' after all, for a poet is of no nation, but of all the world.

As regards his education we are told:

> Educated at Keio Gijuku University, Tokyo, where he is now professor of English literature, Noguchi felt that, to further his training, he must come to America to study the great Western people and their ways. Arrived in San Francisco in 1896, he found himself living with some Japanese agitators, who were busily engaged in the publication of a small paper, for which the young student acted as carrier, without recompense, sleeping at night on a table with a volume of the *Encyclopaedia Britannica* for a pillow. Later he became a 'schoolboy,' that is, serving as a domestic servant when not at school, and applied himself to the study of English. After about two years of this life, Noguchi heard from some members of the Japanese colony about the Californian poet, Joaquin Miller, who was called by them 'sennin,' 'the hermit who lives on dews,' and he made a pilgrimage to the poet's home on the heights. Noguchi remained with Miller for three years, and became his devoted pupil, publishing his first poems during this period in '*The Lark*,' the little magazine published by Gelett Burgess in San Francisco.

Some further details of his career follow:

> In 1897 the youthful poet was seized with a desire to tramp, and he made a journey on foot to the Yosemite, whose natural beauties impressed him deeply. The following year he walked through parts of Southern California and of this he writes: 'I thank the rain, the most gentle rain of the Californian May, that drove me into a barn at San Miguel for two days and made me study *Hamlet* line after line; whatever I know about it today is from my reading in that haystack.'
>
> In 1903 Noguchi crossed America and went to London, where he lived in obscurity until he published a little sixteen-page pamphlet, bound in brown paper, entitled *From the Eastern Sea*, which brought him immediately to the notice of England's foremost literary men. The genius of the Japanese poet was recognized by such men as Austin Dobson, George Meredith, Thomas Hardy, and Andrew Lang, the latter writing that the poems 'appear to me to contain many charming things, and to show a remarkable command of our language'. The next year Noguchi returned to his native land after an absence of eleven years, again visiting England in 1913, when he lectured on Japanese poetry at Magdalen College, Oxford.

Mr. Richard Le Galliene gives a list of other works by Mr. Yone Noguchi which will help those who may want to make a comprehensive study of his writings.

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In the years following, Noguchi published several volumes of poetry and prose, the *Summer Cloud*, the *Pilgrimage*, the *American Diary of a Japanese Girl*, *Lafcadio Hearn in Japan*, *Through the Torii*, the *Spirit of Japanese Poetry*, and the *Spirit of Japanese Art*, *Korin*, *Utamaro*, *Hiroshige*, Selected Poems, as well as many books in Japanese.

Noguchi's poetry possesses an elusive charm, a musical lilt found in the work of few living poets. It suggests colour and moonlight, the sighing of breezes and the singing of birds; his feeling is delicate and fairylike, and his later works all portray an increasing love for his adopted language which he handles as no other non-English poet save Tagore has done.

"The Consummation of the Age-long Efforts" of India ?

Addressing both Houses of the Indian Legislature at Simla on the 16th September last, His Excellency Lord Willingdon, the Viceroy, said among other things :

> It is a matter of great satisfaction to me that during my Viceroyalty there has been made possible a consummation which many of the great rulers of India through the ages desired to see but did not see and which was hardly in sight when I myself took office over four years ago. I mean that the Act for the first time in the history of India consolidates the whole of India, state and British, for purposes of common concern under a single Government of India for the first time, and India can become one great country. The second broad feature in contrast with the existing constitution is that the Government of India under the new constitution will draw their authority by direct devolution from the Crown, just as the Dominion Governments do. They will cease to be agents and will stand forth as full political and juristic personalities, exercising the function of His Majesty. The first feature to which I have referred is the consummation of age-long efforts, not only of the British Government but of all great rulers in India, from Asoka onwards. The second feature is the necessary preliminary and the best augury for the full attainment by India of the political character which the most developed of His Majesty's dominions enjoy.

Those who want Swaraj for one undivided India will not derive the same satisfaction from the passing of "The Government of India Act, 1935" as Lord Willingdon has done. They have not in fact derived any satisfaction from it. What is of primary importance is freedom. Therefore, a number of independent Indian regions or states would be anyday preferable to one big subject India. It is true, no doubt, that the previous existence of India as an aggregate of several independent states led again and again to her subjection, and it is also true that the existence of one undivided independent big country is preferable to the existence of a number of warring independent smaller political units. But the independence of the smaller units is, in spite of all drawbacks, preferable to the subject condition of the bigger whole. India has been often described as being in diversity and size comparable to the whole of Europe minus Russia. Would it have been better for this big Europe-minus-Russia to have been one undivided subject country instead of being the aggregate of a number of smaller independent and often warring states which she has been down the ages ?

We will not here discuss whether India was ever one *political* unit in the sense in which she has become one now, nor whether the part of India (the greater part no doubt) which has become one political unit was ever exceeded in area by the parts combined which in any previous age had become one political unit. Neither will we discuss whether, though India might not ever have been in the past one political unit, there was not and has not been through the ages a deeper and a more fundamental unity of India. We will speak of other matters.

As Lord Willingdon has mentioned Asoka, it is necessary to point out that Asoka's India or in any case the India of the age of and near about Asoka, included Nepal and Afghanistan or that part of Afghanistan which is adjacent to India. Of course, we have not the remotest desire that Nepal should become part of a *subject* Federated India, or that Afghanistan should lose her independence. In fact our imagination recoils from the thought of any country at present independent losing its independence. We have mentioned Nepal and Afghanistan only to point out that there were times when Bharatavarsha denoted a bigger portion of the earth than the Indian Empire of "The Government of India Act, 1935."

The Viceroy has spoken of "a consummation which many of the great rulers of India through the ages desired to see but did not see." What was that consummation? As His Excellency has mentioned Asoka by name, what was the consummation which Asoka desired to see? It is not easy to answer either question. But it is quite easy to say what consummation "the great rulers of India"

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like Asoka did *not* desire to see. They did not desire to see the whole or any part of India coming under and being governed by laws enacted outside India by non-Indians. Therefore, it can be asserted safely that the consummation which has been brought about is not the one which Asoka desired to see. The consummation which is a matter of great satisfaction to the Viceroy will not bring any solace to the soul of Asoka or to that of any Indian who wants Swaraj.

But we certainly admit that if Federated India ever becomes truly self-ruling and *if the present mechanical juxtaposition of two such politically dissimilar parts of India as the Provinces and the States be the direct cause of and hastens the advent of that self-ruling condition*, the framers of India's new constitution will have deserved our thanks.

The Viceroy's reference to Asoka has given rise in our mind to many thoughts. Asoka preached and practised religious equality. It does not matter whether he was a benevolent despot or a constitutional monarch or anything else in modern political parlance. But one thing is clear. Though he was a Buddhist, Buddhist and Hindu, Sramana and Brahmana, were treated alike in his empire. There was then no graded citizenship, politically speaking. According to India's British-made new constitution, there is first-class citizenship for the master race, the Europeans; second-class citizenship for the Anglo-Indians and Indian Christians; third-class citizenship for the Muhammadans; and fourth-class citizenship for the Hindus—with two brands, one for the "depressed" and the other for the "caste" Hindus.

Religious toleration and amity was one of the glories of Asoka's reign. But Sir Henry Craik has told us recently that never in his twenty-five years' experience had he seen greater communal dissensions and rancour than to-day. And Indians think that this state of things is due not a little to the "Communal Decision" which is the foundation of the new constitution and to the other Communal Rewards which have been announced.

Therefore, though India may have been politically made one mechanically, in spirit she has been hopelessly divided by the constitution. Far from healing old sores, it has created new ones.

The constitution which has divided the electors into so many racial, religious, caste, economic and other mutually exclusive groups (each to place its own narrow, sectional interests above national interests)—which has separated even the two sexes, the constitution which has assigned seats in the legislature to the various groups, not according to one uniform standard or basis, but according to varying ones, cannot be said to have consolidated the whole of India.

Lord Willingdon says, now India "can become one great country." His Excellency may be reminded of that paragraph in the J. P. C. Report where that committee said that they were destroying the national unity of India, or words to that effect—we are writing these Notes in a place far away from our or any library containing political literature. The kind of Provincial Autonomy which the new constitution provides will lead to gubernatorial autonomy undoubtedly, but so far as the provinces and their people are concerned one certain result will be the Balkanization of India. The Provinces have been treated as regards the allotment of seats, finance, franchise, etc., according to such varying standards, that existing, provincial envy and jealousies will persist and new causes of such feelings will spring up. Thus, it will not be easy for India to "become one great country."

There is another reason why, in spite of a single Government of India, India will not really become one great country. For becoming truly one great country, the Provinces and States should have one great common purpose or a few great common purposes. In spite of the new constitution the people of India will, no doubt, continue to act under the great common urge of winning self-rule. But as Lord Willingdon refers to the new Act in particular as a unifying factor, he or his subordinates should point out the *great* common urge, purpose, or object which can be discovered in it. We find none.

A common grievance may be, as it has often been, a unifying factor. And all Indians will continue to labour under the common grievance of not having Swaraj. But the new Act has divided the people into so many

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conflicting groups and has set British India and Indian India, as also the Provinces among themselves and the States among themselves, by the ears so cleverly, and each will have so many grievances of their own to ventilate, that the great common grievance of lack of Swaraj may fail to receive adequate common and joint attention.

Federated India will mechanically bring together two politically heterogeneous parts of India. In the British provinces, there will be at least the form of democracy and some sort of modern administration, in the States generally there will not be even the form of democracy—there will instead be the autocracy and old world personal rule of the Princes under the paramountcy of the British Crown, with its concomitant, the unescapable influence of the resident and the political agent. Can this be called the consolidation of "the whole of India, state and British" ?

"Authority By Direct Devolution from the Crown"

Lord Willingdon has said :

"The second broad feature in contrast with the existing constitution is that the Government of India under the new constitution will draw their authority by direct devolution from the Crown, just as the Dominion Governments do. They will cease to be agents and will stand forth as full political and juristic personalities exercising the function of His Majesty."

We can only smile. What does it matter to us the people of India how the authority of the Government of India is derived and how they will stand forth, so long as we the people continue to remain deprived of any ultimate authority in anything ? The Dominions appreciate direct devolution because their people have the substance of self-rule and independence. The mere words "direct devolution" cannot in India be a consolatory substitute for that substance.

His Excellency has added :

"The second feature is the necessary preliminary and the best augury for the full attainment by India of the political character which the most developed of His Majesty's Dominions enjoy."

Credat Judaeus Apella.

Did "the most developed of His Majesty's Dominions" enjoy the "necessary preliminary" of the safeguards, special responsibilities of the Governor-General and the Governors, the Governor-General's reserved subjects of Defence, Foreign Affairs, etc., the Governor-General's and the Governors' ordinance-making, law-making and constitution-suspending powers, Communal Decisions and Rewards, and provisons against "discrimination" ?

Cessation of the Ramlila in Allahabad, etc.

What the Durga Puja is to the Hindus of Bengal the Ramlila is to the Hindus of the United Provinces of Agra and Oudh, Bihar, etc. Non-Hindus in the latter provinces were or are spiritually or materially none the worse because the Hindus there enjoyed or enjoy the Ramlila processions, shows, fire-works, etc. But some Muhammadans in Allahabad and a few other places took it into their heads to raise objections to the Ramlila celebrations some ten years ago and the local British bureaucrats gave them their support. So these places have not had the Ramlila for ten years or more. In consequence the Hindus there have been denied a religious right, have ceased to have some harmless enjoyment to which they were entitled, and have been deprived of a source of undefinable inspiration. Whether in consequence the objecting Muhammadans have during this decade acquired greater fitness for paradise is more than we can say. But that they have suffered some material loss is the testimony of the Muhammadan writer of the following letter in *The Leader* of Allahabad :

Sir,—By the stoppage of the Ramlila our community is not suffering less than the Hindus. During Ramlila our people used to get contracts for lighting, music and fireworks. Muslim hawkers used to sell paper toys, fireworks and innumerable other things. If the Ramlila be revived we will not only gain the goodwill of Hindus but our trade will get an impetus and we will lose nothing. I may tell our leaders that they should learn some lesson from the independent Muslim States of Turkey, Arabia and Persia. Can our leaders cite a single example of the kind in those countries which were the cradles of Isalmic culture? So many motor-cars pass daily by our mosques every evening and we read our prayers peacefully and during the sacred Muharram our huge drums do not allow anybody, irrespective of caste and creed, to sleep during day or night. We are, however, terribly upset only once in the year during our prayers and that too at Allahabad only by the music of Ramlila procession. When our own forefathers ruled

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India was there any such question at the time? We should follow the good policy of co-operation with the Hindus which made illustrious the Emperor Akbar, the most successful ruler in India. Remember that we can't change historical facts. Therefore I appeal in the name of commonsense, to prove ourselves that we are no parties to oppose the Ramlila at Allahabad.

MEHDI ALI.

Allahabad.

Babu Rajendraprasad on the Bengal Governor's classification of Critics of Detention without Trial

Babu Rajendraprasad, President of the Indian National Congress, has issued the following statement to the Press :

"His Excellency the Governor of Bengal in his address to the Bengal Legislative Council has divided those who pressed for release or, in the alternative, for the trial of Bengal detenus into two classes, *viz.*, those who were in secret sympathy with terrorism and, therefore, should be regarded as out of court, and those who, though well meaning, were ignorant of the real state of affairs and, therefore, deserved no consideration. He ignored the third class which, I believe, is the largest in the country, and which has among it persons holding diverse political views and belonging to diverse parties. That third class comprises persons who hold the liberty of person as sacred and who strongly feel that none should be deprived of his or her liberty except as a result of trial, openly held, in accordance with the canons of civilised law. It is this class which has insisted on a trial of detenus and, failing that, their release. The Government pleads difficulties in the way of trial and prefers to rely on laws which dispense with its necessity and substitute executive order for judicial decision. They have no reason to complain if public are not prepared to accept their view, subversive as it is of all recognised principles of civilised jurisprudence. But to-day they are bent on perpetuating lawless laws, depriving people of personal liberty, liberty of association and liberty of expression of views on the platform and through the press at the will of the executive and they have been enforcing such laws with all their vigour and not unoften misapplying them to conditions for which they were never intended.

"Consider the number of presses and newspapers which have been penalised, the number of associations, including labour organisations and Congress organisations, which are banned, the number of individuals who have been deprived of their liberty without any of those being tried and condemned by a court of law, and it becomes clear to what extent the Government can go even when things are more or less quiet. Having once enjoyed these powers, which subject them to no scrutiny by an impartial tribunal, one is not surprised that they resent even a criticism of their methods. We must continue to struggle against these conditions until we are in a position to make such laws impossible in our land."

Mr. De Valera on Qualifications for "Victory"

GENEVA, Sept. 18.

The smaller nations continue to rally to the support to the League Covenant. Today was Mr. de Valera's turn eloquently to proclaim the Irish Free State's adherence to the obligations.

In a bitter survey of the international feeling he contrasted the deep sadness now obtaining in the League with the lofty purposes of previous years and asserted:

"Today the Cynic is our teacher. He whispers to us that man in the long run is only a beast and Victory rests with the most brutal."

Mr. de Valera asked: "What could be more melancholy than to be thrown into enmity with those whose friendship we desire and oppose those we admire. That is a hard price we may have to pay for collective security, but it is worth it.

If one aggressor is to be given a free hand and the other restrained, it is better to return to the old system of alliances. Our own conduct now will determine whether the League is worth surviving or whether it should be allowed to lapse."

M. Litvinoff on the Inviolability of National Independence

Geneva, Sept. 6

In a speech last evening on the occasion of the Italians' dramatic withdrawal, Prof. Jeze, the Abyssinian representative, begged the Council fully to examine the dispute and prevent bloodshed. They were ready to accept any help from disinterested countries at modernisation of Ethiopia. He invoked Articles X and XV and asked the Council by all possible measures to prevent the threatened war. Still, he hoped that Ethiopia could count on the Council's efficacious help.

At this point the Italians withdrew.

M. Litvinoff admitted that he did not sympathise with Ethiopia as described in the Italian memorandum, but that it was indispensable to protect the independence of a member of the League.

No internal conditions could deprive a state of its right to integrity and independence.

The League should stand firm on principle. No fighting should occur except in absolute self-defence.

M. Litvinoff in his speech said, the Italian representative in effect had invited the Council to declare itself disinterested in the dispute and leave him freedom of action. It was in effect an invitation to members of the Council to repudiate their own international obligations.

The Wal Wal incident had been happily settled and there was nothing now left to justify the threat of impending military operations.

There were measures other than military which could be used to civilise Ethiopia by Italy. He admitted that peace was threatened.

M. Litvinoff invoking Article X, XI and XV said that Russia joined the League to collaborate in the cause of peace and advised the Council not to shrink from the necessary decisions.

"Abyssinia Refutes Italian Attack"

Geneva, Sept. 15.

The Italian documents have been carelessly drawn up and many witnesses cited who have never been consulted, declares the Abyssinian reply

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to the Italian indictment, published last evening.

The reply, prepared by the French ethnographer, M. Griaule, says that an error of date in the Italian memorandum of nearly a thousand years is sufficient to discourage serious examination of the indictment.

The reply points out that there is no case in the history of Italo-Ethiopian dispute where Abyssinia has declined to submit the question to arbitration, when requested to do so by Italy.

The reply accuses Italy of establishing consular posts in parts of Abyssinia, which can only have strategical interest and stirring up of trouble in the army and tribesmen.

If the condition of Ethiopia is really such as suggested in the Italian indictment, why has no other foreign legation protested against her? The Italian indictment does not justify the intervention of a foreign Power in Abyssinia.

M. Griaule has proposed an impartial inquiry by a committee of experts.—*Reuter.*

Indian Swimmer Breaks World Record

On the 18th September last, at 1-28 A. M., Mr. Robin (Ribindranath) Chatterji, B. A., instructor in swimming to the Allahabad University, broke the world's record in endurance swimming by remaining in water, swimming and floating, for 88 hours and 12 minutes. Up to that time the world record was that of an Italian swimmer, who had swum continuously for 87 hours and 10 minutes (87 hours 24 minutes, according to some). When Mr. Chatterji had accomplished this remarkable feat, he was picked up on a stretcher and removed to a tent where a bed had been prepared for him. He was examined by several doctors present and his condition was declared to be satisfactory. At about 8-30 P. M. the previous evening he gave a demonstration of his swimming tricks and Captain R. C. Banerji, who had just then examined him, was surprised to notice that the movements of his feet and hands were as quick and active as if he had entered the tank quite fresh.

The following paragraphs from a letter contributed to *The Leader* by Mr. Lakshman Sahay Mathur are worth considering in this connection:

Sir,—The full magnitude of the achievement of Robin Chatterjee cannot be judged from the mere fact that he has beaten the world record by 1 hour and 12 minutes. It is well known that in England and America in swimming tests the water is heated by electricity and kept at body temperature. This helps the swimmer to greater endurance than when the temperature of the water changes from time to time. In the Bharadwaj tank the temperature in the day was different from the temperature in

Mr. Robin Chatterji

the night, which was further heightened by the rains during the closing hours of Robin Chatterjee's performance.

Grease had to be applied to the body of the swimmer to prevent chill and prevent the skin from cracking. But this resulted in fouling the water and the swimmer who had to keep only his head above the level of the water swallowed some quantity of it. Nausea was inevitable. Such foul water was never to be found in the tanks in England and America while swimming tests were carried on and records set up.

Simple precautions such as providing the swimmer with rubber socks and surgeon's rubber gloves were not taken which would have prevented the water from cracking the skin of his hands and feet and making the cavities between his fingers and toes sore. The tank being open and not covered the swimmer was exposed during the day to the scorching rays of the sun and at night to the cold dew. A small portion of the tank was, in fact, provided with shelter but this instead of helping the swimmer fettered him to one spot.

Occidental "Neutrality" in the Italo-Abyssinian Dispute

In our last issue we wrote in relation to "American and other Occidental 'Neutrality'" as follows, in part:

"Italy has munition factories of her own and has already despatched considerable quantities of war materials. Ethiopia has no such advantage. So occidental 'neutrality' will go against Ethiopia."

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The Eruption of Mt. Mussolini

The Manchester Guardian, we have found after the publication of our comment, wrote as follows on the same subject :

> The Abyssinian Minister in Paris has addressed a letter to the League protesting, in the name of his country, against the action of all League members that refuse to permit the export of arms to Abyssinia. If States and nations share the human attribute of conscience at all, this protest should find it out. Though no law forbids it and common justice commands it, though there is yet no war and technically no threat of war, though Italy, the open aggressor, masses her men and munitions on the Abyssinian frontiers and is helped by half the countries in Europe to do so, Abyssinia herself, the wronged, the innocent, the appealer to arbitration, cannot get so much as a single bullet for the defence of her independence. The just and generous example has been set by the Governments of France and Britain, both bound by a treaty actually designed to enable the Emperor of Abyssinia to obtain all the arms munitions necessary for the defence of his country, on the ground that to permit the export of arms might prejudice the chances of a peaceful solution. Fine ground and fine chances these, but even when they so no chance can weigh against the plain alternatives of right and wrong. The British Government is now safely out of range of questions in the House of Commons, but not from the judgment of those it governs. It does not stop India from sending grain and camp equipment to the Italian troops; why, then, should it stop the export to Abyssinia of the first necessities of war? By September it may be too late. The embargo should be lifted now. To maintain it is nothing but sham justice, sham friendship, sham right, and sham neutrality.

Italy says to Ethiopia : "It may hurt—but you'll be civilized."
—St. Louis Star-Times

Pandit Ram Chandra Sharma's Fast for Stopping Animal Sacrifice

Animal sacrifice is, or at least, was practised by the Jews to propitiate the deity. Muhammadans also sacrifice some animals for the same purpose. Some (not all) Hindu sects sacrifice some animals to propitiate some gods and goddesses—particularly goddesses. Some aboriginal races and tribes also do so.

Pandit Ramchandra Sharma of Jaipur, Rajputana, is a Hindu and desires that Hindus should give up animal sacrifice. Being a Hindu he perhaps feels that he can persuade and influence Hindus more than others. As Kalighat is the chief seat of *Shakta* worship in Bengal, he has resolved to fast unto death unless animal sacrifice is discontinued there. He thinks that if it be discontinued there, it would be easy to have it abolished at other Hindu temples in Bengal and elsewhere.

A controversy has been going on on this topic. Public meetings have been held in Calcutta to persuade the Kalighat priests to give up animal sacrifice and the Pandit to give up his fast, which he began on the 5th September last. Leaders like Mahatma Gandhi, Babu Rajendraprasad and others asked the Pandit to give up his fast and endeavour to gain his object by enlightening and persuading the section of the Hindu community which practises

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and supports animal sacrifice. Mahatma Gandhi is reported to have stated that the fast has been premature, as the ground has not been prepared for it.

Pandit Ram Chandra Sharma

Those who believe in one Deity, one Supreme Spirit, ought to know that what He wants is that men should sacrifice—not beasts, but the beast in their own selves. The belief in many gods and goddesses is erroneous and is not supported or inculcated by the highest Hindu scriptures. These gods and goddesses do not exist. Therefore, the question of propitiating any god or goddess by animal sacrifice does not arise. If it be said, that the gods or goddesses are impersonations of the various attributes and aspects of the Supreme Spirit, then the reply, in brief, is that the Supreme Spirit has no attribute which craves the flesh and blood of innocent beasts for its gratification. There is, no doubt, a destructive as well as a creative and protective aspect of the Supreme Spirit. But what It destroys, It does by Its own power and according to Its own laws—It does not require the hand of man to do it with a sword or a knife. To think that the Supreme Spirit requires anybody to kill any animal at any altar or elsewhere is a superstition. It is revolting to our feelings.

Eating meat is not the same thing as sacrificing animals to please the deity. Those who eat meat do so to nourish their bodies and satisfy their palate. But as God, or any god or goddess, has no body, no hunger, no craving for any animal or vegetable food, and no palate, it is not necessary to sacrifice animals for the satisfaction of God or of any god or goddess. It may be necessary to add that the editor of this Review does not eat meat or fish.

We have written these words to make our position quite clear. It is not our object to offend anybody. In order not to do so, we have generally avoided religious and theological controversy. We shall not, therefore, pursue the subject further, *nor will we print any letters etc., controverting or supporting our views.*

Those who are neither monotheists nor polytheists need not consider whether it is necessary to sacrifice animals to propitiate any divine being.

We have made our position clear in *Prabasi* with regard to Pandit Sharma's fast. His desire is noble. But we have not supported his fast for two reasons: (1) It is not likely to touch the heart of those who practise animal sacrifice and make them discontinue it; (2) It is a kind of moral coercion, which we do not support. We urged the second reason against Mahatma Gandhi's fast before the Poona Pact.

Shastric Argument Regarding Animal Sacrifice

Those who do not believe in the supreme authority of the Hindu shastras which enjoin the worship of gods and goddesses, need not consider the shastric arguments for and against animal sacrifice; they may consider only humanitarian and other arguments.

As regards shastric arguments, the late Pandit Sarat Chandra Sastri, who was an orthodox and erudite Sanskrit scholar, wrote elaborately in *Prabasi* twenty-two years ago, quoting texts from many shastras to show that animal sacrifice was not necessary in Shakti-worship. He

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also published a *Vyavastha*, signed by 69 of the most famous pandits of Kashi, Calcutta, Navadwip, Bhattapalli and Hardwar, against animal sacrifice in Shakti-worship. This *Vyavastha* or prescription was obtained by the late Babu Balaram Das, grandson of the Rani Rasmani at whose Kali temple at Dakshineswar Paramahansa Ramakrishna was a priest at one period of his life.

Rabindranath Tagore and Pandit Ramchandra Sharma's Fast

Some gentlemen of Calcutta asked Rabindranath Tagore to write to Pandit Ramchandra Sharma to persuade him to give up the fast. At first the Poet thought he would write to the pandit as requested by these gentlemen. But he finally gave up that intention. Here is a free translation, specially made for *The Modern Review* of the letter which he wrote to those who had asked him to request the pandit to give up the fast.

"You have written a letter to me to request me to ask Pandit Ramchandra Sharma to give up his resolve to fast unto death. Accordingly, I composed a letter of entreaty to the Pandit. But the poverty of my request appeared in my eyes so lean in comparison with the greatness of his noble resolve, that I could not send you that letter of request for very shame. The vow which he has taken is a vow of supreme self-dedication. We with our weak minds have no right to, are not qualified to, judge of its result either way. It is certain that in Bengal it is not easy to prevent the shedding of the blood of animals in *Shakti*-worship—I know that the immediate object of the dedication of his life by this great-souled man will not be admitted. But where is the parallel to this dedication itself? In this case, it will not do to think according to our own ordinary standards or ideals. We shall undoubtedly feel anguish at this dedication of his life; but the value of that dedication lies in the anguish that we shall feel in consequence of it. I do not know what fruit his self-sacrifice will bear in the Kalighat temple: but this gift of his life will remain preserved for ever in our historical treasure-house of precious gems. I am reminded of Srikrishna's teaching to Arjuna at the beginning of the war of Kurukshetra. He rebuked the unmanliness which had made itself manifest in Arjuna's mind which had been overpowered by the grimness of the war. The unmanliness of our minds, too, is not worthy of respect. Pandit Ramchandra Sharma knows what *his dharma* (*swa-dharma*, 'own-duty') is, and he also knows *swadharme nidhanam shreyah*, "death is preferable in the pursuit of one's own *dharma*." What do we know? I am unable to send the pathetic letter which I wrote him at first. Bhadra 15, 1342."

The Poet has written a poem in Bengali addressed to the Pandit, which has been published in *Prabasi*, and of which the following is a free translation, specially made for *The Modern Review*:

"O Great-souled one, Thou willest to give up
own life
To cry shame on the sword of the slayer—
I make known my salutation to thee.
They bring himsa (the lust of blood) to the temple
in the guise of *bhakti* (reverential love),
They do not shrink from making worship blood-
drenched.

Your resolve is to purge impurity
By dedicating your pure life.
I make known my salutation to thee.
The cry of the frightened beast, torn from its
mother's breast,
Makes noiseful the yard of the Mother's Temple
Making the killing of the powerless an offering of
worship—
This shame of the Motherland thou wilt wipe
away.

I make known my salutation to thee.
Cruel is the hope of merit from slaying
The creature who is helpless and unable to defend
himself.
Thou wilt at the cost of thy own life
Rescue him from the hands of those who are
greedy of religious merit—
I make known my salutation to thee."

An Indian Internationalist on the Italo-Abyssinian Dispute

Dr. Taraknath Das, a noted Indian authority on international affairs, gave an interview to *Berkeley Daily Gazette* (August 6, 1935), of Berkeley, California, on the Abyssinian situation.

We quote the following extracts from it:

Italy's aggression in Abyssinia is the culmination of the policy of imperialism among the powers of Europe. This view was expressed to-day by Dr. Phil. Taraknath Das, brilliant author and publicist, in a scholarly outline of the Abyssinian question.

Reviewing the events which have led to the present clash between Italy and Abyssinia, Dr. Das said: 'After the Congress of Berlin, presided over by Bismarck and in which Disraeli took the most important part, the partition of Africa among the western imperialistic power became a de facto affair.

"Bismarck gave full support to British expansion in Egypt and was anxious for France to get into Africa and not think about Alsace-Lorraine and the Rhineland. Germany later was given African colonies, which she lost as a result of her defeat in the World War.

"In the Congress of Berlin, the Italians were more or less absolutely ignored. The Italians nonetheless cherished a dream for African empire. The British, French and Russians aided the Italians to gain a foothold in Africa and even supported Italy in her war against Turkey to acquire Tripoli, with the sole understanding that

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Italy would leave the Triple Alliance combination in the course of time and join the Triple Entente.

"During the World War, Italy was promised much in the form of colonial empire in Africa and Asia Minor, particularly for her deserting her former ally, Germany. But when the Versailles treaty was signed, Italy did not get what she was promised as her price for her entry in the World War against Germany.

"Italy," he continued, "finds it impossible for her to expand in Asia Minor, because the rejuvenated Turkey of Mustapha Kemal Pasha, with her strong army and with her alliance with Russia and her understanding with France, will not be an easy object of prey, even for Signor Mussolini.

"But Abyssinia presents a different situation, and makes it easy for Signor Mussolini to justify his position in regard to Italian imperialistic expansion in Africa. *Signor Mussolini made his position absolutely clear without any moral cant.*

"Signor Mussolini has told the English that Italy has just as much right to carve out empires in Africa as the British claim to have in Egypt, Sudan or India, or as the French have in other parts of Africa. Signor Mussolini is honest when he asserts that by force he is going to acquire new territory for a greater Italy, whereas other statesmen of the great imperialistic powers of Europe who pretend to have abhorrence and horror for Il Duce's imperialistic ambitions, are not so much for justice for the 'poor Abyssinians,' as they are afraid that Italian expansion in Abyssinia will make Italy economically, commercially, politically and particularly navally strong in the Mediterranean, as well as in the Indian Ocean."

FAVOURS FREEDOM.

Dr. Das stated that he is for the freedom of every people and that his personal sympathy is for the independence of the Abyssinians. "However," he added, "so long as the guidance of international relations among powers is based on the double standard of international morality—one for the weak and one for the strong; so long as Great Britain continues to rule and dominate over the peoples of Sudan, Egypt, Arabia, India, Burma and other subjugated nations; so long as France receives international sanction for maintaining vast colonial empires in Africa and Asia by subjugating other peoples, one cannot very well justly condemn Signor Mussolini alone for following in the footsteps of other imperialistic nations.

"If," Dr. Das continued, "*Abyssinia is conquered by Italy, it will be done with international sanction, just as Japan received international sanction in annexing Korea.*

"Abyssinia," he pointed out, "is a member of the League of Nations, as is Italy. Members of the League are bound to maintain territorial integrity in Abyssinia. If the great powers of Europe who are members of the League of Nations and particularly of the League Council, decide that they will morally, economically and militarily support Abyssinia against Italian attack, then Il Duce will certainly not court disaster by attacking Abyssinia and incurring the active hostility of these great powers. But it seems for some peculiar reason, *that Signor Mussolini is certain that these great powers will not actively take the side of Abyssinia against Italy, which would really mean tacit international favour of an Italian expedition against Abyssinia."*

JAPAN'S OPPORTUNITY.

Concerning the attitude of the Japanese in the matter, Dr. Das said: "Japan is not at all interested in fighting any of the western nations, but is concentrating on the consolidation of its position in Eastern Asia, particularly in Manchuria. If Italy is not checked by the League in regard to Abyssinia, the Japanese will have a fine opportunity to point to the double standard of international morality maintained by the League.

"The Japanese are champions and advocates of racial equality and are naturally sympathetic with the Abyssinian people from that point of view. Just as no nations of Europe would like to see an African nation conquer a part of Europe, similarly, the Japanese do not like the nations of Europe to conquer any new territory in Africa or Asia."

Dr. Das has written to us further :

It is a historical fact that during the latter part of the nineteenth century, Italian policy was to annex Abyssinia. The Italians made an attempt: but were defeated. This defeat was due more to the international situation than to Abyssinian superiority in military ability. At that time Italy was virtually opposed by all the important powers of Europe.

But the international situation changed in favour of Italy during the early part of the twentieth century. The British feel that if Abyssinia is to lose her independence, the British should get at least that section of the country which contains the source of the Nile river. Thus the British are opposing Italian occupation of Abyssinia. Furthermore the British attitude towards Italy has changed, because Italy is now close partner of France and Russia and the Little Entente group of Powers. The British do not favour the possibility of Franco-Italian co-operation in the Mediterranean and Africa and Europe.

The British are clever in making the League of Nations take up the fight against Italian policy in Abyssinia; and at the same time they sent Mr. Eden to talk to Signor Mussolini for a peaceful partition of Abyssinia, the British establishing the sphere of influence around the region where the source of the Nile lies and giving some Abyssinian territory to Italy and also giving a British port to Abyssinia so that the British would virtually control, indirectly, international relations of the country. Signor Mussolini has refused to accept the proposition of the British; but the British are determined to carry out their point through negotiations.

The final solution of the Abyssinian question will depend upon the decision of Signor Mussolini who may think it to be wise to get the British support and a part of Abyssinia without fighting or he may decide to get the whole of Abyssinia by ignoring the British because the British would not be able to declare war against Italy due to the international situation in Europe and the Far East. The whole thing will depend upon the internal condition of Italy and not upon the pressure of the League of Nations. Once Italy gets into the fight against Abyssinia, France, Spain, Portugal and even Britain, will not be willing to see Italy defeated, because such a defeat would undermine the prestige of white men in Africa and Asia.

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Rammohun Centenary Commemoration Volume

A remarkable and profoundly interesting publication is announced by the Rammohun Roy Centenary Committee, which is shortly going to publish a Volume in commemoration of the celebration of the hundredth year of the passing away of the great figure who has been universally acknowledged as the "Father of Modern India." The various papers read and addresses delivered on the occasion of the Centenary Celebration in 1933 are being gathered into the Volume which will contain, among other things, complete reports of the celebration held all over India and abroad,—indeed, a unique record of a world-wide homage. A comprehensive and exhaustive study from all points of view of the "Inaugurator of the Modern Age in India," this book of about 800 pages of Royal octavo size, neatly printed, profusely illustrated, and strongly bound in full cloth, will contain Studies and Addresses, among others by Rabindranath Tagore, Sir J. C. Bose, Sir B. N. Seal, Sir C. V. Raman, Sir S. Radhakrishnan, Rt. Hon'ble Srinivasa Sastri, Mrs. Sarojini Naidu, Madame L. Morin, Ramananda Chatterjee, T. L. Vaswani, The Dowager Maharani of Maurbhanj, Sir Syed Ross Masood, Pandit Sitanath Tattvabhushan, Prof. Ruchiram Sahni, Dr. V. Ramakrishna Rao, Prof. R. K. Guha, Rev. W. S. Urquhart, Dr. W. H. Drummond, Dr. F. C. Southworth, etc.

The Messages received from Mahatma Gandhi, Sir P. C. Ray, C. F. Andrews, Prof. Sylvain Levi, Dr. J. T. Sunderland, the Paris University, Bishop Boros of Rumania and others on the occasion of the Centenary, and the Reminiscences and Tributes paid to the memory of the Raja by Maharshi Debendra Nath Tagore, Keshub Chunder Sen, MaxMuller, Madame Blavatsky, Sir Gooroodas Banerjee, Dr. Mohendralal Sircar, Sir Surendranath Banerjea, Mahadev Govind Ranade, Bipinchandra Pal, Dr. Herambachandra Maitra, Sir R. Venkata Ratnam, etc, on different occasions, will add considerably to the interest of the book, in which is also being included the Publicity Booklet of the Centenary Committee, edited by Mr. Amal Home, which was so well received at the time of its publication.

A handy repository of all valuable information about the Raja was felt to be a desideratum by organizers of Rammohun Roy Anniversary gatherings; the book is expected to fulfil that need.

Henri Barbusse

The causes of world-democracy and world-peace have sustained a great loss by the death of the famous French author and journalist Henri Barbusse early last month in Moscow hospital of pneumonia. When a few years ago a Committee of the Intellectuals of the world was formed to mould world opinion in favour of peace and kindred ideals, he was a member of it along with Rabindranath Tagore, Romain Rolland, J. T. Sunderland, Gilbert Murray and others. During the last few weeks of his life he had been engaged in making preparations for holding a World Peace Conference in Paris. From India Mahatma Gandhi, Rabindranath Tagore, Mrs. Sarojini Naidu and Ramananda Chatterjee had been asked to take part in it. According to an announcement in *Advance*,

> The National Initiative Committee of the World Peace Conference has been formed with the following persons:
> 1. Mahatma Gandhi.
> 2. Rabindranath Tagore.
> 3. Mrs. Sarojini Naidu.
> 4. Ramananda Chatterjee.
> 5. Pandit Nilkanta Das.
> 6. Nabakrishna Chaudhuri.
> 7. K. L. Joglekar.
> 8. Prabhat Sen.
> 9. Acharya Narendradeva.
> 10. Sampurnananda.
> 11. R. S. Ruikar.
> 12. A. Washeque, Secretary, All-Bengal Muslim Students' Association.
> 13. Sudhamay Das-Gupta, Secretary, All-Bengal Students' League.
> 14. Soumyendra Nath Tagore, (Organizing Secretary).

M. Barbusse had also been trying to focus world opinion and sympathy in favour of Ethiopia to prevent war between Italy and that country, and with that object in view he wanted to hold a conference in Paris on September 3 last, and Rabindranath Tagore and the three other persons named above had been requested to send messages to it on behalf of India. We do not know whether that conference could be held in the absence of M. Barbusse.

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Empire Parliamentary Association and the Indian Problem

Colonel Deneys Reitz, the minister of agriculture and irrigation in the Union of South Africa and the leader of the South African delegation to the recent meeting of the Empire Parliamentary Association, laid stress the other day, in the course of an interview with Reuter's representative, on the need of making India an equal partner with the self-governing Dominions in the so-called British Commonwealth of nations. Referring to the proceedings of that Association, he said:

"We specially concentrated on the Indian problem. After all the Indian commonwealth (*sic!*) constitutes four-fifths of the British Empire and it is quite clear that we cannot keep India in the Empire by force but by granting them full Dominion Status."

General Smuts, a far better known South African statesman, had said similar things. But *cui bono?* South Africans have never treated Indians as equal citizens. We have a Bengali proverbial expression, "*Bhooter mooth.e Ram nam.*" "The name of Ram from the lips of a ghost." But the name is good, even though uttered by a *bhoot.*

The Indian public would like to know all about the matter from the lips or pens of the Indian "delegates" to the Empire Parliamentary Association.

Why "Coloured" People Cling to Independence

The *San Francisco Chronicle* of August 10, 1935, begins an editorial article on "The Spirit of Mortal Ethiop" with the question:

Why does a "coloured," people, like that of Ethiopia, cling so desperately to its independence?

Its answer is interesting. It says:

In part, of course, for the same reason that other people defend their independence if they have it, or aspire to regain it if they have lost it.

But it proceeds to add:

But also for another reason, which applies only to the "coloured."

The common people of Ethiopia would probably be no worse governed by a foreign conqueror than they are by their own Negus, and they might economically as common people, be better off. But the difference is that, in an independent Ethiopia, some Ethiopians may be uncommon people, and all the others can share in the pride of a race which has some members in high place. Under "white" rule, on the other hand, all the people of native race are "common," and there is no opportunity for any of them to rise to recognition.

It is no worse for a black man to be individually poor and obscure, in a black man's country, than it is for a white man to occupy the same humble status in a white man's country. Most people, in fact, are just that, in both countries. But where one black man is King, and walks with Kings, all other black men may feel that they belong to a potentially kingly race. Where all black men are ranked as an inferior caste, just because they are black, then the individual who wins wealth, learning or distinction has still not surmounted that caste line. He is forbidden, even by personal success, to gain the only things which make success worth striving for.

Pride, after all, is the treasure which men cherish most. The humblest black man feels a reflected pride, so long as there is one black nation in which there is one man whose right to be proud is accepted by the proudest of other nations.

What "Small Nations" are entitled to

Addressing the Assembly of the League of Nations on September 11 last, Sir Samuel Hoare, the British Foreign Secretary and former Secretary of State for India, said in part:

"In accordance with what we believe to be the underlying principles of the League we steadily promote the growth of Self-Government in our own territories. For example, only a few weeks ago, I was responsible for helping pass through the Imperial Parliament a great and complicated measure to extend Self-Government to India. Following the same line of thought, we believe that small nations are entitled to collective protection for the maintenance of their national life."

"We believe that the backward nations, without prejudice to their independence and integrity, are entitled to expect assistance from the more advanced peoples."

We have already commented on the first two sentences in the foregoing extract. Before commenting on the other sentences, we may say that perhaps Sir Samuel uses "small nations" and "backward nations" as interchangeable, though some small nations, the Danes, the Swedes and the Norwegians, for example, are not at all backward.

As for the meaning of the expression "small nation," the reader is referred to our Note on it in the last June number, page 727, pointing out what is implied in the League usage. According to that usage India is a small nation.

Now to our comment.

Sir Samuel says:

"Following the same line of thought, we believe that small nations are entitled to collective protection for the maintenance of their national life."

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Sir Samuel is quite illogical. The "small nation" called India does not enjoy collective protection but only British subjection. He would have been quite logical if he had said that just as the small nation India has had self-government extended to it 178 years after the battle of Plassey, so should the small nation Abyssinia (for example) have self-government extended to it in the year 2114 A.D. by Italy 178 years after (say) the (future) battle of Addis Ababa.

If Sir Samuel says, India is not a small nation, Mussolini may reply: "Just as the big country India enjoys the subjection-protection of the big British Empire, so should the smaller country Ethiopia enjoy the subjection-protection of the smaller Italian Empire."

Sir Samuel wants the small nations to have protection for the maintenance of their national life. But has India been able to maintain her *national* life under British rule? Let the dead past go, however. Does his boosted self-government Act provide for the maintenance of *national* life? Does is not, on the contrary, take it for granted that India has no national life, and therefore seeks by all means in its power to foster communal life, sectional life, group life, caste life, provincial life?

Sir Samuel adds:

> "We believe that the backward nations, without prejudice to their independence and integrity, are entitled to expect assistance from the more advanced peoples."

This is a quite unexceptionable principle. But how has it been acted up to, say, by the British people, whose empire is the largest in the world? Sir Samuel may say that they have assisted the backward peoples in the Empire. But subjection and exploitation imply more than assistance, even if it be assumed for the sake of argument that some assistance *is* implied in subjection. Let us, however, assume that nothing more is implied in them than assistance. Still one would be entitled to ask, "Can any country, does any country, maintain its independence and integrity under subjection?"

Division of "Colonial Raw Materials"

Sir Samuel Hoare, in the course of a speech made before the League Assembly, said:

> "As regards colonial raw materials, it is not unnatural for the existing state of affairs to arouse fears of exclusive monopolies at the expense of countries not possessing colonial empires. It may be, the problem has been exaggerated, but we will be foolish to ignore it. Britain should be ready to participate in the investigation of these matters."

The assumption underlying these words is that the indigenous people of the "colonies" or "subject countries"—these expressions are popularly used by Europeans as synonymous—have nothing else to do with regard to these "raw materials" than to produce them with their labour as wage-serfs, the wages being a mere pittance. The indigenes cannot now or in the future claim to turn them into finished goods and be entitled to all the profits. Of course, if in any "colony," the indigenes have been entirely or almost entirely exterminated or reduced to a hopelessly subject condition by the European colonizers, then the "Mother Country" will be obliged to give up perforce any claim to raw materials.

On this matter the British mentality is very well indicated by the following passage from Mr. Hugh Molson's paper in *The Asiatic Review* for July, 1935.

> The Ottawa policy as regards the Dominions has been disappointing in the past, and I believe will continue to be so in the future. The economic nationalism of the Dominions which seeks to develop secondary industries and the economic nationalism of this country which seeks to develop agriculture here, are both grave obstacles to freer trade. Moreover, both the primary and the secondary products of the Mother Country and the Dominions are to a large and increasing extent competitive in character, and that makes it doubtful whether the future will show much improvement.
>
> In the case of India and the United Kingdom, on the other hand, the agricultural products of a tropical and a temperate climate are complementary rather than competitive, and there is no time in the future to which we can look forward where India will be producing the higher grades of manufactured goods.

As Sir Samuel Hoare's words imply that Britain will not object to non-British nations acquiring possession of "colonies"—of course in Africa or Asia—not occupied by the British or other powerful peoples, for obtaining raw materials, they may please those who have colonies-hunger. But they will not afford any comfort or solace to the small nations or the backward nations.

India Lodge, Kobe (Japan)

We support the following appeal, which we have received from Japan:

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Early in 1932 a small house was rented at Kitano-cho 4-chome, Kobe, at a rent of Yen 30|- per month in order to meet the demand for accommodating Indian youths coming to Japan for educational and other purposes and to help them in acquainting themselves with the language and the preliminary ways and manners of this country. The very first few months of its existence proved beyond doubt the justification for the existence of such an institution in Kobe. Young men coming from India in months following the establishment of this boarding house found it a great relief to have a place where to take abode after landing in Japan and to receive proper guidance regarding their future move to attain their objective. Besides these free services, boarding and lodging charge for a student being only Yen 30|- per month, they have found India Lodge to be cheaper than the cheapest hotel; and the Indian food provided has been wholesome and the living conditions quite good. Very often these people leave home with the haziest ideas about conditions prevailing here and on arrival get a rude awakening when they find their slender resources fast disappearing, owing to the extraordinary charges that all new comers have to face in every foreign country.

This is in short an explanation for the efforts which resulted in the decision of the Indian residents of Kobe and Osaka to have a permanent building for this patriotic work. At a meeting of the Indian Community a committee was elected for the furtherance of the above object and it has been fortunate enough to be able to locate a piece of land, with a sixteen roomed barracklike building on it, situated in a central and convenient place (within a minute's walk from the Kobe city tram and Hankyu Electric Railway terminus). This wooden building was erected for a boarding house for the students and in the opinion of the Committee is very suitable for their purpose. This house and land has been negotiated to be purchased for a sum of Yen 7,500|- and this sum the committee has been able to collect from the local Indian residents. It may not be out of place, however, to mention here that this plot of land has been benevolently sold to the Committee at somewhat under the market price and the building has been given away practically free in view of the object for which it is intended to be used. In the near future the committee wish to erect a new building worthy of the name of India Lodge. This will require a sum of Yen 50,000|- and the committee appeals most earnestly for generous contribution to this fund and they hope they may receive the required amount before long. If you are in sympathy with the fundamentals of this scheme kindly contribute generously and be pleased to send your contribution either to the Honorary Treasurer, India Lodge, c|o P. O. Box No. 74, Kobe (Japan).

Conch-blowing No Crime !

The Sessions Judge of Bijnor has decided an interesting case under Section 107 of the Cr. P. C. declaring that "the doing of a lawful act in a lawful manner, even if that injured the susceptibilities of persons of a different faith, would not in itself be a sufficient wararnt for proceedings under Section 107."

Five Mahomedans and three Hindus of Najibabad had been ordered by a Magistrate, to furnish security under Section 107 and put in jail pending inquiries regarding the status of the sureties furnished by them. It was alleged that the Hindus while reciting a 'katha' of the Ramayana, blew a conch, the time of the 'katha' coinciding with the Isla prayers of Muslims of that locality.

The Sessions Judge acquitted all accused on appeal, holding that there was no apprehension of breach of peace, remarking that there was no evidence that the blowing of a conch was an innovation. There was no mosque near the house. The only thing that emerged from the evidence on record was that the Hindus claimed to blow a conch as a matter of right and that it was not liked by some Muslims. He held that no case had been made out under Section 107 and acquitted all accused.

So it has come to this that in Hindustan, the land where the Hindus are still a distinct majority, it requires a judicial pronouncement to determine that the Hindu auspicious and religious practice of blowing a conch-shell is not a crime ! *Crime*, mind you !

Aftermath of "Leader" Contempt Case

For contributing a letter to *The Leader* Pandit Kapil Deo Malaviya, Advocate, was tried for contempt of court before the Allahabad High Court. Mr. Chintamani, the Chief Editor, and Mr. Krishna Ram, the Publisher, of the paper were also tried for the same offence. Mr. Malaviya was convicted and fined, but the editor and the publisher of the paper were let off with a warning and an order that they should pay Rs. 100 towards Government's costs in these proceedings. Subsequently the application of the three accused for leave to appeal to the Privy Council was rejected by the High Court and the application to the Privy Council itself for special leave to appeal also met with the same fate.

Some time later Mr. Malaviya submitted an apology to the High Court. This item of news was telegraphed to newspapers outside Allahabad, and *The National Call* of Delhi published it under the heading, "Mr. C. Y. Chintamani and others tender unqualified apology." This mistake of fact was brought to the notice of the editor of that paper and was corrected in *The Leader*.

Thereafter the Registrar of the Allahabad High Court informed all District Judges subordinate to the High Court of Judicature

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at Allahabad that the Court has "ordered that the name of the *Leader* be struck off from the list of approved newspapers," to which Court notices are sent.

This order of the Allahabad High Court is neither judicial nor judicious, nor, it may be added, dignified. Even the worst offender—and *The Leader* was not an offender—cannot be punished twice for the same offence. As the correction of a mistake in another paper is not an offence, that paper had not committed any fresh offence to deserve a fresh punishment. Moreover, supposing it had committed a fresh offence, it could not be punished without being heard in defence. What is still more astonishing is that the paper has been practically subjected to a recurring annual fine amounting, we are informed, to Rs. 15,000 per annum for an indifinite period! That represents the amount the paper will lose every year by being deprived of the Court notices.

It is the litigants who pay for the Court notices. The money paid is not public money belonging either to the Government or to the High Court. The litigants are entitled to the best value for their money. As *The Leader* is the most influential Indian edited paper in English in the U. P. and has a large circulation, the High Court's order is practically equivalent to depriving the litigants of the services of the best medium for advertisements in the United Provinces of Agra and Oudh.

Mr. Subhas Bose on the Future Constitution and Policy of Congress

Mr. Subhas Chandra Bose thinks that those Congress leaders who really wish to lead the nation should tackle two problems, namely, modification of the present constitution of the Congress, and the establishment of a one-party really 'national' organization with a view to establishing a common front of all the anti-imperialist forces in the country. He has arrived at this conclusion as the result of a very careful study of those European countries which have become free in recent times; for example, Turkey, Czechoslovakia, Poland, etc. He has also studied the organizational methods of the Communist, Fascist, Nazi and other modern European parties. Their principles may differ in details. But he has found that there is one thing common to them, *viz*, they have all worked for the establishment of a one-party organization. That has made it necessary for them to tackle all the different problems which different parties attended to. So, if in India there is to be a single truly national organization under the Congress flag, Congress must take up as its own the problems of the labourers in the fields and factories—peasants and working-men—as well as the problems of Indian States' people.

We are thoroughly in agreement with Mr. Bose that the Congress should take up the cause of the peasants, workers and the States' people. But it is necessary to define "workers."

"Workers" include field labourers and factory labourers. Perhaps that word may denote engineers, technical experts, etc., also. Are poets, novelists, artists, pure-scientists, clerks, teachers, professors philosophers, historians, lawyers, physicians and surgeons, journalists, and the like also workers? Perhaps bankers, financiers, and captalists as such are excluded. And of course, the landlords. Some of them at any rate may be willing and able to do useful work. It is not our intention to write the idler's *apologia pro vita sua*. But as journalists we want to find our place, if possible, in the coming order of things or, we may be fired out, as the Americans say.

Mussolini's Modest Demands

According to a *Reuter's* telegram, dated Rome, September 21, it has been officially announced that the Italian Cabinet has rejected the Geneva proposals.

Signor Mussolini has made known his demands.

> Signor Mossolini's minimum demands, according to *The Daily Telegraph*, includes:
>
> (1) More territory than has been promised to Italy.
>
> (2) Any outlet to the sea for Abyssinia must be through Eritrea.
>
> (3) The Abyssinian army to be disbanded and Italy to be entrusted with its reorganization, and
>
> (4) Sufficient territory to be ceded to join Eritrea with Italian Somaliland.—*Reuter.*

"My Native Land"

"Brother John" writes in the London *Inquirer* under the above caption:—

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One of the oldest of games is finding the hub of the universe—the centre of the world. Where is it? The self-assured Londoner will tell you that it is at Charing Cross. But the American says it is at Boston. And others have other opinions! An American visiting Scotland was asked by a Scotsman where he came from, and he proudly replied: "I come from God's own Country." The Scotsman looked at him in surprise and said: "Then you have lost your accent."

China is still the Middle Kingdom, and the Japanese are a Heavenly Race. To the ancient Egyptians the centre of the world was at Thebes; to the Greeks it was at Olympus; to Hindus it is at Mount Meru; to Buddhists it is at Gaya, and to Muhammadans it is at Mecca.

Here is a tale to go with the one about the American and the Scotsman. A Western woman was telling of a visit to Japan, when someone asked: "What struck you most during your visit?" The reply was: "The thing that struck me most was to see so many foreigners together in one place!"

It would help to liberalise the minds of men if they could remember that people of other countries also think their land the finest in the world. One of the oldest of Bibles—the Zend Avesta—tells us that this is part of the divine order of things, arranged in the beginning when Ahura Mazda created the sixteen lands, which, according to the writers of ancient Persia, made up this earth:

"Ahura Mazda spake unto Spitama Zarathushtra, saying: I have made every land dear to its people, even though it had no charms whatever in it; had I not made every land dear to its people; even though it had no charms whatever in it, then the whole living world would have invaded the Airyana Vaejah."

I remember getting quite a thrill when I read this verse for the first time. For I had felt just like that about a certain part of the British Isles! And I got another thrill when I read some similar words in the Book of Chuang Tzu, one of the Taoist Scriptures:

"The old country, the old home, gladden the wanderer's eyes. Nay, though nine-tenths of it be a howling wilderness, still his eye will be glad."

We can love the old country, and at the same time recognize the fact that everyone else in the world has an old country to love.

'Maktab's and 'Maktabization' of Primary Schools in Bengal

'Maktab' is the name given by Muhammadans to their primary schools.

Regarding the efficiency of *maktabs* in Bengal, we find the following opinions expressed in the Hartog Committee's Report:

"The official reports and the evidence which we have received indicate very clearly that, generally speaking, these institutions have done but little to raise the general standard of education among Muhammadans to that of other communities, that a great many of them are accentuating the educational backwardness of the community, that their enrolment is increasing year by year and that a continuance of these institutions on a large scale would be prejudicial both to the interests of Muhammadans themselves and to the public interest."

"It is in the 'special' schools that the Muhammadan pupils suffer most from the relative inefficiency of the segregate institutions—madrasahs, 'maktabs' and Koran schools—which they attend. It has been noted that the special institutions are to be found mainly in Bengal, the United Provinces and Bihar, and it is to these provinces, in particular, that our observations in regard to them apply."

"In Bengal, the United Provinces and Bihar, the evidence as to the inefficiency of the 'special' institutions is almost unanimous. An inspector of schools in Bengal has stated that—the 'maktabs' and madrasahs are extremely inefficient. This is not prejudiced criticism but is the unanimous verdict of the Muhammadan inspectors."

Similar condemnation of *maktabs* are to be found in other official reports. And it is not merely European officials who have criticized them in this way. There is a small section of non-official progressive Muhammadan's opinion which is opposed to them. For instance, Mr. Zohadur Rahim says in relation to them:

"I consider them even more harmful than the higher educational institutions. They are veritable institutions of segregation and deserve the strongest condemnation. They segregate the rising generations of the two great communities at a time when their minds are most pliant, most receptive and most impressionable and, hence, most capable of contracting an everlasting friendship which might have averted many communal troubles in their subsequent lives."

As regards their efficiency, the same writer observes:

". . . . the money spent on the Maktabs is only a sheer waste of money. Because many of these maktabs, specially for girls, exist only in the registers and in many others the actual attendance falls far short of attendance as shown in the registers. The girls' classes usually being held within the purdah avoid detection of the actual state of affairs by the inspecting officers."

It is not unknown to the educated section of Indian Muhammadans that the educational system in Turkey has been modernized. Similar endeavours are being made in Persia and Afghanistan. Egypt has been working towards the same end. Iraq and the Arab States in Arabia are trying to march with the times.

But the Muhammadan "leaders" in Bengal still cling to the *maktabs*. If the Bengal minister for education, who is a Muhammadan, had kept the *maktabs* for his community alone, the fact could be deplored by Hindus and modern-minded Muhammadans alike, but the "self-determination" of the bulk of the Muhammadans could not perhaps have been opposed.

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But the Bengal education minister wants to 'maktabize' other, non-sectarian, primary schools, too. It is said in the education department resolution published on August 1 last:

> "All primary schools attended by a majority of Muslim pupils might be named Maktabs, and it may be necessary in places to have Maktabs as separate schools for Moslems only."

This proposal deserves strong condemnation. To 'communalize' pupils from their childhood would be a curse.

In places where the majority of pupils are Muhammadan, Hindu childred must attend *maktabs* or go without education, or their guardians must start schools for them at their own cost. But money will be found for the *maktabs* from public funds, 80 per cent. of which in Bengal comes from the Hindus.

Repatriation from South Africa Still Continues

Indian Opinion of Phoenix, Natal, South Africa, writes in its issue of August 23 last:

> Eighty Indians left for India on the Isipingo last week under the Government's repatriation scheme. This is the largest number of repatriates to leave Durban during any one month for a long time. Several reasons it is stated were given for their availing themselves of the Government's offer. Some were going back because their parents wanted them to return; others wanted to die in their homeland; and others unable to find work in the Union, wanted to return in the hopes of finding employment on the tea estates.
>
> The Congress leaders at the last Round Table Conference complained to the Government of India Delegation that they could not oppose the assisted emigration scheme as they were bound by the first Capetown Agreement. They therefore fought to be released from the responsibility of supporting the scheme any longer and they were released owing to the fact that the scheme was considered to have been worked out by the last Round Table Conference and it was decided to inquire into a colonization scheme. It is pertinently asked as to what the leaders have done since receiving a free hand to oppose the scheme to prevent their unfortunate brethren from falling a prey to it.

Criminal Law Amendment Act

The Criminal Law Amendment Bill was twice thrown out by the Legislative Assembly. But the Governor-General certified that it was necessary to pass it in order to preserve the tranquillity, etc., of India, and so it has become the law of the land by a majority of the votes of the members of the Council of State, though even there it met with stout opposition from several members like Mr. Mehrotra, Mr. P. N. Sapru, Mr. J. C. Banerjea, etc.

The official case for the Bill was based mainly on the state of things in Bengal, and therefore, the Bengal members of the Assembly belonging to the Congress group desired to say why they opposed it. But unfortunately among the Hindu Congress Nationalist members only Mr. Akhil Chandra Datta, the Deputy President of the Assembly, could catch the eye of the President.

Though, as we have said, the official case rested mainly on the "sins" of Bengal, many Assembly Members from the other provinces, like Mr. Bhulabhai Desai, Mr. Govind Ballabh Pant, Dr. Deshmukh, Mr. Satyamurti, Mr. Sham Lal, spoke vigorously against the Bill and thoroughly exposed its mischievous character from the nationalist point of view.

Bengal being the chief "sinner" in official eyes, it was necessary for some one to say how Bengal has come to be what it has been for years and decades past and what treatment Bengal has received. As it fell to Mr. Akhil Chandra Datta to perform this duty, his speech deserves prominent mention. It is pleasing to find that, though somewhat late, some Bengal dailies have published it in full. It is a thoroughgoing indictment of the Bill. He has given a convincing reply to the Home Member's argument that the Bill is a safeguard against the four menaces of terrorism, communism, communalism and the civil disobedience movement. He showed that the terrorist movement was not an "emergency" and that the possibility of the revival of the civil disobedience movement was no justification of the Bill. As to the genesis of the terrorist movement, he ascribed it to "hunger for food and for freedom," though, of course, he did not justify it. Regarding the need of the Bill for arming the coming Government to fight probable dangers, he characterized this argument as "shedding crocodile tears". He narrated how the struggle for freedom was at first constitutional and how later violence appeared—not from the people's side first. He quoted many passgages from "Sir N. N. Sircar's Speeches and Pamphlets." Passing on to the Panjab, he said that "as in Bengal the partition gives explanation, so in the Panjab it was the Jallianwallabag massacres

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which brought into existence the terrorist movement there."

It was what he said from first-hand knowledge in relation to the "communal riots" in Bengal which must have startled the members of the Assembly from provinces other than Bengal—for the facts are more or less public property all over Bengal. Mr. Datta also stoutly stood up for the liberty of the Press. Altogether his speech was unanswerable.

Bengal Provincial Congress Socialist Conference

Among the resolutions passed at the recent session of the Bengal Provincial Congress Socialist Conference, held in Calcutta under the presidentship of Mr. Jay Prakash Narayan, were those—

Condemning the repressive laws and the power of Government to declare associations illegal and to imprison persons for an indefinite period without trial and to prohibit the use of streets and public parks for purposes of demonstrations.

Protesting against the present detention policy of the Government of Bengal.

Protesting against acceptance of office by Congressmen.

Opining that the communal problem is an economic problem and that the fundamental interest of the overwhelming majority of all communities are identical.

Noting with appreciation the agitation of the Indian public over the Italo-Abyssinian conflict and urging the League of Nations to apply the sanctions against Italy.

Urging cancellation of debts of peasants, scrapping of arrears of rents, proposing that no rents should be payable for holdings, that agricultural and industrial labour should get minimum living wage, urging non-alienation of land to non-cultivating classes, State expenditure on Irrigation on a comprehensive scale, compulsory primary education, abolition of landlordism, freedom from attachment in execution of rent or money decrees.

The object of the Socialist Party was defined as independence and transfer of power to producing masses, development of the economic life of the country to be planned and controlled by the State, socialization of key and principal industries, state monopoly of foreign trade, organization of co-operatives for production, distribution and credit.

We do not object, but on the contrary support the underlying principles of socialism. But if socialists place before the public half-baked proposals based on slogans imported from abroad, these cannot be approved. Some of the resolutions passed at the recent Conference are of this description.

Communal Economic Boycott

The economic boycott of Sikhs and Hindus started by some sections of the Panjab Muhammadans is a grave menace to public tranquillity and to the economic prosperity of all communities. It is to be hoped that some Muhammadan leaders will come forward to discourage such boycott propaganda. The Panjab Muhammadans being in the majority in the Province may feel (though even there mistakenly) that they may safely boycott the Hindus and the Sikhs, but taking India as a whole, the Hindus are numerically and economically in a stronger position. So an economic boycott on communal lines will hurt the Muhammadans more than the Hindus.

Mr. K. L. Gauba, a Panjab Muhammadan champion of the economic boycott idea, has issued an appeal to his community to "Buy Muslim." In support of this appeal, *The Eastern Times*, a Lahore Muhammadan paper, observes that Hindus have followed a policy of 'Buy Hindu' from 'time immemorial.' This paper's ignorance is not enviable. The Hindus of India have had commercial relations from very ancient times with foreign countries. These countries were not Hindu countries. In mediæval India, as at present, there were numerons Muhammadan artisans, and they found, as their successors at present find, customers from the Hindu community also. The Muhammadan weavers of east Bengal and north Bengal have Hindus as their principal customers. Muhammadan tailors and bookbinders in Bengal make their living from the orders which they get from the Hindus.

Financial Relation of Centre With Provinces

Simla, Sept. 17.

A communiue announces that on the invitation of the Secretary of State Sir Otto Niemeyer has agreed to undertake an enquiry relating to the allocation of certain resources between Central and Provincial Governments in India which shall be settled by an Order-in-council as provided by the Government of India Act, 1935. His Majesty's Government have undertaken that a special enquiry will first be held, so that they and Parliament may be furnished with an independent review of the financial position of the provinces and of the Centre, and with the technical advice upon these financial questions which have to be determined by an Order-in-council.

Whatever the financial knowledge and experience of Sir Otto Neimeyer, we cannot support this one-man inquiry relating to so important a matter. The Meston "Award" was very unjust to Bengal and has done very

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great harm to it. We are afraid of another such "Award", which may ruin not only Bengal but some other provinces also.

The economists of Bengal should combine and with the co-operation of the political and other leaders supply Sir Otto with facts and arguments, so that he may be in a position to do justice to Bengal, if so minded. Whatever goes to him should be accurately and thoroughly documented.

Just as in the case of an independent country which yields sufficient revenues for its needs, it would be a grievous injury for any international authority to deprive it of the greater portion of its revenues and thus reduce its Government artificially to a bankrupt condition, so has it been a grievous injury to Bengal, which yields more than sufficient revenue for its needs, to have reduced its Government to bankruptcy by the Meston Award. Bengal ought certainly to contribute to the central Exchequer, but not such a percentage as to be reduced to the position of a deficit province. Any particular method of division of revenues into Central and Provincial heads is not like a "law of nature" that cannot be changed. It ought to be equitable; and hence, if it be inequitable, it should be so changed as to be just. It is intolerable that Bengal should be artificially reduced to beggary.

The Special Tariff Board

The Government of India have appointed a Special Tariff Board with the following personnel:

PRESIDENT.
Sir Alexander Murray, Kt., C.B.E.
MEMBERS.
Mr. Fazal Ibrahim Rahimtoola.
Dewan Bahadur A. Ramaswamy Mudaliar.

The following are the terms of reference to the Board:

> To recommend on a review of present conditions and in the light of the experience of the effectiveness of the existing duties the level of the duties necessary to afford adequate protection to the Indian cotton textile industry against imports from the United Kingdom of (*a*) cotton piecegoods, (*b*) cotton yarn, (*c*) fabrics of artificial silk and (*d*) mixture fabrics of cotton and artificial silk. By adequate protection is meant duties which will equate the prices of imported goods to the fair selling prices for similar goods produced in India.

There is the further instruction that

> In the course of this enquiry, the Board will give a full opportunity to the cotton textile industry, whether in India or the United Kingdom, to present its case and, if necessary, to answer the cases presented by other interested parties.

We are not impressed by the constitution of this Board.

A European man of business as president is not a *sine qua non*, but supposing he was one with direct knowledge of the cotton industry ought to have been chosen. Sir Alexander is not such a man, and his knowledge of even the jute business is not recent.

There ought to have been an economist of recognized position on the Board, but there is not.

It was recommended by the majority of the Fiscal Commission that "the Board must be one which will command the confidence of the country." Does this Board fulfil that condition? The minority of that commission observed that "the chairman should be a trained lawyer occupying the status of a High Court judge." Is Sir Alexander Murray a trained lawyer, no matter of what status?

Tariff Boards like the one just appointed should consider the interests of the consumers as well as those of the producers. Bengal having the largest population among the provinces is the largest purchaser of Lancashire, Japan and Bombay goods, and it has some mills, too, in addition to the hand-loom industry. In view of these facts, it is curious that since the formation of the Tariff Board in 192[illegible] no Bengali, or even Bengal European official has been appointed a member or president of the Board. Is it claimed that Bengal has not yet produced, or imported from Britain, any persons like those who have hitherto been the presidents and members of the Board?

Christian Missionaries and Indian Aborigenes

Newspaper readers are aware that the Bihar Government have recently forbidden some Hindu workers to work among the aboriginal tribes of Chota Nagpur on the alleged ground that such activity on their part might lead to breach of the peace and the like. Of course, there has never been any cause for such an apprehension during the century-long Christian activities in that region! In their zeal for preventing Hindu workers from going on with their work the Bihar Government

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Secretariat have forbidden even a dead pandit to go to Chota Nagpur! In a statement on the subject issued by Babu Jagat Narain Lal, President of the Bihar Provincial Hindu Sabha, it is said:

"The Chief Secretary to the Bihar Government through his recent circular and the Bihar Government through their confirmation of the same during the recent proceedings of the Bihar and Orissa Legislative Council have made an open confession of the policy they have been pursuing and want to pursue in the matter of missionary propaganda amongst the aboriginal Hindus of Chota Nagpur.

"The circular does very little honour to the Bihar Government and its various departments in charge of supplying up-to-date information to it, inasmuch as they have not the means to know that Pandit R. C. Dwivedi died several years ago and Pandit A. Prasad is touring in foreign countries. I feel flattered by the honour the Government have done me by taking so great a panic and alarm at the 8 or 10 days' tour undertaken by me in only two of the districts of Chota Nagpur after a long interval of several years, that they had not even the time and the patience to distinguish between the dead and the living."

These paragraphs are followed by appeals to the Christian missionaries and the Bihar Government and the Government of India.

"I would ask Christians as such to be fair towards a faith among whose adherents they have carried on ceaseless proselytisation so far and to allow them to do the little they want to do for protecting and propagating their own religion even at this late stage. I appeal to the Bihar Government to reconsider the circular of the Chief Secretary and to withdraw the same if they want to keep and follow the principle of religious neutrality and I appeal to the Government of India also to move in the matter to make a clear declaration of their policy on the subject."

Babu Jagat Narain Lal concludes by declaring the Hindus' right to undertake missionary propaganda.

"I want at the same time to make it clear that if such obstructions and harassments are sought to be unjustly placed and perpetuated in the way of Hindu missionary propaganda, Hindu India which is becoming more and more awakened gradually, shall tolerate it no further."

Dr. Sunderland's Articles on British Authors, Scientists, etc.

Our readers will be glad to know that the article on Georg eEliot by the Reverend Jabez T. Sunderland is the first of a series of articles by him on eminent British authors, scientists, etc., to appear in succeeding issues of *The Modern Review*.

Pandit Jawaharlal Nehru's Articles

They will be glad to learn also that some articles written by Pandit Jawaharlal Nehru in the Almora District Jail will appear in the November and succeeding numbers of our monthly.

Assembly Carries Motion for Consideration of Mr. B. Das's Bill

On the 24th of September last the Legislative Assembly carried by 65 votes to 60 the motion that the Bill of Mr. B. Das repealing the Criminal Law Amendment Act, 1908, be taken into consideration. The Bill now stands adjourned to the Delhi session and has created a record of one bill having occupied some time in two sessions and being put off to a third session for final disposal.

The Government have got a new weapon in the form of the Criminal Law Amendment Act of 1935, and the people want the old simillar weapon of 1908 to be put in the melting pot!

Mr. Subhas Bose's Suggestions for Indian Industrial Development

In a letter addressed to the "United Press" Mr. Subhas Chandra Bose says that for Indian students going to Germany or other European countries for practical training in some line of manufacture, "it is desirable that before leaving India they should first make sure that they will get the required practical training."

He writes:

In individual cases such facilities may be procured through the recommendation of Indian firms making large purchases from Germany. The best remedy, however, is for the Government of India to move in the matter. I believe that the Government of India has been making an annual purchase of about 30 lakhs of rupees worth of engineering stores from German firms alone. Besides this, more than 20 lakhs worth of engineering stores (mainly locomotives) are being purchased from Hungary. Between 20 and 30 lakhs of rupees worth of engineering stores are also purchased from Great Britain. Now the question is what are we getting in exchange? Every industrially backward country—like Turkey and Persia—makes a condition before making any purchase in any country that a certain number of apprentices should be trained in factories in that country. I know from personal experience that if such a condition is imposed by the Government of India, every selling country in Europe will accept it.

He makes the following alternative suggestion:

If for any reason the Government of India refuse to take up this matter, I would request the Indian Chamber of Commerce to take it up. Once again I may assert from knowledge that if such

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a demand is made by the Indian Chamber of Commerce, it is bound to be respected abroad. The big firms of Europe are fully aware that besides the purchases made by the Government of India, individual Indian firms who are members of the Indian Chamber of Commerce also make large purchases. These firms may decline to make such purchases in future and they may also put pressure on the British Government through the Legislative Assembly. Consequently, the big firms abroad will not dare refuse a request urgently made by the Indian Chamber of Commerce. So far as Germany is concerned, the admission of foreign apprentices depends not only on the firms concerned but also on the German Government. I know of a case in which a firm offered to take an Indian apprentice, but the German Government refused permission.

Mr. Bose's suggestions are important and ought to be taken up by Indian educationalists and industrialists.

Next President of Indian National Congress

A discussion has been going on as to who should be chosen president of the next session of the Indian National Congress. Two names have been prominently mentioned in this connection, *viz.*, those of Mr. Jawaharlal Nehru and Mr. Subhas Chandra Bose. Though we do not hold some of the opinions they hold, we can and do appreciate both. It is not necessary to institute any comparision between the two. It will suffice to say that both are highly educated, both have sacrificed bright worldly prospects in order to be able to serve the country, and both have suffered much in the cause of the country, and both have knowledge and experience of public affairs and of the work of practical administration. If Pandit Jawaharlal Nehru had not already presided over a session—and an epoch-making session too—of the Congress, we would perhaps have voted for him for various reasons. Of course, we do not think that nobody should be congress president more than once, nor that the experience gained by presiding on one occasion is of no value for a subsequent term of the office. What we mean is that, as the country has already got from Mr. Nehru some guidance and service let it get such guidance and service from another person belonging to the new generation of leaders.

There is one important point to be urged in favour of choosing Mr. Subhas Chandra Bose as president of the next session of the congress. During his recent sojourn in Europe he has carefully studied not only the political movements in that continent but the cultural and industrial and other economic movements as well. He is, therefore, in a position to give the country a lead in several directions.

All-India Women's Conference

On the 21st of September last the annual autumn meeting of the All-India Women's Conference was held at Simla under the presidentship of Begum Shah Newaz. Over five hundred women of many creeds and castes were present. Rajkumari Amrit Kaur delivered the address of welcome and introduced Begum Shah Newaz to the audience.

The Begum rejoiced at the progress made by the All-India Women's Conference during the ten years of its existence, and perhaps much more was yet to be accomplished. She laid special stress on the unity among the womanhood of India in all matters pertaining to their and their children's welfare, and believed that this spirit of unity would be the salvation of India. She gave an interesting account of her recent labours in Geneva and told the audience of the wonderful work the women all over the European world and America were doing. The Begum emphasized the importance of Indian women taking their rightful place in this international labour of love.

The Conference passed a number of important resolutions.

The resolution moved from the chair stated "This Conference lends its whole-hearted support once more to the Bill for the Suppression of Immoral Traffic in women and Children now before the Punjab Legislature." It was unanimously adopted.

The Conference expressed its profound disapproval of the methods of enfranchisement, election and representation relating to women in the new constitution as being against what the organized women of India have stood for, from the very beginning. The Conference also requested the British Parliament to safeguard the interests of women by making provision in the Instrument of Instructions that are to be framed for the Governor-General and Governors, that women should be given chances of association in the administration of every province as well as the Central Government, especially in the Departments of Education, Health and Labour. Provision should also be made for at least one woman to be appointed to each Provincial Public Service Commission.

It was resolved to forward a copy of this resolution to the Viceroy and the Secretary of State.

The Conference expressed its approval of the principles underlying the following Bills before the Legislative Assembly: (1) The Bill to validate marriages between different castes of Hindus; (2) The Bill to amend Hindu Law governing Hindu Women's Right to Property; (3) The Bill to make provision for the application of the Muslim

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Personal Law (Shariat) to Moslems in British India; and (4) The Bill to amend the Child Marriage Restraint Act in respect of marriages in Indian States.

The Conference resolved to appeal to the public for funds to organize a central office at Delhi with a paid staff, which was recommended by the Standing Committee at its meeting in Poona.

In order to ensure better physic, perfect health and beauty of the coming generation the Conference adopted a resolution for carrying out systematic lectures on food values, whenever and wherever possible, and in particular of women.

Finally, the Conference called upon every body, in particular on women, to buy as far as possible only Indian made goods for personal and household use. It made a special appeal for use of 'Khadi' because the greater the sale of 'Khadi' the greater the economic help rendered to the poor villagers.—(A. P.)

Indo-Burma Financial Settlement
Inequitable to Both India and Burma

In moving his amendment for the rejection of the report on the Indo-Burma Financial Settlement Mr. Mathuradas Vassonji, M. L. A., said in part:

I ask in the Amendment I have moved that the Report be rejected because it is inequitable to both India and Burma. The Tribunal was constituted, in direct opposition to the promises given on the floor of this House, that when the matter came to be finally adjudged the Tribunal adjudging it would have upon it representatives of this country and of Burma. These assurances were repeated at the Round Table Conference; and if one reads correctly the meaning of the Report of the Joint Committee on Indian Constitutional Reforms, it reiterates the same assurance.

The Amery Tribunal had not only no representatives upon it of either India or Burma; it did not even hear any representation from these two countries. I am aware that officials of both these countries' Governments were heard by that Tribunal. A Tribunal, which consists only of the representatives of one of the parties to a case, and would not even hear representatives of the other parties concerned, cannot make a fair and equitable award; and, were there no other reason to reject this Report, I submit, the personel and procedure of the Amery Tribunal would alone suffice to entitle both India and Burma summarily to reject its Report.

We were told, the last time this matter came up for discussion in this House, on an Adjournment motion, that if the House wanted to make any representation the Government of India would forward its proceedings to the Tribunal. This assurance was given to us by the Honourable the Finance Member himself. But, even while the Honourable Member was offering this bait, the Tribunal had already signed its report. A Report which had been arrived at without any hearing of the parties primarily concerned cannot but be condemned by everyone with the most rudimentary sense of justice.

Coming to the consideration of some actual issues, Mr. Vassonji said:

May I mention, only for the sake of illustration in support of my argument, the case of the public debt of India? The Tribunal has taken without scrutiny the aggregate of the Debt. If properly analysed that debt would, I venture to submit, be apportionable radically differently from the apportionment advised by the present Tribunal.

The cost of the Burmese wars and annexation; the deficits in the Burman local administration ever since Burma became part of the Government of India; the share of Burma in the so-called War Gift,—these are instances which spring to one's mind. I think that the cost of the Burmese wars and annexation ought not to be charged either to India or to Burma; and so far as those amounts add to the total of the Indian Public Debt, the same should be reduced and the amount debited to Britain, who has received the whole of the benefit from such wars and conquests. Similarly, we are also persuaded that the so-called War Gift of over 189 crores of rupees being initially invalid, ought not to be charged against this country or Burma; the more so as, for the present, all war debts are in suspension.

In order that the Indian Nationalist attitude might not be misunderstood, Mr. Vassonji added:

By objection to this Report, we Indians are not to be understood as desiring to add to the liability of Burma towards India. Far from it. All that we desire is that the matter be properly investigated into by an impartial Tribunal such as was promised, and with adequate safeguards that all relevant facts, materials and considerations would be submitted to that Tribunal before it makes its recommendation. And may I add that if, as a result of such a proper and exhaustive investigation, the eventual liability of Burma is found, to be less than what the present Tribunal has recommended, India would not only freely accept such a decision; she would be really glad that a younger and less advanced sister starts upon her new life with a lesser burden than was at first proposed. We would not only be just towards Burma but even to be generous, if only in memory of the long years of our association and affection; if only in the hope and wish that the door for future re-union should not be barred for her between India and Burma.

Big Deficit in Railway Budget

The Report of the Public Accounts Committee on the accounts of 1933-34 says:

"The total deficit in the railway budget during the years 1931-32 to 1934-35 amounted to about Rs. 32 crores. In 1935-36 the budget anticipated a deficit of only Rs. 2 crores, but judging from the actuals of the first few months it appears that the deficit will be much greater unless there is considerable improvement in earnings during the remaining months of the year."

The Committee proceed to observe:

"The position is actually more disquieting than these figures indicate, because under the present accounting system certain expenditure which according to sound financial principles should be charged to revenue is being charged to capital."

Who are responsible for these huge deficits? Not in the least, of course, those who lay down and control railway policy and manage the railways.

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Bengal Government's Scheme for Training Detenus

We have not seen the Bengal Government's scheme for training detenus for industrial and agricultural occupations "with the object of giving them fresh starts in life when released." A brief press summary says:

> The scheme is divided into two parts, agricultural and industrial. With reference to the agricultural scheme the start will be made with market gardening and fruit farming. There will be three camps, each with 25 detenus and comprising an area of 150 acres. Each batch is expected to remain in camp for three seasons whereafter they would be proficient enough to undertake independent ventures.
>
> The industrial scheme provides facilities for training in small industries like cutlery, prottery, brass works and umbrella manufacture. Fourteen camps, with 15 detenus each, are proposed to be established for this section, the period of training being one year.
>
> All expenses, including working capital necessary for both the schemes, will be furnished by the Government. During the training period, minimum restrictions consistent with safety, will be imposed. —United Press.

Sir P. C. Ray, who is an eminent industrialist and has studied industrial and agricultural problems with particular reference to conditions in Bengal, has said of the scheme that

> he welcomed the idea of providing the detenus with facilities for making a new start in life as well as assisting in developing the natural resources of the country. He, however, thought that if the scheme was to be made workable and really successful, the detenus under training should not be made to feel that they were like prisoners under constant police surveillance.

His concluding observation should not, however, be lost sight of.

> "The scheme can by no means be accepted as a substitute for the release of the detenus which is demanded by the whole country.—United Press.

Another prominent public man who has pronounced an opinion on the scheme is Mr. Sarat Chandra Bose, who was himself a detenu for years and has been recently released. He said:

> Although he had not been able to work himself up to be enthusiastic over it, he felt that it deserved a fair trial at the hands of the public and the detenus. The scheme was a partial recognition, though tardy, of the principle that the Government of the country had a very large part to play in the development of its agriculture and industries and that "administrative functions" were only a very small part of the duties they owed to the citizens. That being his view, he welcomed any attempt, inadequate though it might be, on the part of the Government to perform their duties towards their citizens. In his view however, in order to make the scheme even a partial success, it was necessary that no humiliating condition or restrictions should be imposed on the detenus, that the scope of the scheme should be widened both as regards the nature and extent of training to be given and the number to be trained and that the detenus should be assured adequate financial aid from the State on the completion of their training in order to enable them to set themselves up in business. He also urged the Government not to make sweeping observations on detenus as a class but distinguish between detenu and detenu. Finally, Mr. Sarat Bose welcomed the selection of Mr. S. C. Mitter, author of "A Recovery Plan for Bengal" for the working of the scheme, and felt, if obstacles were not thrown in his way, he would not be sparing in his efforts to make the scheme a success.—A. P. I.

Abyssinian Military Tactics

Unity (Chicago) of August 19 last writes:

> It was significant news which came out of Abyssinia the other day. A body of Italian troops, so the story ran, had camped for the night by a running stream. When the morning came there wasn't any stream—a whole river had stopped running! Instead of the clear, cool water, there was nothing but the dry bed of rocks and dirt. A parched regiment beat a hasty retreat, and reached at last a precarious safety with forty dead and we know not how many wounded.

Cinemas and Children

The Guardian of Madras, which deserves special praise for the unremitting attention it pays to the question of the influence which the cinemas exercise on the characters of young and old, writes:

> An analysis of the estimates of films we have been publishing is instructive. Of the 89 films shown in two of the best houses in the city of Madras during the first half of this year, estimates are available for 74. The estimates show the following results:

	Adults	*Youth*	*Children under 15*
Good	40	26	11
Doubtful or worthless ..	28	22	19
Harmful or unsuitable ..	6	26	44

> From the estimates available for 110 of the films passed by the Calcutta Board of Censors in 1934, we get the following analysis:

	Adults	*Youth*	*Children under 15*
Good	50	33	16
Doubtful or worthless ..	43	32	18
Harmful or unsuitable ..	17	45	76

> The general conclusion is plain that children receive little consideration from the exhibitors. The assumption that cinemas are desirable entertainment for children is wrong.

Our Puja Vacation

The Modern Review Office will remain closed on account of the Durga Puja holidays from the 3rd October to the 16th October, 1935, inclusive. Letters, money orders, etc., received during this period, will be dealt with on the reopening of the Office.

September 30, 1935. RAMANANDA CHATTERJEE, Proprietor, *The Modern Review*.

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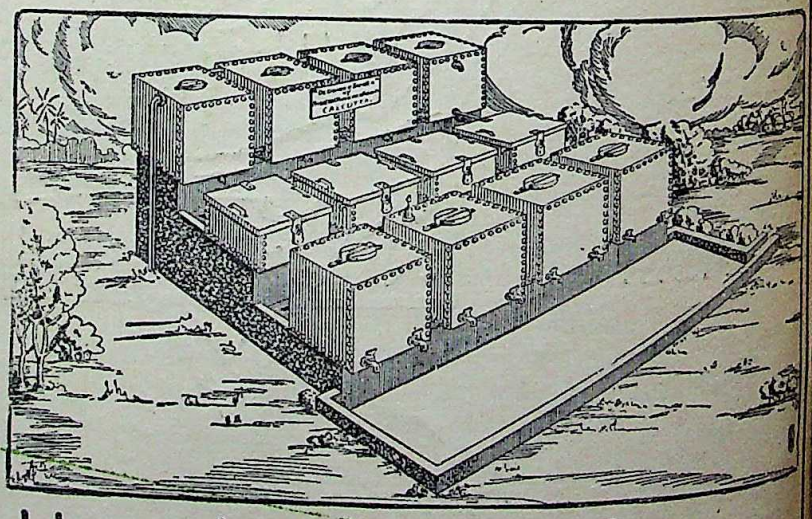

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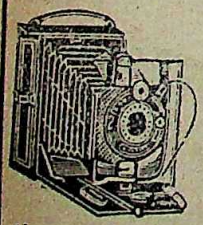

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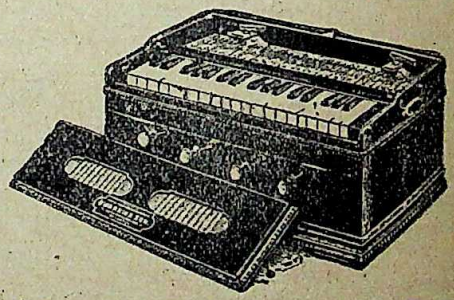

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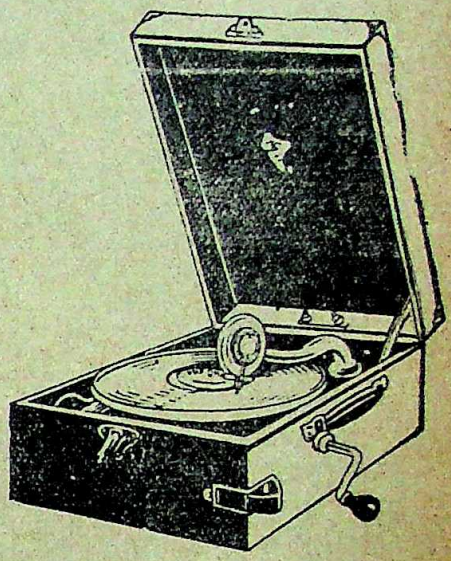

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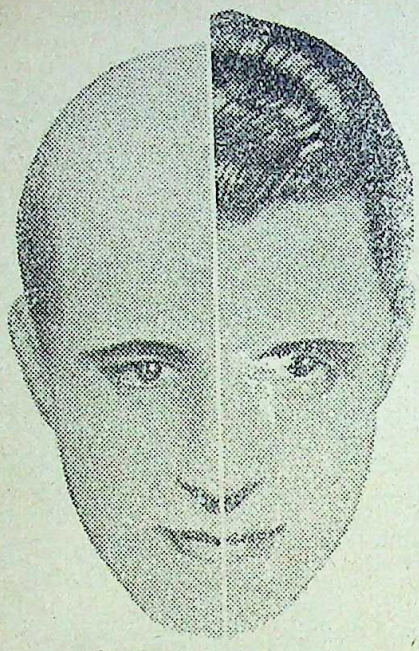

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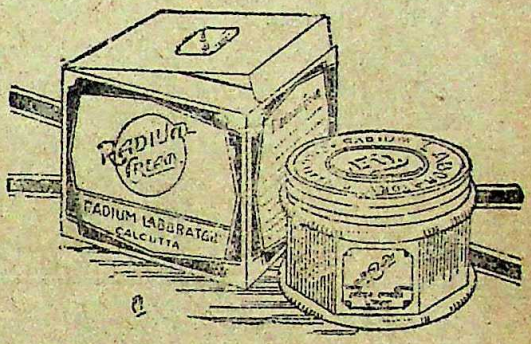

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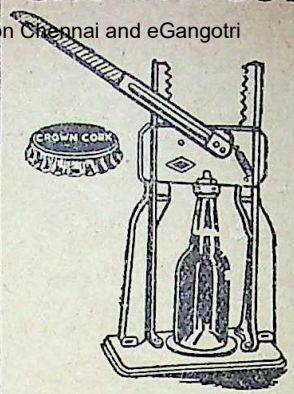

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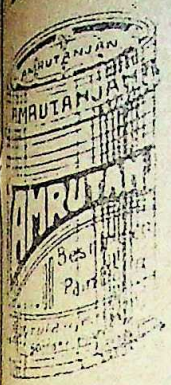

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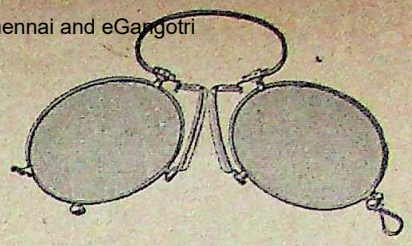

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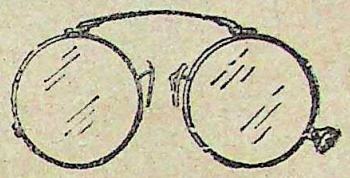

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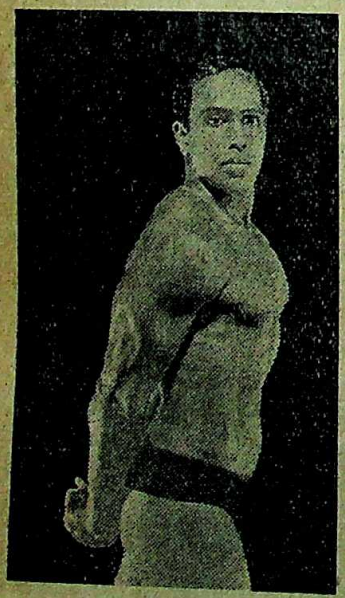

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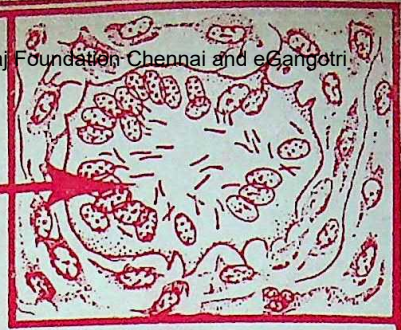

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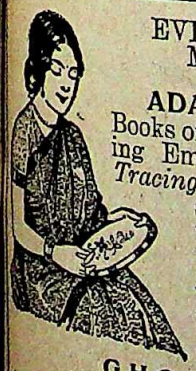

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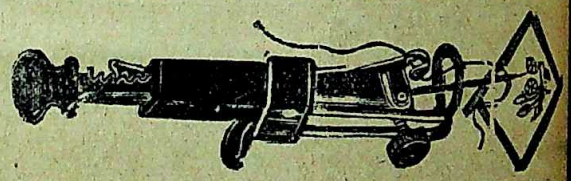

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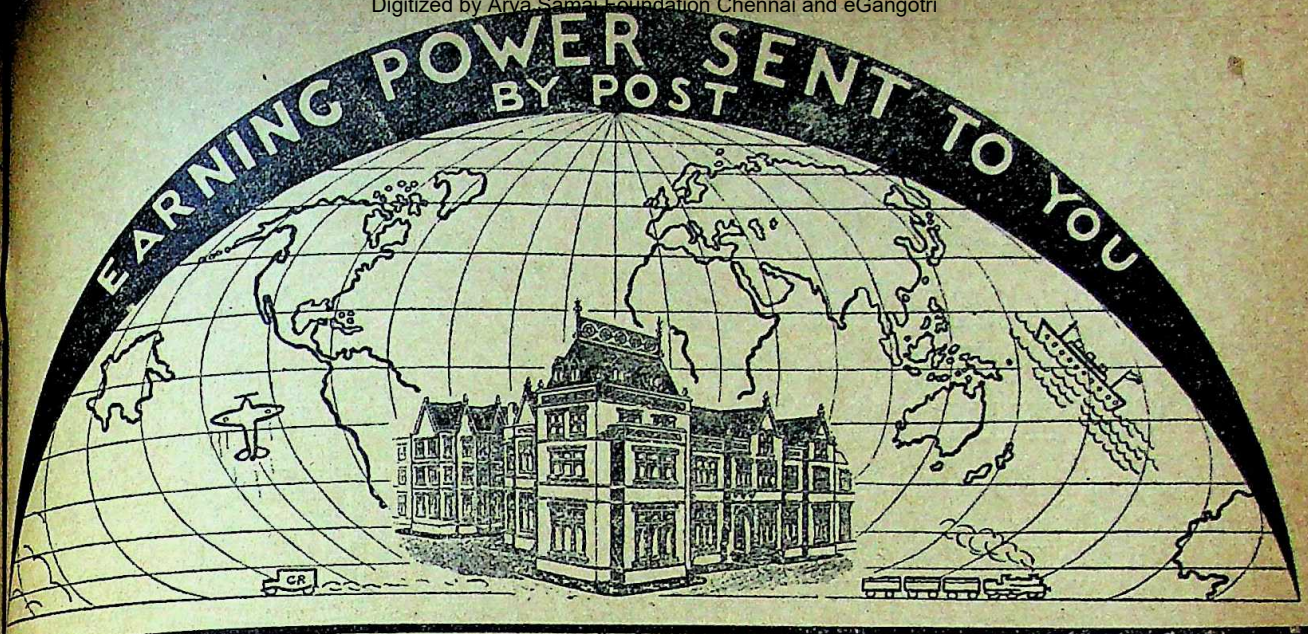

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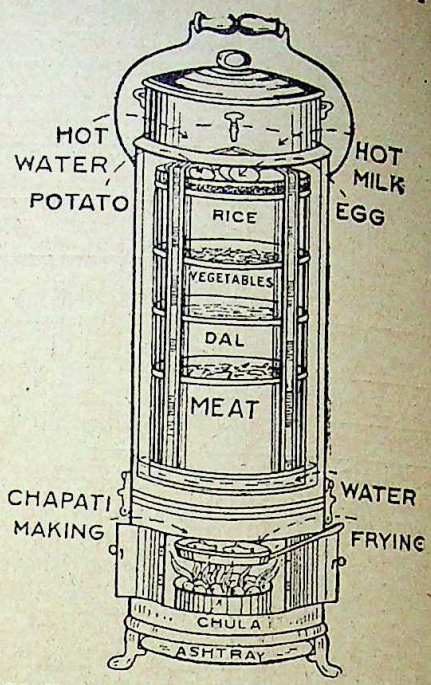

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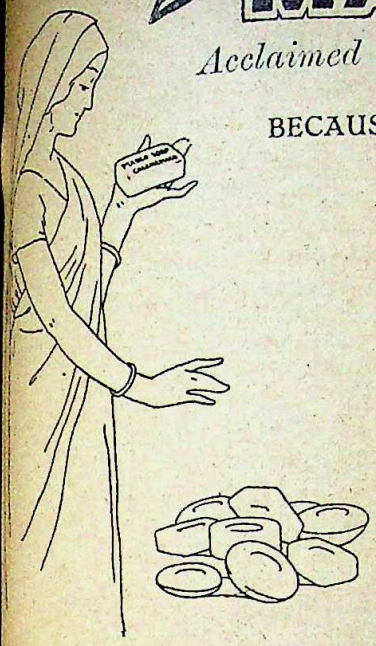

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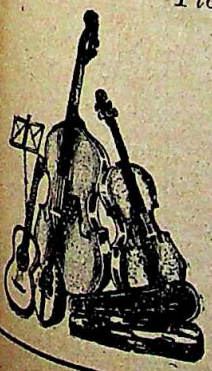

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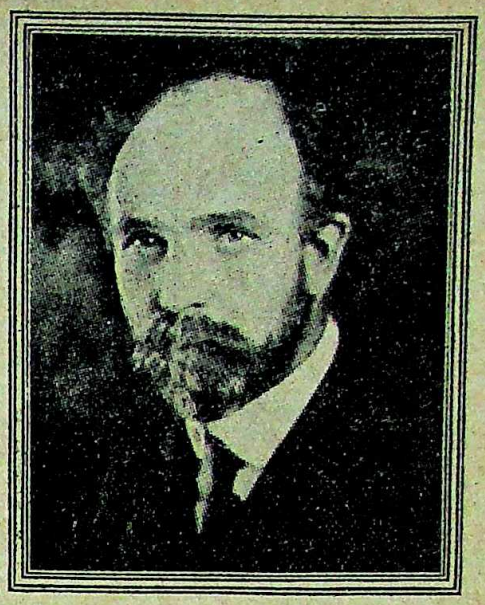

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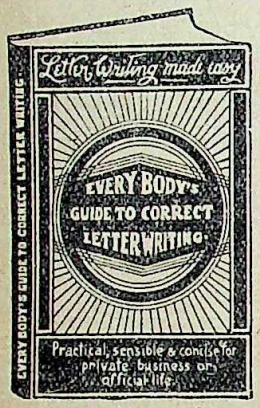

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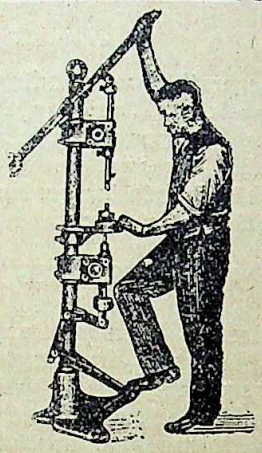

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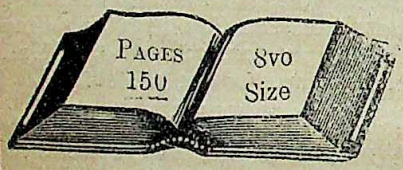

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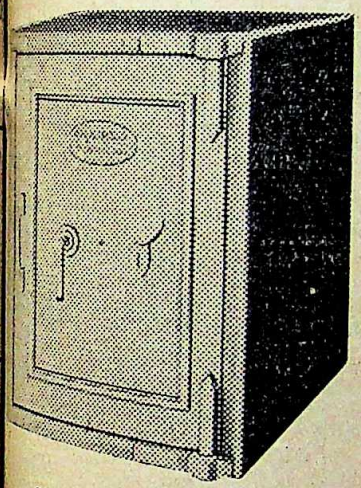

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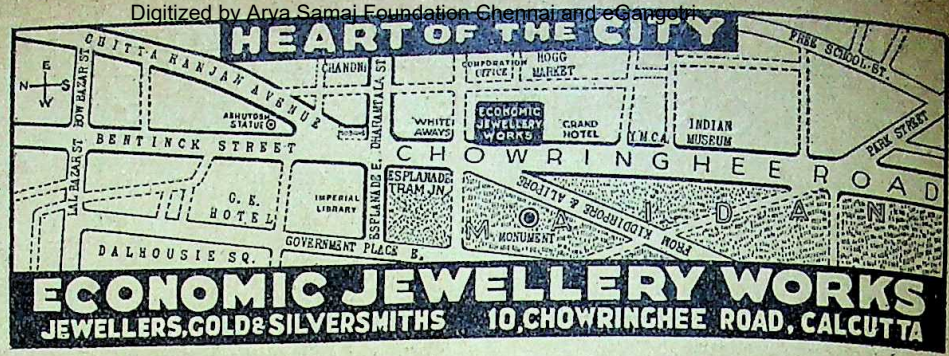

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1	C	L			=Our name ends in this	(38)
2		A	I		=Animals have this	(36)
3		I		D	=Gentle	(38)
4		A		E	=Allowance	(44)
5		I		E	=A route for ship	(40)
6	P	O			=A princely game	(58)
7	C	A			=Necessary for sailing	(29)
8		O		E	=Opening	(40)
9		I		E	=A number below ten	(42)
10		A		E	=Females love a good one	(15)
11	S	A			=Scarf	(47)
12	P	A			=Part of the body	(42)

HOW TO SOLVE
Fill the blanks in each word with a letter to give the clue given against it and check the word by adding the numerical value of each letter.

A	B	C	D	E	F	G	H	I	J	K	L	M
1	2	3	4	5	6	7	8	9	10	11	12	13
N	O	P	Q	R	S	T	U	V	W	X	Y	Z
14	15	16	17	18	19	20	21	22	23	24	25	26

For example, take No. 1. It is CLUB= our name ends in this, C=3, L=12, U=21, and B=2, and the total is 38. Now solve the other 11 words and win a prize.

Read Rules and Conditions Carefully

The entry fee in this competition is One Rupee for each entry. For a competitor who submits ten paid entries is entitled for a free entry. Free entries must be marked "FREE ENTRY." Competitors must write their name and address and the number of paid and free entries submitted in block capitals on the back of the envelope and on the M. O. Coupons.

1. All entries must be received by the last post on December 31st. Any received later will be disqualified.

2. Failing an all-correct solution which agrees with the sealed key solution deposited with the "QUILON BANK LTD." Kottayam, the first prize will be awarded to the nearest correct entry. In case of tie or ties the money will be equally divided.

3. No responsibility can be accepted for any entries lost mislaid or delayed. No correspondence can be entered into or interviews granted. The decision of the competition Editor on all matters relating to this competition is absolutely final and legally binding and is an express condition of entry.

4. Employees of the club are not permitted to compete. The prizes are likely to be reduced in direct proportion if the collection does not come to our expectation. A winning competitor can share only one prize other than additional prizes *viz*:— Prizes for Free entry, first all-correct entry and maximum number of entries.

5. Entrance fee must be sent in by Indian Postal Order or money order. Money orders, Postal orders & Entries must be addressed to "XMAS TRIPPLE OFFER," INTERNATIONAL CLUB, KOTTAYAM, S. INDIA. No stamps accepted. All entries must be filled in either with ink or typewriter. M. O. receipt or postal order must accompany the solution.

6. Mutilated answers will be disqualified. Competitors submitting more than one entry must number them serially. PLAIN PAPER ENTRIES accepted. The answers will be published on the 10th January, 1936. For the convenience of competitors abroad we have made the duration of the competition to two full months. No more difficulty. Never get mislead by similar names. Get assured that you remit the money and entries to INTERNATIONAL CLUB, KOTTAYAM, S. INDIA. Lose no time in forwarding the entries, for an hour early might make you a rich man. Enlist in this Grand Tripple offer and enrich yourself. Any entry which does not comply with the above rules will be disqualified.

7. Enclose an addressed envelope and 4 loose ¼ anna stamps for posting detailed winners list.

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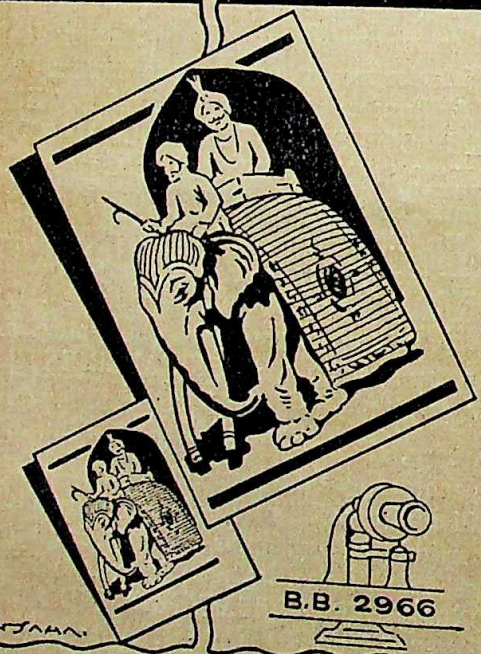

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By Nandalal Bose

Prabasi Press, Calcutta

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THE MODERN REVIEW

NOVEMBER 1935

Vol. LVIII., No. 5 WHOLE No. 347

JAMES MARTINEAU

BY J. T. SUNDERLAND

GOD'S most precious gifts to the world are great men. But the value of great men varies according to the quality of their greatness. Mere intellectual greatness, unaccompanied with moral, is of comparatively low value. Indeed, a man of intellectual brilliancy may even be a curse to the world, if he uses his intellectual powers for evil ends. But great men who are not only great in intellect, but great also in moral character—who possess not only brilliant mental powers, but the will to use them for highest purposes—such men are blessings to the world whose value cannot be over-estimated. We speak of "Alexander the Great." Such greatness as the famous Greek conqueror represents, stands for mingled good and evil. In like manner, the greatness of a Caesar or a Napoleon, or of a Wellington and a Grant, represent some influences that conserve and benefit, and some that hurt and destroy. But there is a class of great men whom we may look upon as representing good and only good, to the race. In this class we find such historic names as Socrates, Plato, Isaiah, Paul, Luther, Milton, Wesley, Channing, Gandhi, Buddha, and Jesus. In this company Martineau belongs, because in him, as in them, splendid intellectual gifts were allied with moral endowments equally splendid, and his brilliant powers were employed, not for destructive or selfish ends, but to advance truth, righteousness, peace, love, and whatsoever makes for the permanent betterment of the world.

Martineau was a member of the famous London Metaphysical Society, which contained many of the most eminent thinkers, literary men, scientists, and public leaders of England, such as Gladstone, Mill, Huxley, Tyndall, Tennyson, Browning, Cardinal Newman, Professor Francis W. Newman, Lord Selborne, and Cardinal Manning. Tennyson has left it on record that he regarded Martineau as the master mind of all that remarkable company; and Gladstone said to Frances Power Cobbe, "Martineau is beyond question the greatest of living thinkers." This was high praise. But best of all, Martineau was as great morally as he was intellectually. He always used his splendid powers for worthiest ends to discover and give to the world the highest kind of truth—moral truth, spiritual truth, religious truth, such truth as would feed the best that was in men, and therefore most benefit mankind.

Martineau's life was not only unusually long, but it was filled throughout with strenuous work. It is hardly too much to speak of it as three lives in one.

THE PREACHER

First, we have Martineau the Preacher. Add together his four years as minister in

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Dublin, his twenty-five years in Liverpool, and his fourteen at Little Portland Street, London, and we have more than forty years of steady pulpit work. And it was pulpit work into which he never failed to put his best of mind and heart. How high was its quality may be learned from the strong testimony of those who listened with absorbed attention to his intense and eloquent discourses and may be seen also by turning to his volumes of printed sermons, which have carried his fame as a preacher into every civilized land. Such a ministry alone, with no other labours added, would seem to be enough for one man.

The Teacher

Second comes Martineau the Teacher. Here again we have what would seem to be nearly or quite a full life-work. We learn that he taught a year with Dr. Carpenter, in Bristol, in very early manhood, before entering upon his career as a preacher. Then, after he had been preaching in Liverpool six years or so, at the age of thirty-five, he was appointed to the chair of Mental and Moral Philosophy and Political Economy in Manchester College. Here his real career as a teacher began. And it continued, with the interruption, I believe, of only a single year—when he was absent for study in Germany—through forty-five years.

During all that long time, either as Professor in the College, or as its Principal, he held a shaping hand on the education of a large proportion of the young men trained for the Unitarian and Liberal Christian ministry in Great Britain, and of not a few from other lands. The influence of this work as an educator cannot be told. It was an influence not only to clarify the thinking, and guide the research, and widen the knowledge, but to ennoble the moral ideals, to quicken the enthusiasm, and to deepen the spiritual life, of these young men, and through them the churches which they would be called to serve. His aim was to give his students not only trained minds, but disciplined wills, and purified affections. It was to send them into the work of the ministry to propagate a religion at once free, enlightened, and devout; to proclaim a Gospel in harmony with all truth, all beauty, all goodness, and rich in the deepest pieties of the heart; to plant in men a faith which no advance of knowledge, and no revolution of human thought, can disturb, because grounded in the living revelation of God in the human soul. These were the ends for which he strove.

The Writer

The third Martineau was the persuasive, the powerful, the brilliant, the indefatigable writer, who, from early manhood to the extreme age of ninety, was constantly giving forth to the world pamphlets, printed sermons, printed lectures, articles in daily and weekly papers, elaborate articles in magazines and reviews, and, most important of all, books which never failed to attract attention, to awaken thought, and to compel assent or dissent. What made it possible for him to produce so many papers and articles of thought and learning, and so many books, was the fact that there was a unity in all he did, so that he was able to pour into his printed pages the wealth of both his pulpit and his teacher's chair. His sermons were of so high an order that they stood the test of type. His college lectures furnished material for some of his greatest published works. Thus the streams of both his preaching and his teaching were indispensable tributaries of the stream of his authorship.

Martineau's Endowments

Dr. Martineau's endowments were both many and rich. His was a subtle, keen, and penetrating intellect. He was a trained logician. He was a profound philosophic thinker. He was a spiritual seer. He had a vivid and powerful imagination, which was for ever at play, and which cast the fascinating lights and shadows of poetry and symbol upon all he said and wrote. He was gifted with a rich and stately eloquence. He was a most devout worshipper. He had a striking and powerful personality. One of his well-known contemporaries declares that his personality was the most impressive and commanding he ever met, not excepting Gladstone's.

Honours

Few men have received so many academic and other honours as Dr. Martineau. But

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The honours were somewhat late in coming. It is interesting to notice that America, rather than England, was earliest in appreciating and giving recognition to his greatness, as was also true in the case of Carlyle. In 1872, Harvard University conferred upon Martineau the degree of LL.D. He was then sixty-seven years of age. Leyden followed, in 1875, with its S. T. D.; Edinburgh, in 1884, with its D. D.; and Oxford, in 1888, when he had reached the age of eighty-three, with its D. C. L. Four years later still, in 1892, Dublin added its LL.D. to that of Harvard. Quite as notable were the honours that came to him in other forms. Nearly all his later birthdays were marked by tributes from distinguished men. Perhaps the most memorable of these was the address presented to him on his eighty-third birthday, written by Dr. Jowett, of Oxford, recognizing in the warmest terms the great service which he had rendered to philosophical and religious thought, and signed by more than six hundred of the most eminent writers, philosophical thinkers, artists, scientists, educators, religious leaders, and public men of Great Britain, America, and the Continent of Europe, the names of Tennyson, Browning, Edwin Arnold, Max Müller, Dean Bradley, Jowett himself, and James Russell Lowell heading the list.

Limitations

I have spoken of Dr. Martineau's many and rare gifts. But it needs to be added that only to a limited extent were they popular gifts. They seemed, in a way, to lift him above, and to separate him from, the great mass of his fellows. As Wordsworth sang of Milton:

"His soul was like a star, and dwelt apart."

He was a great preacher; but it was a preacher for the few rather than the many. He was a great teacher; but it was a teacher for thoughtful and mature minds.

He was a great writer; but it was a writer for the cultured—for men with trained intelligence, for thinkers. He could not easily reach common minds. This he realized, and sometimes it sorely troubled him. He spoke of it as a limitation, which he had tried to shake off, but found himself unable. Once, soon after the appearance of his great work on Theism, an extended abstract of which I had published in America, he wrote to me saying that it was one of the regrets of his life that he was not able to write more simply, confessing that he often felt the need of an interpreter or a translator to bring his books within reach of minds that he wanted to reach, and asking me if we had not on our side of the water somebody who could translate or interpret him to the public at large.

But if his writings appealed directly to only a comparatively few minds, they were the ablest and strongest minds of their time. They were the fertile minds, into which it was worth while to drop seeds of new and higher thought. They were the leaders of their generation. That he was thus able to teach the teachers, to mould the thought of thinkers, and to sway so many master minds, is the secret of his great and growing influence, and the assurance that his work will live.

His Greatest Service to Religion

Perhaps the greatest single service that Dr. Martineau rendered to religion, was that of helping men in an age of great theological upheaval, caused by the unprecedented developments of science, to see that science and religion are not antagonistic, as so many believed, and that religion has nothing to fear from science, no matter what further scientific developments may arise. Science had made such rapid progress, and had brought to light so many facts which had contravened old-established theological theories and doctrines, that there was widespread alarm lest the very foundations of religious faith should be overturned. It was feared by many that the discovery of law ruling everywhere in nature, meant the dethronement of God. Others feared that the new science was sweeping away the whole spiritual universe (including both God and the human soul) and leaving us only a physical realm, or a universe of blind matter and motion. In the midst of this anxiety and alarm Dr. Martineau came forward calm and confident, maintaining, with a clearness of insight, a strength of reasoning, and a breadth and precision of knowledge, which at

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once commanded the attention of the thinking world, that law, so far from banishing God, is only a name for the method of God's universal activity; that materialism, so far from being formidable, and compelling us to give up belief in spirit, is nothing but pure assumption, with no basis of sound reason or of known fact to stand upon; that science, so far from destroying God, is only possible in a universe whose basal fact is Intelligence and Mind; and that there is nothing in either law or science that can in any way disturb religion, because religion has its foundation, not in irrational doctrines or unscientific creeds, and not even in sacred books, but in the deepest experiences of the soul of man. Thus did this great philosophic thinker render a service to religion which soon came to be recognized as second in importance to that of no religious teacher in the modern world.

A Radical

Dr. Martineau was a theological radical. He was much more of a radical in his later life than in his earlier. He tells us that, as the result of his studies and his own mental growth, he had found himself compelled, during his public career, to think out afresh, and to re-shape, at least twice, every part of his religious philosophy. In this he reminds us of the great scientist, Sir Charles Lyell, who, after he had written his greatest work on geology in what he intended to be its final form, threw it all away, and went through the great labour of writing it all again, in the light of the new doctrine of evolutiou which had just risen on the world.

A Conservative

But if Martineau was a radical, he was also a conservative. There is a class of radicals who seem to be always trying to tear up by the roots the hopes and faiths of men. To this class Martineau did not belong. Rather was he the kind of radical who is always seeking to plant the roots of men's hopes and faiths deeper, and in richer soil. Such a radical is the true conservative.

Much that is thought of as Martineau's radicalism is connected with the doctrine of miracles. Men had long been building religion on a foundation of miracle, and claiming that it could have no other foundation. But Martineau saw that science was more and more bringing miracle into discredit with many minds, and therefore threatening, for such minds, to overthrow religion. Hence he set himself to the task of finding a foundation other than miracle, deeper than miracle, which no fading away of miracle could affect. He found such a foundation in man's own moral and spiritual nature. This foundation was indestructible and eternal.

His Conscientiousness and Courage

Dr. Martineau was a man of great independence, courage, and conscientiousness. Indeed, he was independent and brave because he was conscientious. His conscience was his commander. What it bade him do, that he did, at every hazard. Such obedience to conscience is always the truest heroism. His conscientiousness and bravery were shown by his taking the unpopular side in many things. They were shown by his allying himself with a small religious body like the Unitarians. With his splendid gifts, if he had been in one of the larger religious denominations, especially in the National Church, he could have had any honour or distinction which England was able to bestow. But he would have despised himself, with unutterable scorn, if he had detected in himself any turning aside even by a hair's-breadth from the path of what he believed to be truth and right, for the sake of any possible honour or advantage.

His Catholicity

Few men have ever been so broadly catholic in spirit as Dr. Martineau. He saw good in all forms of religion; he discovered some precious element of truth hidden in the heart of even the most dark and repellent creed, and his desire was always to save the good, while casting out the evil. His catholicity made him unwilling to be cut off from any religious communion. Nothing could prevent him from at least extending his sympathies to all. Others might curse him; he would bless them. He felt that he had a possession in every religious prophet, and saint, and teacher, of whatever name. Augustine and St. Francis, and Luther and Calvin, and Wesley, and Leo III, Mohammed, Ram Mohun

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Roy, and Swedenborg, as well as the brethren of his own household of faith, all belonged to him, because he recognized the piety of all. And yet, with all his spiritual sympathy, he was the most unsparing of truth-tellers. He insisted on letting the light shine into all dark places. He would not compromise with superstition, with bigotry, with ignorance, with unethical conceptions of God, with degrading views of man, with irrational religious doctrines, in high places or low. While he would not knowingly injure any Church or any Religion, however bad its theology, or deep the superstition in which it wrapped itself, he would endeavour to help and bless all, by doing whatever was in his power to show them higher truth and lead them out into larger life.

Young to the Last

In mind and heart Dr. Martineau never grew old. He kept his intellectual activity and his mental freshness through life. In a letter written in his ninety-second year, he speaks of himself as not having desired old age, but God had sent it to him, and he had found it, rather to his surprise, something to be thankful for, something "deepening instead of impairing the supreme interest and significance of life." Much of his best writing was done after he was eighty; indeed, all three of his greatest books "Types of Ethical Theory," "A Study of Religion," and "The Seat of Authority in Religion"—were given to the public after he had reached that advanced age. This is something nearly or quite unprecedented. All this was possible because his thinking never became stereotyped He was always ready to read new books, and to seek new standpoints from which to look at truth. His thought to the last was a flowing stream, it never became a stagnant pool; and the reason was, he was always pouring new water into the stream, and drawing water out of the stream. In this he may well be a lesson and an example to us all. Woe to any of us if we ever allow our minds to become pools; if we ever cease to read new books and take interest in fresh thought; if we stop growing; if we fail to keep our faces turned toward God's new and for ever new sunrises.

I find myself compelled to regard Dr. Martineau as the greatest prophet, thinker, and teacher that the liberal faith has yet produced in the Old World, and as only equalled by Channing, Theodore Parker and Emerson in the New. Most of his thoughts I believe will live. Most of his teachings I believe will take root in the world and grow.

A Great Light

Men like Martineau are splendid lights raised aloft on rocky headlands to guide the thought of the world in safety in its voyagings over the ocean of truth. The future will think more wisely and safely regarding the profoundest problems of human life and destiny because of what James Martineau has thought and written.

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THE SOLIDARITY OF ISLAM

By JAWAHARLAL NEHRU

SOME time back I read with great interest an article by Sir Mohamad Iqbal on the Solidarity of Islam. Sir Mohamad's writings always attract me, for they give me some insight into a world which I find difficult to understand. So far as religion and the religious outlook are concerned, I live in the outer darkness, but, in spite of this deficiency in me, I am sufficiently interested in the historical, cultural and even the philosophical aspects of religion.

In his article Sir Mohamad dealt with the issue created between the Qadianis and the orthodox Muslims and considered this as 'extremely important' and affecting the integrity of the parent community. The Qadianis, according to him, had discarded the basic idea of Islam—the finality of prophethood—and had reverted to some extent to early Judaism and the pre-Islamic Magian culture. He was therefore of opinion that this 'rebellious group' should not be allowed to carry on its subversive propaganda, and, in any event, should not be permitted to masquerade as Muslims. Qadiani leaders did not accept Sir Mohamad's argument and vigorously repelled some of his statements.

Sir Mohamad's article raises a host of issues and makes one furiously to think in many directions. I hope that he will develop some of his points in future writings, for they deserve a full discussion. For the moment I am concerned with one aspect of his argument only. It would be impertinent of me to discuss the validity or otherwise of this argument from the point of view of Islam. That is a matter for erudite Muslims. For me Sir Mohamad is an authority on Islam worthy of respect and I must assume that he represents the orthodox view-point correctly.

If that is so, I presume that Turkey under the Ataturk Kemal has certainly ceased to be an Islamic country in any sense of the word. Egypt has been powerfully influenced by religious reformers who have tried to put on new garments on the ancient truths, and, I imagine, that Sir Mohamad does not approve of this modernist tendency. The Arabs of Syria and Palestine more or less follow Egyptian thought-currents and are partly influenced by Turkey's example. Iran is definitely looking for its cultural inspiration to pre-Islamic Magian days. In all these countries, indeed in every country of western and middle Asia, nationalist ideas are rapidly growing, usually at the expense of the pure and orthodox religious outlook. Islam, as Sir Mohamad tells us, repudiates the race idea (and of course the geographical idea) and founds itself on the religious idea alone. But in the Islamic countries of western Asia we find today the race and geographical ideas all-powerful. The Turk takes pride in the Turanian race ; the Iranian in his own ancient racial traditions ; the Egyptian and Syrian (as well as the people of Palestine, Trans-Jordan and Iraq) dream of Arab unity in which the Muslim and Christian Arabs will share.

All this clearly shows that these nations have fallen away from the ideal of Islamic solidarity which Sir Mohamad lays down. Where then does this solidarity exist at present ? Not in Central Asia, for in the Soviet parts the breakaway from orthodoxy is far greater ; in the Chinese parts the predominant currents are probably nationalist (Turanian) and Soviet. Afghanistan and Arabia proper remain in Asia, and then there are a number of Islamic countries in North Africa, apart from Egypt. How far this orthodox outlook of religious solidarity is prevalent there I do not know, but reports indicate that nationalistic ideas have penetrated even there. And nationalism and the solidarity of Islam do not fit in side by side. Each weakens the other.

From Sir Mohamad's view-point this situation in the Islamic world must be a deplorable one. The question of the Qadianis, important as he considers it, sinks into relative insignificance before these world happenings. He stresses the need of a real leader to rise in

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the Punjab apparently to combat the 'Qadiani menace'. But what lead does he give in regard to the wider menace? The Aga Khan, we are told, is the leader of Indian Muslims. Does he stand for this solidarity of Islam as defined by Sir Mohamad Iqbal?

These questions are relevant even for a non-Muslim; for on the answer to them depends the political, social and economic orientation of Indian Muslims and their reactions to modern ideas and thought-currents, in which some of us are interested. Islam being a world community, its policy must also be a world policy if it is to preserve that sense of solidarity. Sir Mohamad should give us some hint of this policy to meet the nationalist, social and economic problems that confront each country and group.

The only hint he gives in the article is a negative one: that religious reformers should be put down. In this, he tells us, he cordially agrees with the orthodox Hindus, and religious reform is supposed to include all social reform. He makes a provincial suggestion also that the distinction of rural and urban Muslims be abolished, as this interferes with the unity of Islam in the Punjab. Presumably the fact that some Muslims cultivate the fields, some are big landlords and live on rent, some are professional people living in cities, or bankers, or artisans or captains of industry, or labourers, some have an abundance of good things of life while most others starve, will still remain and will not interfere with Islamic unity.

Perhaps it is the object of the recently-formed "Council of Peers and Moslem Leaders," of which Sir Mohamad Iqbal is a member, to further this unity and the solidarity of Islam. To an outsider it seems a little odd that Christian members of the British House of Lords should be so interested in the progress and solidarity of Islam. But at the lunch at Claridge's in London that followed the formation of this Council, the Aga Khan, we are told, "developed the theme of Anglo-Moslem unity". Perhaps the two unities lead into one another, and build up a wider and more embracing unity. It is all very confusing. I wish Sir Mohamad would explain and enlighten us.

Almora District Jail.
20. 8. 35.

HIS HIGHNESS THE AGA KHAN

By JAWAHARLAL NEHRU

SIR Mohamad Iqbal's earnest plea for the solidarity of Islam and his protest against fissiparous tendencies led me to wonder as to where the line should be drawn. His Highness the Aga Khan is today considered the outstanding leader of the Indian Muslims. The Government treats him and honours him as such, orthodox Muslim leaders, whenever in trouble or faced with difficulty, seek refuge under his sheltering wings. Even Sir Mohamad might, so to speak, be said to march under his political banner. From the point of view of orthodox Islam and its unity of conception, politics, sociology and economics can hardly be separated from religion. One would think therefore that the Aga Khan was the ideal representative of this unity and solidarity of religious belief.

Whether this is so I do not know and I should welcome wiser people to inform me. I have long had a vague kind of idea, however, that he hardly belongs to the inner orthodox fold, and I have admired him for the truly wonderful way in which he manages to combine, and gracefully carry in his own person, the most contradictory qualities, and to take part in multifarious activities which appear to be mutually antagonistic and irreconcilable. He is the head and spiritual leader of a wide-spread and wealthy sect and, I am told, that almost divine attributes are assigned to him by his devoted followers. He is said to derive a vast ecclesiastical revenue from the faithful, and one of his sources of income is supposed to be the granting of spiritual favours and indulgences.

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It is interesting to find these old-world practices being continued today in an intensive form. But the really remarkable fact is that the spiritual head who supports and encourages these practices is a modern of moderns, highly cultured in western ways, a prince of the turf, most at home in London and Paris. Only a remarkable personality could successfully carry this double burden. The Aga Khan not only does so with supreme ease, but he adds to it many public and political activities as well as the leadership of the Indian Muslims. That is an astonishing feat which, even though one may disagree with the Aga Khan, fills one with admiration for him.

But the question that is troubling me, as a result of reading Sir Mohamad Iqbal's statement on the solidarity of Islam, is how all this fits in with that solidarity. It may be perfectly justifiable to spend the money of the faithful on racing; that after all is a minor matter. But is the Aga Khan's sect a partner in that Islamic solidarity or not? I remember reading long ago Mark Twain's account of a visit paid by the Aga Khan to him in Bombay. Mark Twain's Indian servant burst into his hotel room one day in a state of extreme excitement and announced that God had come to pay a call on him. Many pray to God daily—and Mark Twain was a religious type of man—and each one of us, according to his early teaching or mental and spiritual development, has his own conception of God. But the best of us are apt to be taken aback by a sudden visitation of the Almighty. Mark Twain, after he had recovered from his initial surprise, discovered that God had come to him in the handsome and corporeal shape of the Aga Khan.

This characterization of the Aga Khan as God was no doubt a foolish error of Mark Twain's servant—and the Aga Khan cannot be held responsible for it. So far as I know, he does not claim divinity. But there seem to be a large number of foolish persons about who ascribe certain divine or semi-divine attributes to him. Some of the propagandists of the sect describe him as an *avatar* or incarnation of the divinity. They have every right to do so if they believe in it. I have absolutely no complaint. But how does this all fit in with the solidarity of Islam?

A story that has long fascinated me is the account of the Aga Khan giving *chits* or notes of introduction for the Archangel Gabriel to his followers, or some of them. This, so the tale runs, is to ensure their comfort and happiness in the next world. I cannot vouch for the truth of this story, but I do hope that it is based on fact. There is little of romance left in this drab and dreary world, and to correspond with an archangel is a captivating idea. It seems to bring heaven nearer, and even our life here down below assumes a rosier hue.

Then there is another story, not so attractive, but nevertheless extraordinary enough. I had heard of it previously and lately I read an account in a book by an American traveller. Colonel E. Alexander Powell in his *The Last Home of Mystery* referring to the Aga Khan says:

> "His sanctity is so great, indeed, in the eyes of his followers, that the water in which he bathes is carefully conserved and sold annually to the representatives of the various Mohamadan sects at a ceremony held once each year at Aga Hall in Bombay. The price paid for this holy water is the Aga Khan's weight in gold, the scales used for the weighing ceremony being adjusted to the fraction of an ounce troy. As the Aga Khan is a plump little man, the price paid for his used bath water is a high one."

Colonel Powell has probably added some journalistic and fancy touches of his own to this account. But the story is an old and oft-repeated one and, to my knowledge, has never been contradicted. If the Aga Khan can find a profitable use for his bath water and at the same time serve and exalt faith, surely it is no one's business to object. Tastes differ and it takes all sorts to make this world of ours. But again I am led to wonder if all this furthers the solidarity and 'democracy of Islam'.

Another incident comes to my mind. It was after the War when Kemal Pasha had driven out the Greeks and established himself firmly in power in Turkey. His casual treatment of the new Caliph, appointed by him, drew forth a protest—a very polite protest—from the Aga Khan and Mr. Amir Ali. Kemal Pasha scented an English conspiracy and suddenly started a fierce attack on England, the Aga Khan, the Caliph and some Constantinople journalists. He was not

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very polite to the Aga Khan and drew all manner of unjust inferences from his long and intimate association with the British Government and ruling classes. He pointed out that the Aga Khan had not been keen on following the previous Caliph's religious mandate when war had broken out between Turkey and England. He even stressed that the Aga Khan was no true Muslim, or at any rate not an orthodox one, for did he not belong to a heretical sect? All this and much more he said, keen on gaining his end, which was to discredit the Aga Khan and make him out to be an accomplice of British foreign policy. And making the Aga Khan's move a pretext, the Ataturk put an end to the ancient Khilafat.

Kemal Pasha can hardly be said to be an authority on Islam, for he has deliberately broken away from many of its tenets. His motives were purely political, but his criticisms were not wholly without apparent force.

As I write this, another aspect of the Aga Khan's many-sided personality comes up before me. It is given in an intimate, every day account and is thus all the more valuable and revealing. It appears in the London *Bystander* and I have come across it in a quotation in the *New Statesman*. This tells us that

> "although the Aga Khan loves the good things of life—he is a great gourmet and has his own cook—there is a very considerable spiritual side to his life. It is hard to pin him down exactly on this point. But he will admit to a strong feeling of the battle between good and evil. At any rate, he is a wonderfully good sportsman, and when Jack Joel offered him a blank cheque the other day for Bahram, he refused because he said he wanted in his decrepit old age to be wheeled alongside his Derby winner and say, 'Well, that was a jolly day!'

Much to my regret I have never met the Aga Khan. Only once have I seen him. This was in the early non-co-operation days at a Khilafat meeting in Bombay, where I sat not far from him on the platform. But this glimpse of an attractive and remarkable personality was hardly satisfying, and I have often wanted to find out what curious quality he possesses which enables him to fill with distinction so many and such varied roles, combining the thirteenth century with the twentieth, Mecca and Newmarket, this world and the next, spirituality and racing, politics and pleasure. Wide indeed must be the range of Islam to include all this in its unity and solidarity.

But looking at Sir Mohamad Iqbal's statement I am again led to doubt, for Sir Mohamad seems to have little love for the non-conformists. He believes in the straight and narrow path of true orthodoxy and those who stray from this must forthwith remove themselves from his ken. How then am I to remove this doubt and difficulty? Will Sir Mohamad help in solving the riddle?

Almora District Jail
21 August, 1935

जन्माष्टमी १९९२

EXCLUSION OF ASIATICS

By Prof. RADHA KAMAL MUKERJEE

Problems of the Exclusion Policy

THE movements of Chinese, Japanese and Hindu labour have brought to the fore today the pressing problems of conflict of colour and race, such as those of the prohibition of immigration of free imported labour of black, brown or yellow stocks in America, Australia, East and South Africa, or the forced reservation of areas in different continents. The hostility of Canada and the United States of America to Chinese and Japanese immigration has led to the passing of a series of repressive measures. Both these countries have enacted laws with the avowed intention of limiting Japanese immigration and settlement, and the question has been rendered still more acute by the independent action of California, which, claiming its right as a "Sovereign" State, has gone beyond the federal precautions aimed at the exclusion of the Japanese population within her borders, with the result of chronic diplomatic friction between Tokyo and Washington.

South America's Policies and Opportunities

South America is weak from an international point of view, because the vast territory is divided into states of huge area, but of small, scattered populations very jealous of one another. These states are united at any rate on the question of excluding any Asiatic settlements on their shores, though pockets of Chinese colonists are now scattered along the Pacific Coast. The immigration of Chinese is prohibited in various states of Latin America, namely Costa Rica,

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Cuba, Ecuador, and Peru. Indian labourers recruited under contract are prohibited in Costa Rica by an Act of 1925. In Uruguay the authorities may when they deem it expedient prohibit the immigration of Asiatics. In contrast to these restrictive policies Brazil encourages the immigration of Japanese and Indians by the offer of free grants of land.* Thwarted in their legitimate ambitions in Canada and the United States, the Japanese have recently negotiated for concessions in Chile, Peru and other countries, but the response has not been as favourable as they wished. Brazil, Peru, and the Argentine are the few localities which have encouraged them and emigration to these regions is proceeding apace. Brazil, in fact, is now considered the Mecca of the Japanese emigrants. Since the Japanese labourers are welcomed there for exploiting the boundless virgin land in that country, it is considered the most desirable outlet for the congested population of Japan. At the end of 1928 there were living in Brazil some 76,500 Japanese, most of whom were leading a comparatively happy and peaceful life in San Paulo and other places, working on farms or plantations, either leased or their own. In Peru, Japanese emigration dates from 1899. At present there are about 16,980 Japanese, including 2,000 engaged in farming and other lines in the hinterland, the remainder living in Lima and neighbourhood as farm-workers, small traders, etc. In addition, there are about 5,000 Japanese in Argentina, Bolivia, Chile and other South American States.† Out of a total population of 42,500,000 in Brazil, there are 600,000 Red Indians, who are found mostly in the Amazon area. These Red Indians, though thoroughbreds of the soil, are averse from the steady continuous labour which is procurable in abundance by encouraging immigration, not only from Japan, but also from India and China. Brazil, however, has not so far attracted Indian and Chinese immigrants. The other states in tropical America have hardly encouraged any Oriental emigration at all. Thus vast forests in Venezuela, Colombia and the Guianas still await the axe and plough of the pioneer settler. About three-quarters of the entire area of Bolivia is undeveloped, yet Bolivia is a country rich in agricultural and mineral resources. It ranks next to Brazil as the second rubber-exporting country of South America. It produces one quarter of the total tin output of the world and is rich also in antimony, lead, petroleum and other materials. Great part of Peru is also in the same manner inadequately developed. Both sugar and cotton have enormous possibilities in the undeveloped tracts. This country is equally rich in minerals, but these are far from being adequately exploited. Ecuador is one vast forest, excepting the inter-Andean plateau and a few arid spots on the Pacific. Cotton, rubber, and cocoa would find here congenial soil, while there are rich deposits of gold, silver, copper, iron, lead and coal that await utilization. In these vast and virgin regions of tropical South America, where the population is too small to utilize the magnificent natural resources, a new era of economic prosperity will follow the entry of the Asiatics. Nor is there any reason for their exclusion on grounds of race, for the American Indians and the Eastern Asiatics are different sections of the Mongolian division of mankind, and there seems to be no objection to their inter-breeding. What has been achieved as a result of emigration of Indian peasant settlers may be indicated by the following comparative table:

	Area in sq. miles	Density per sq. mile	Cultivated area (in acres)
British Guiana	89,480	3.5	147,353
Dutch Guiana	54,291	2.6	45,000
French Guiana	34,740	1.3	7,900

British and Dutch Guiana: Success of Indian Peasants

The agricultural development of British and Dutch Guiana as compared with the backwardness of the neighbouring French territory where immense forests extend and little agriculture is found, is due to the initiative and toil of the Indian peasants. The Indians numbered 130,075 and 57,609 in 1930 in British and Dutch Guiana respectively, the settlement in these territories being fairly old, dating from 1838 in British Guiana and 1853 in Surinam. The Indians are large landowners, merchants, rice-mill proprietors, shopkeepers and retail dealers in Guiana, while in Trinidad they have now become the leading community. In the West Indies as well as Guiana the Indians have risen to their present position after their release from indenture, contributing at the same time to the all-round prosperity of the territories which have proved hospitable to them. The Indian has come to the forefront in Guiana not merely because of his superiority in the manipulation of the shovel, but also for his diligence, thrift and ambition. In fact, he has proved more laborious and thrifty than the Javanese in Dutch Guiana, while he is a greater asset for a colony than the Chinese because, while he adheres to the land either as free labourer on the estate or as small holder, the latter seek prospects in small retail trades. It is because of the Indian peasants' toil that British Guiana's exports of rice have reached a considerable figure; formerly she used to import large quantities of rice.* In fact, the independent peasantry will be the mainstay of Guiana's

* *Problems of the Pacific*, p. 465.
† *The Japan Year Book*, 1930, p. 45.

* Imports of about 15 million lb. of rice (1900) have been converted into an export trade of 43 million lb.

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economic future if the immigration system be continued. "Along the Corentyne and West Coasts of Berbice and in the Mahaicony and Mahaica districts," observes J. A. Luckhoo, "are to be found thriving cultivations and farms owned and managed by East Indians, and are powerful object lessons of what can be accomplished in the way of colonial development if facilities of drainage and irrigation are afforded the settlers and advances by means of small loans" * In French Guiana Hindu immigration failed, and the Cayenne government, because of its indifferent colonization policy as compared with British or Dutch Guiana, is now faced with the serious problem of labour shortage. The Portuguese, Chinese, and Javanese who were introduced, have now either returned home or have deserted the land for small trading, peddling, and similar avocations. Of the few Indian survivors of the former immigration, some work as miners in the gold-fields, while others are engaged in market gardening on small holdings near Cayenne. With the present deficiency of labour, the French colony cannot undertake land reclamation, which must precede agricultural and economic development.†

Tropical America as a Field for Asiatic Emigration

Tropical America furnishes many raw materials and products, such as rubber, ebony, mahogany, cedar, satinwood, rosewood, logwood, tolu, digitalis, aconite, arnica, belladonna, cocaine, balsam, copaiba, sarsaparilla, ipecacuanha, vegetable ivory, Brazil nuts and vanilla, either not found at all or only in limited quantities in other tropical regions. The exploitation of the typical products of the plateaux and lowlands of torrid America is at present quite inadequate, for want of an industrious population. South America's place in the world economy is thus closely bound up with the problem of Oriental emigration, by which alone can the world be assured of an adequate supply of these valuable commodities. Neither Red Indians nor Negroes are capable of the strenuous work of reclamation and tropical agriculture while both Mestizos and Mulattoes have proved themselves among the most unstable and volatile races of mankind. Tropical South Americans are now mostly a mongrel race, miscegenation having gone on for generations between Iberian, Indian and Negro from the Atlantic to the Pacific. The white element of the population is small, probably not more than 10 per cent., and is progressively diminishing. Professor Ross observes: "The wisest sociologist in Bolivia told me that the zambo resulting from the union of Indian with Negro is inferior to both the parent races and that likewise the mestizo is inferior to both White and Indian in physical strength, resistance to disease, longevity and brains". The chances of colonization of the white people from the Argentine and Chile on the one hand, and from the United States and Southern Europe on the other, which some people think the only satisfactory solution of the South American race problem, are remote. The white people may have a firm position in the south and on the Brazil highlands and the Andean plateaux, but they have no prospects of permanence in the greater part of the continent, which is tropical, and where rainfall, soil, and vegetable and mineral resources all combine to make that region perhaps the most productive while so far the most inadequately developed in the whole world. Indians, Chinese and Japanese may yet convert its barren wildernesses into smiling fields, orchards and plantations, and thriving centres of industry and manufacture.

Australia: Exclusion Policy vs. Development.

Australia has legislated long ago against the penetration and settlement of her territory by coloured races. At first it was the Chinese, but latterly it was the Japanese, who caused her to insist on the colour bar. The "White Australia" idea is not a political theory. This point of view is well expressed in an article in the *American Review of Reviews*: "Australians of all classes and political affiliations regard the policy much as Americans regard the constitution. It is their most articulate article of faith. The reason is not far to seek···Australian civilization is little more than a partial fringe round the continental coastline of 12,210 miles. The coast and its hinterlands are settled and developed, although incompletely, for the entire circumference; in the centre of the country lie the apparently illimitable wastes of the No Man's Land, occupied entirely by scrud, snakes, sand, and blackfellows. The almost manless regions of the island continent are a terrible menace. It is impossible to police at all adequately such an enormous area. And the peoples of Asia, beating at the bars that confine them, rousing at last from their age-long slumber, are chafing at the restraints imposed upon their free entry into and settlement of such uninhabited, undeveloped lands." On account of the economic and political factors connected with the "White Australia" policy, the Asiatic element of the population has been gradually but greatly reduced. In 1861, there were 38,298 Chinese in Australia as compared with about 20,000 in 1927. The decrease has been large, especially since 1901, when the Asiatic population stood at 45,478. In 1861, 3.4 per cent. were Asiatics. In 1911 the percentage had fallen to 0.9 and in 1927 to

* Address before the British Guiana East Indian Association, *The Indian Emigrant*, August, 1919.
† *Peace Handbooks*, Vol. XXI, French Guiana, p. 32.

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0.5*. Up to the last decade of the 19th century the action of the various colonies towards Chinese immigration was directed to avoiding the evils which were supposed to be connected with a large Chinese element in the community; between 1891 and 1901, the feeling evinced gradually developed the "White Australia" policy which excludes all coloured people. On the consummation of federation this policy was expressed in the Commonwealth Immigration Act of 1901, which made the entry of persons desiring to settle in Australia conditional on their passing a dictation test in any language which might be prescribed†. The total number of Chinese found in Australia was 17,154 and of Japanese only 2,928, while the Indians who have permanently settled in Australia numbered 2,000 approximately in 1921. Of the total population (1927) of nearly 6.2 million persons, the aboriginals and half-castes are now reduced to some 75,000 and the Asiatics to 33,500. In 1911 the Asiatics numbered 39,740 persons. A very large number of Indians from the North-West Frontier Province, the Punjab, and Baluchistan had emigrated to Western Australia before the introduction of railways and had organized camel transport, which supplied a real need of the country. These Indians entered Australia as free men, and it was the lure of gold which accounted for the rush, although the first and last direct emigration of Indian contract labour took place as early as 1837-38. But restrictive measures have now checked this emigration. Besides, the Indians are denied the franchise both in Western Australia and Queensland, while mining concessions in the former state and employment in the dairy industry or the sugar industry are not permitted. However, a remarkable instance of Indian agricultural enterprise in Australia is furnished by the success of a Sindhi merchant who established a prosperous sheep-station (with 250,000 acres of land) in Western Australia. Tropical agriculture can be practised successfully in Australia only on a few areas on the east coast of Queensland. Here white labour is employed in the sugar plantations, but the sugar industry has to be protected in various ways. Australia is a barren wilderness crying for immigration. Griffith Taylor divides Australia in a very striking manner into two parts by a line from Geraldton, West Australia, passing near Kalgoorlie, Port Augusta, Broken Hill and so north to the Gulf of Carpentaria. The drier north-west portion contains over 50 per cent of the area of Australia, but only about 20,000 white people live therein, or one-third of one per cent of the whole. The vast empty spaces of Australia do not show any signs of increase of population. Between 1901 and 1911 the population increased by only 18.07 per cent in the whole continent, an increase which was almost the same as that between 1890 and 1900. Between 1911 and 1921 the increase was only 2 per cent. For a new country where the density of population is not more than 15 to every 10 sq. miles of territory, this increase falls considerably below the requirement. Further, an analysis of occupations in the census indicates that while the primary producers (agricultural, pastoral, mining and quarrying, and other) increased by only 12,456 between 1911 and 1921, and the pastoral producers and miners actually decreased in the decade by 10,000 and 39,000 respectively, the industrial workers increased by 161,189 and the professional, domestic and commercial classes by 133,635. As Sir Chiozza Money observes: "Australia, as a nation, is built upon its primary producers, and the statement describes an inverted pyramid. It is a situation which obviously works against what are the best interests of the nation"*. Great Britain and Australia have recently come to an agreement regarding a scheme of assisted emigration, but Great Britain has failed to supply Australia with the agricultural pioneers which she requires. In spite of the operation of the £ 34,000,000 agreement between Great Britain and Australia, the number of assisted emigrants to Australia has shown a sensible decline in the last few years, and in 1930 the assisted emigration was suspended on account of unemployment in Australia. The British Economic Mission to Australia recently recommended certain modifications of the Agreement. They have been much struck by the comparatively small degree in which intensive use is made of the land in Australia, and deplore the fact that Australia exports in important quantities only such primary products as wool, hides and skins, meat, wheat and timber unassisted by subsidies.

Australia, so to speak, rides on the sheep's back. Both the increase in the cost of labour as the result of decisions of the Arbitration Courts and in prices and cost of living as the result of tariffs have involved Australia in a vicious circle, and are crippling Australia's progress and her power of supporting increased population †. In fact, with her employment problem in the presence of vast unexploited resources, Australia is now facing an economic crisis to which she has drifted as a result of her policies of protection and immigration restriction. With the majority of farmers among her immigrants Australia, it is expected, will rapidly recover from the economic depression due to lack of regional balance of occupation, and rapidly fill up her vast empty spaces.

New Zealand's "All White" Policy.

New Zealand is not less firm and drastic in the exclusion of Orientals than Australia. There

* See *Oxford Survey of the British Empire*, Vol. V. p. 282.

† *Australian Year Book*, 1925.

* *The Peril of the White*, p. 84.

† *Report of the British Economic Mission to Australia.*

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is no prohibition of permanent domicile for an Indian as in Australia, but in practice he can only get permission for six months' sojourn in New Zealand. The number of Indians in the whole island is now reckoned at about 2,000. The first movement to New Zealand was begun by ex-indentured labourers from Fiji who left that island in expectation of better wages and conditions of work in the new colony. They could not, however, establish themselves in agriculture or trade. Most of them are casual labourers who have reached a decent standard of living; a few are fruit-vendors and artisans. and there is also a sprinkling of professional classes. On the countryside the Indians, mostly Punjabis, are engaged mainly in farming pursuits, scrub-cutting, land-drainage, milking, etc., while in the cities Indians from Western India are chiefly to be found, trading mostly as fruiterers and pedlars. The Chinese in New Zealand number about 3000. A special poll tax of L. 100 is levied on Chinese residents. There are almost no Japanese. Recently both the people and Government are demanding more stringent restrictions, and all parties in the country are solid for a white New Zealand, "if possible 99 per cent British". Their Immigration Restriction Bill is considered to be one of the most arbitrary and reactionary measures ever introduced in a British community.

Japan's Hold on the Pacific.

During the War, Japan has enormously extended her hold on the Pacific and has become a source of great anxiety to both the United States of America and Australia. In earlier years, the defence of American territory in the Pacific was related to four possessions forming a so-called quadrilateral: Dutch Harbour in the Aleutian Islands; Alaska, Guam, 1520 miles east of the Philippines; Hawaii, 2100 miles south-west of San Francisco; and Samoa, 1600 miles south-east of New Zealand. These were strengthened by the addition of the Philippines and Guam in 1898, and the Panama Canal Zone in 1903. Into the midst of this area Japan has entrenched herself strongly by the capture of the Marianne, Marshall, and Caroline Islands. Economically insignificant, their importance is very great both as coaling and cable stations*. Japan, however, has admitted the American right to erect a wireless station at Yap, in the Caroline group, and the right to land and use submarine cables there.

Coming Claims of Asian labour.

Asian labour took a prominent part in the early development of some of the British Colonies in Africa, but is now "a drag on their political future" and "tends to lower the standard of life and consumption of the European labourer." Here the economic situation is complicated by the pressing demand of the latter that though he came later in the field his higher standard of comfort and activities give him a superior right. But the Chinese, Japanese or Indian labourer bases his claim on his less extravagant requirements, which are, however, suited to the climate and the region. Chinese and Japanese labour, which must emigrate because of the excess of surplus population at home but finds the door banged in America where climate is most suitable, will insist ere long in the International Labour Conference upon its rights to participate in the reclamation of Central and Northern Australia; while the claim also of the Bantu races, supplemented, if need be, by the Indian stocks, to convert the wildernesses of Central and Eastern Africa, may not go unrepresented in the Imperial Conferences. For if international economics perpetuates the demand for the open door and the claims of industrialism to exploit the tropical regions of the East, the door in the West will not long remain closed and the claims of the Indian agriculturists, miners and traders in South and East Africa, of the Chinese and Japanese in America, Australia and the islands of the Pacific, and of the Mongoloid peoples of the Central Asian steppes, to take part in the pastoral and agricultural development of the Canadian and Alaskan wilds, may be a subject of future discussion and settlement in the Far Eastern Conferences.

Asian Over-Population must have Outlets.

Already we find the beginning of an Asiatic renaissance, based on Asian solidarity, accompanied by a tremendous and steadily augmenting outward thrust of surplus men from overcrowded home lands. The serious pressure of over-population is encouraged by modern sanitary science as well as the humanitarian hygiene of the whites. But the danger is said to be not only Asiatic industrial competition but also that the white stocks may in the end be swamped by Asiatic blood. The Yellow Peril Militant, threatening not only from Japan but also from China, is an old vision, and the living spectres of a Pan-Asian or Pan-Coloured Alliance are still stalking abroad in the highways of international relations. Indeed, it is the aggressive policy of America and Canada, and particularly of Australia, against the Asian migration which is responsible for the rising tide of colour, the imperious urge of the coloured world towards racial expansion which has been baffled by a Pan-Nordic syndication of power for the safeguarding of the political and economic supremacy of the whole white world.

Unutilized Lands in Asiatic-Excluding Countries

But world economics will not subordinate the unequivocal behests of economic productivity

* Bowman: *The New World.*

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to the exclusive and mutually hostile demarcation of economic regions or to economic self-sufficiency or self-centredness. If we take into consideration the distribution of the productive and arable land in countries which check Asian migration, we shall at once understand the causes and extent of the present lack of normal adjustment in the field of the migrations of labour. We take America first. Arable land is 31.4 per cent of the total productive area in Canada and 6?.6 in British India. Meadows and pastures form 17.8 per cent. in Canada. The cereal crops occupy 56.0 per cent in Canada and 54.8 per cent in British India. The great plains of Canada seem to be as well adapted to wheat-growing on a grand scale as any similar area in the world. Extensive undeveloped wheat tracts lie in Northern Alberta and Saskatchewan. Likewise many valleys in British Columbia are also thought to be well adapted to exclusive wheat-growing. The total produce in 1913 was reported to be 231,717,000 bushels; in 1902 it was 1000,523,000 bushels. Thus in a decade there is shown an increase of more than 125 per cent. The average yield in 1913 was 21.04 bushels per acre. This is a low average, rather lower than the average yearly yield, for 1913 was not a year of good harvests. The following figures show the yields of wheat in four of the important provinces of Canada in 1927, and 1931.

	BUSHELS	
	1927	1931
Manitoba	2,195,377	27,000.000
Saskatchewan	212,860,000	121,000,000
Alberta	171,286.000	136,000.000
British Columbia	1,508.000	1,580,000

There are enormous possibilities of increase of wheat production in Canada which cannot be realized on account of lack of settlers in the vast stretches of unbroken prairie.

"Of the 1,400,000 acres which comprise the nine provinces of Canada (excluding the North-West territories and the Yukon) 441,000 acres or 31 per cent. of the whole area are capable of being devoted to agriculture in the future. Of this available area less than a quarter was occupied as farm-land in 1911"*

The following table indicates the varying degrees of local agricultural development in Canada.

Province	Percentage of farmed land to total area	Percentage of (improved) land to total farmed land	Percentage of farms owned by occupier
Prince Edward Island	87.0	65.0	94.3
Nova Scotia	35.0	21.0	95.3
New Brunswick	23.9	32.4	95.1
Quebec	3.9	52.5	94.5
Ontario	9.7	58.2	84.3
Manitoba	9.8	55.1	81.0
Saskatchewan	28.2	56.9	76.7
Alberta	18.1	40.2	79.4
British Columbia	1.3	19.0	84.6;

* *The Dominions Royal Commission, 1917.*

The great central block, including the provinces of Quebec, Ontario and Manitoba, comprising a considerably larger area than that of all the other provinces, shows an inadequate development of agriculture, although such land as is occupied is largely cultivated. The newness of the prairie provinces is indicated not only by the comparatively small proportion of the land yet occupied, but also by the relatively large proportion of farms not occupied by the owners. They are subject to the restlessness of newcomers*. The first settlers grew their wheat in the forest clearings of the east, but when the great treeless prairies of the interior were discovered the centre of the wheat-growing industry moved rapidly westward, and the farmers of the east, while still growing wheat for home consumption, now find it impossible to compete with those of the prairie provinces in the matter of export, and are turning their attention to other branches of the industry, notably dairy-farming and fruit-growing. Even the climate here is very suitable, for the winter cold cleanses and pulverizes the soil, and the intense heat and bright sunshine of summer ripen off the grain to perfection, Considering the fact that the Siberian province of Tobolsk within the same latitude produced in 1907 nearly 12 million bushels of wheat, the agricultural possibilities of Canada have not been sufficiently realized. Already her exports of wheat flour are nearly as great as those of the United States, and the indications point to even greater progress in future. She exports annually nearly one-half of her wheat crops, most of which goes to Great Britain†. But at present there is almost a vast continent that awaits the hand of the tiller. Only two countries in the world, Russia and China, are larger in extent than Canada§, but she has reduced the number of Indians by unfair discrimination from 5,100 to 1,200 within a few decades. The following table gives productive and unproductive areas as percentages of total area, in acres.

Countries	Productive Area	Per cent.	Unproductive Area	Per cent.	Total Area
Canda	25,665,752	2.7	940,311,366	97.3	965,977,118
Central India	187,813,168	74.6	63,788,023	25.4	251,601.19?

	Area	Per cent of total land area
Land area of the country	1,003,289,600	100.0
Land in farms	878,798,325	46.2
Improved land in farms	478,451,750	25.1
Unimproved land in farms	400,346,575	21.0

Over one-half is arable, and a little less than half of this is occupied as farm land. About one-fourth is forest, and one-eighth

* *Economical Resources of Canada*, p. 42.
† Bengston and Griffith : *The Wheat Industry.*
§ *Economic Resources of Canada*, Ministry of Agriculture & Fisheries.

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woodland and cut-over land. Two-fifths arid or semi-arid, generally requiring irriga-; one-twentyfifth is swamp and overflow land requiring drainage. Most of the dry, wet, and sparsely-wooded land, with part of the forest area, is adapted to grazing.

CIVIL AVIATION IN INDIA

By ANIL CHANDRA MITRA

FLYING, although already in so advanced a stage, is at once so novel and interesting that one is still prone to look upon the aeroplane as something shrouded in mystery. Aviation, really speaking, began at the beginning of the present century. But it received a great impetus from the last great war when aeroplanes were extensively used as instruments of attack and reconnaissance.

After the war, philanthropic men started offering awards or trophies for the advancement of aeronautical science. Amongst the awards, the French Schneider Trophy is worth mentioning. It is open to all nations. In the first year of the competition the speed was 45 m. p. h. and today it is as high as 450 m. p. h. The race takes place once in three years and the last two races were held in the Solent waters, south of England. Lady Houston, an enterprising and immensely wealthy woman, is one of those who have liberally given their wealth for the advancement of flying. She has spent thousands of pounds for the Everest expedition, which has proved that modern aircraft can safely fly to an altitude of 30,000 ft. Messrs. Black and Scott won the first prize in the last Melbourne air race. This prize carrying £15,000 was given by an Australian gentleman named Mr. Macpherson on the occasion of the centenary celebration of the foundation of the city of Melbourne. Last year, General Balbo, the Air Minister of the Italian Government, flew from Italy to South America and back with a fleet of aeroplanes without any accident.

Poets and scientists prophesied the steam vessel and the railway and the automobile. Each of these has come into existence, made a place for itself and achieved general utility at an inconceivable speed, and still progress in each continues to be made. Each step with the aeroplane is of greater length and the progress far more remarkable. From the single seater, barely able to rise off the ground, we have today, by comparison, monster airplanes of metal construction and huge power, with adequate brakes, electric starters, comfortable cabins, meals, radio telegraphy and telephone communication. Comparatively heavier loads per h. p. and per supporting surface are being carried today. And yet we are nowhere near finality. Heavy oils or Diesel type engines without fire risk, light in weight are nearing the production stage. New but more efficient economical fuels remain to be developed.

Canada has already employed the aeroplane in forest patrol for many years. Areas of land, hitherto unexplored, can thus be surveyed and explored with a view to discover minerals. This has also been done in the Crown Colonies and mandated territories of the British Empire, namely, in New Guinea and British Guiana. During the last earthquake in Bihar and Orissa, a survey was made by means of aeroplanes. Autogiros—aeroplanes without wings, ailerons, elevator or rudder, can do a good deal by way of relief transport, especially during the floods in India. The great advantage of this machine is that you can land on your tennis court and a time will come when you will be able to land on the roof or courtyard of your house and use it as a substitute for your car. This machine is actually used in England to control large crowds at the races, etc.

In India, there is practically no provision for demonstrating the utility of aircraft. Proper-

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ly directed plan of education should be adopted and furthered through some suitable national agency and through local business organizations. The programme should be mainly directed towards the prospective investor. There is plenty of important business intelligence scattered throughout the country but investors are too busy to scour the country for it and they will not accept as authoritative statements of the enthusiasts seeking financial backing. We have seen how within a short period the automobile has grown from its infancy to the first place in value among the finished products of European industries. In its growth the auto designer, investor and consumer were handicapped with unsolved mechanical problems, retarded by the lack of good roads and servicing equipment along the roads. Today aviation enjoys the fruit of this vast store of mechanical knowledge and equipment and there are more technical data available to the aeronautical engineer than in any other field of engineering. It is often said that the aeroplane is now a scientifically complete fact, only waiting for adoption by far-seeing capitalists in India. For this we are indebted to the Director of Civil Aviation in India.

Publicity of the right kind is of the utmost importance in India. In 1932, the Air League of Great Britain, of which I happen to be a member, gave a free flight throughout Great Britain. In the development of airmindedness, the Indian public is far behind the immediate possibilities of substantial traffic. The advantage of air travel should be better emphasized.

On general principles, I feel that passenger service should be separate and distinct from mail service. This idea is adopted by the German Airways and also Air France, the Franch Air Line. Nothing hinders the development of air transport more than disappointing passengers who wish to make an important journey but find themselves crowded out by the mail. If speed is wanted, then range or load-carrying ability must be sacrificed. If the craft is to be a great passenger carrier, then we must expect less speed and less manoeuvrability and so on. There is another point. The public should see to the comfort, as well as the safety of the air lines. You can compare the accidents on the Imperial Airways and the French Air Line.

The most essential factor in air operation is the engine. Engine failure becomes rarer as years pass by. Twin-engined "ships" and even tri-engined "ships" are increasing in number and adding to the sense of security. They also increase the pay-load that can be carried in a single plane. The variety of designs in planes at present is bewildering but it indicates progress. Every new conception is given a trial and the best endures. The Chief Engineer of the Imperial Airways does not advise crossing the English Channel with one engine, especially when it is a passenger-carrying machine. England is too small a country for the purpose of flying and it is very difficult to compete with the well established railways. As compared with railway travel, not much time is saved by flying, nor are the airports well situated from commercial point of view. Tempelhof of Berlin is a well-situated aerodrome. Outside the aerodrome you can have your tram or bus. You save your time for conveyance. From Croydon to London it usually takes about 30 minutes by coach and a businessman loses half his time on the bus, so that there is not much time gained by air travel. Similar is the position of the Calcutta aerodrome at Dum-Dum, where a passenger wastes half his time on the bus, but if the aerodrome were on the "Maidan", for instance, he would lose no time at all in reaching his business.

Stunt and demonstration fiying continues to take a ghastly toll of human life. This does more injury to aeronautics than anything else. The splendid records established by mail and commercial lines get scanty publicity compared with that of tragedies which occur in the field of experiment and adventure. If an aviator falls while performing some risky trick or trying to establish a new record it is all over the front page of the newspapers. But the precision and regularity with which scores of pilots traverse mail routes or carry passengers from city to city attract little notice.

The Research Committee of the New England Council, an association of business men, say : "The air age is here. Aeronautics is no longer a 'game' but an industry. There is money to be made in it. But, as in any business, success will come to the intelligently

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planned, efficiently organized and adequately financed concern, directed and manned by experienced personnel and producing a superior product whether that product be transportation of plane parts or finished aeroplanes. For the community there is opportunity to improve its general economic position by providing itself with a landing field."

In brief, the future of civil aviation is one of extraordinary promise. There is great need for intelligent young men in the higher branches of business management, both for manufacturing and transport purposes. There is again need for training in aviation economics, as well as aviation engineering. Unless business in its various branches rests upon a sound economic basis it cannot possibly maintain itself. There is also need for a more comprehensive study of international commercial aviation. Science has improved the technique of aeronautics and all that human ingenuity can devise is being employed for the security of passengers and and the elimination of avoidable risks in air travel. When all these are achieved, air travel will constitute an important competitive factor with other forms of transport, particularly railways. Such competition is in every way desirable and will be of advantage to the public. Air travel is here and has come to stay. It has immense advantages over other forms of transport. It will secure maximum economy by the elimination of time and space. The world owes a deep debt of gratitude to the pioneers in flying who have made air travel a practical possibility. Mankind has produced no finer type of men than the air pilots, who, in time of peace and war, have blazed the way of progress in directions hitherto unconceived.

SONG-HARVEST FROM PATHAN COUNTRY

By Prof. DEVENDRA SATYARTHI

II

THE spirited and fiery rhythm of *Char-Beta* song, rapt in warlike airs, had such an influence on Pathan music that it more or less revolutionized the very key-note of the Pathan's song-harvest. It may safely be said that the soul of Pathan music prior to *Char-Beta* period must have been softer and sweeter as compared with that of the post-*Char Beta* music form.

There is indeed a variety of musical shades in the tunes to which the Pathans put their songs, but martial in character like the Pathans themselves as they all have turned, the foreign ears, accustomed to their national conceptions of melody and harmony in music, fail to have its sympathetic appreciation and take it as a monotonous thing. Birbal's criticism of Pathan music before Akbar, which has come to live as a matter of historic interest, too, represents a foreigner's outlook when he says:

"Fill a brass pot with stone-bits and then shake it as much as possible. The monotonous noise it produces, will fairly give an exact idea of Pathan music."

Again, in Northern India there runs a popular saying:

"Music appeared on the scene like a little son of the soil in Bengal; its tender age, so sweet, it passed near about the United Provinces; in the Punjab it attained its full youth; and it embraced its natural death when it entered the very doors of the Pathan country."

But if music is the Elysian voice of God and the beauty of soul, it is as immortal as anything and death is not meant for it. Thus Pathan music has its own technique and beauty which may be open only to those who carefully comprehend the external surroundings of Pathan life and character which have played a great part in its organic growth. Then and only then they may have a sympathetic appreciation of its diverse shades, rapt in inspiring airs of full-blooded actions and crises of Pathan life itself.

The Pathan Orchestra consists of *Rebab* (the native violin), *Surnai* (the pipe, and *Dhol* (the drum). The word *Rebab* has come to live as an emblem of one's mistress in the native folk-lore, and thus celebrates the people's love for the ear-pleasing notes produced on the *Rebab*, which may aptly be taken as a graceful ornament for the Pathan song. The musical effect produced by the *Surnai* has its own marked interest: it touches the very core of Pathan heart lending an additional charm to the Orchestra composition. As for the drum-play, there is always a war-cry in its background. However different may be

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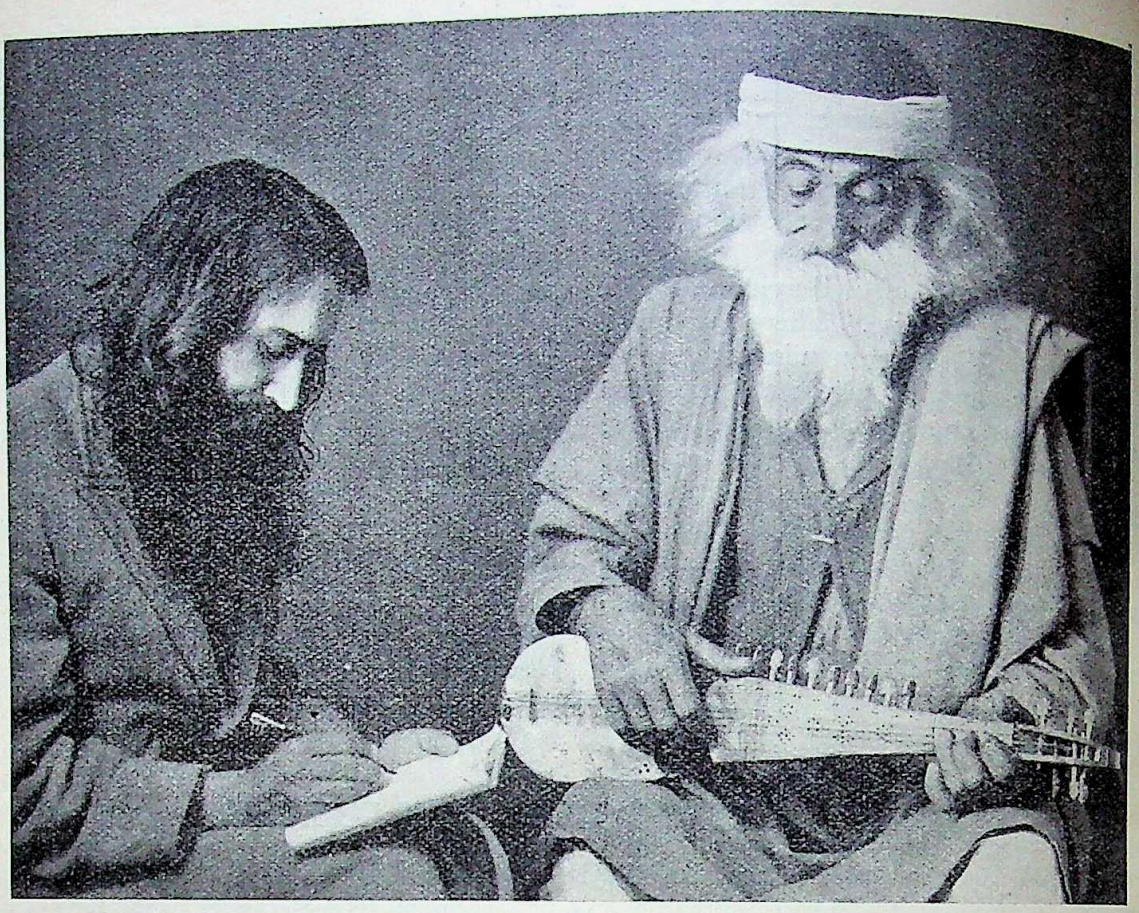

The author collecting songs from a Pathan minstrel.
Photo by R. B. Holmes, Peshawar

the standard of each orchestra, the Pathan musicians cannot but come in free communion with the warlike rapture, and the Pathan feasters, too, cherish it with a great admiration.

Some of the modern musicians in Pathan country are seen under the prevailing influence of Indian and Persian music and a few of them have already taken it upon themselves to introduce new ways in the realm of their national music. But they can hardly attain any success in this attempt, as the Pashto words lose most of their original spirit when wedded to the airs which are in no way native to the Pathan soil. Thus, if an era of renaissance is to come in the garden of Pathan music, it must come only by the natural development of its soul from within rather than through the foreign key-note thrust upon it from without. The song-harvest in Pathan Country covers a rich variety of themes and may be ranged in various categories.

The Lays of Nature

The professional minstrels as well as the amateur song-smiths of both the sexes seem to have sipped sweetness like bees from Nature's garden to form a honeycomb of the lays of nature, known, as "Da-Kudrat Sandre" in their native terminology.

The natural scenes depicted in these songs are from nature itself rather than the outcome of imagination and fancy only.

When the morning breeze comes like a newly married bride to play with the green branches of a pine tree which stands as an emblem of a gallant warrior's handsome stature in the native folk-lore, the Pathans sing, in a suggestive tone:

Behold—O behold the pine tree;
How gracefully plays the breeze with it.

That the snow-clad mountain-tops have their own appeal for the Pathan mind, is evident from the following lines:

Behold—O behold the mountain-tops;
What a thing of beauty have created the silvery snows.

Again:
How gracious is Allah on the black mountains;
Snow he showers on their heads and makes the flowers blossom all around them.

The home-loving Afridi minstrel is certainly at home with Nature and its sweet manifestation in Tirah valley when he breaks forth in an indigenous strain, celebrating the beauty-spots of

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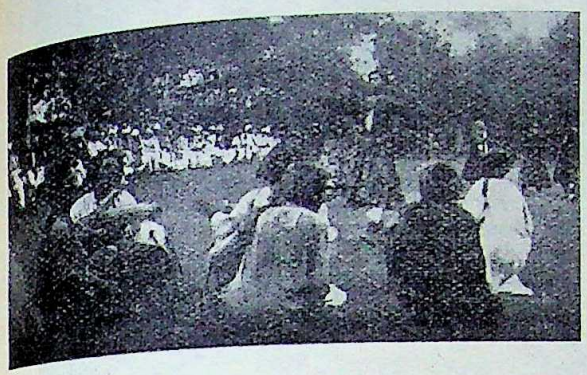
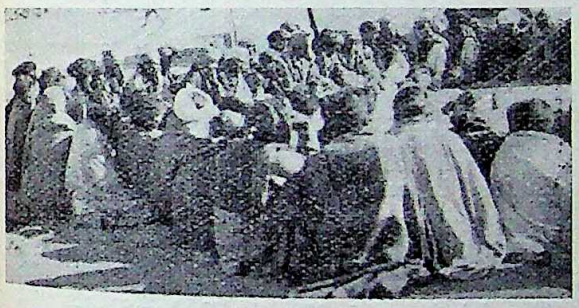
Tirah and Maidan * (Tirah's most important place), where Afridis appear on the scene like their native song-birds :

Tirah is a garden and Maidan is all verdure,
The Afridis are the parrots sporting therein with joy.



A feast of national song and dance. Both minstrels and 'Lakhtais' (boy-dancers) are hired for such feasts

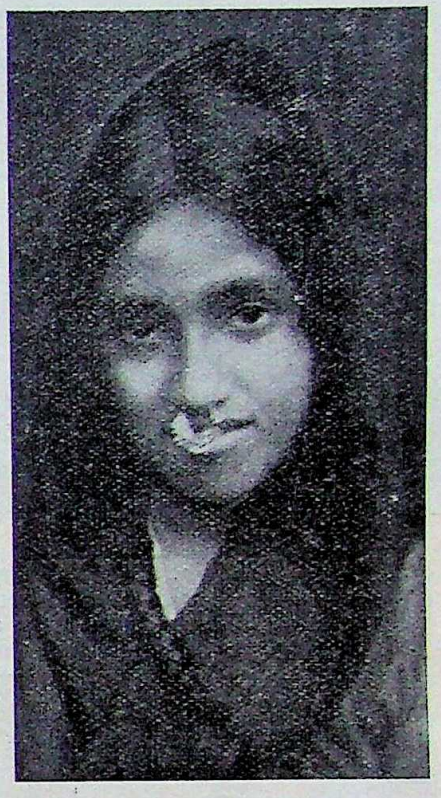
Whenever the Afridi minstrel, roaming from village to village carrying his *Rebab*, happens to be away from Tirah—his sweet home—he cannot help picturing a landscape on the canvas of his mind and then celebrating it in song. Offering prayers to the Almighty for the safety of Tirah, the Afridi land, he asks him to keep a wayfarer like him free from the clutches of Death :



A festive gathering. Both young and old alike take part in such gatherings on gala days

1. O that Tirah do I recall to my mind, where the sun
Glimmers out of the clouds, soon after the rain has washed over the hills.
2. May Tirah enjoy an ever-welfare through Allah's grace
And may the Afridis live long lives therein.
3. O don't send Death, my Allah, unto a wayfarer,
By his thoughts of home, he'll be tortured even at the last hour.

These short and simple lays of nature are generally sung with an indigenous tinge of suggestiveness and whoever sings is sure to meet with a corpus of appreciative hearts. Great is the people's joy, reproduced by the flowing airs of these songs, when Nature herself, too, seems to be at rest, with her ears kept towards those fellows



A girl wearing a 'Pezwan' (nose-ring)

'Pezwan' (nose-ring). The Pathan lover generally sings :

Why shouldn't my sweetheart's lips be so smooth and fresh ?
O constantly under the shade of her 'Pezwan' when they remain throughout the summer and the winter.

who care to celebrate her beauty in song. But the clear stream of simple poetry which flows throughout these short songs, ranging over a

* During the weekly bazars and fairs, held on gala days at Maidan there appears a sea of fair faces, which may even outshine the native roses.

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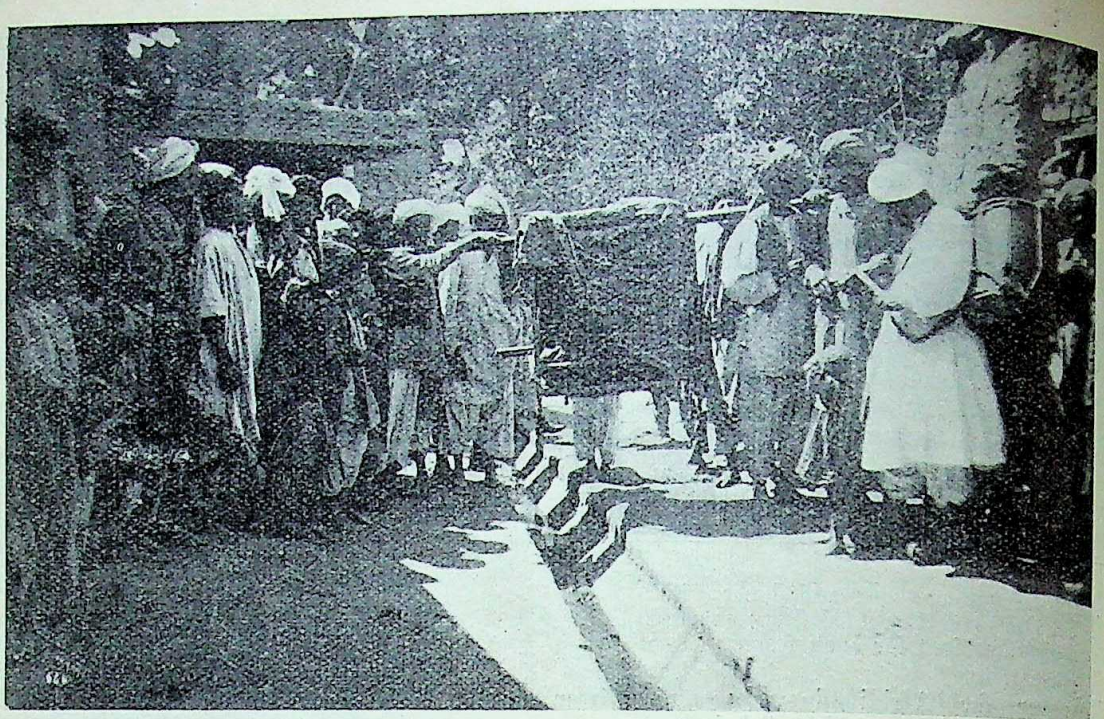

Bridal palanquin. The Afridi women in Tirah compare their bride with a Kashmir beauty and celebrate her palanquin as the golden one:

Lo! Tirah's bride is like a Kashmir beauty,
O to her father-in-law's house she goes in a golden palanquin.

Photo by R. B. Holmes, Peshawar

variety of Nature's aspects, naturally fails to exhibit its full expression in the desert of translation.

The beautiful sight of a mountain-spring cannot but capture the imagination of Pathan men and women whenever they happen to come by its side. But all the more charming becomes the scene if the parrots, which are also the emblems of sweethearts in the native folk-lore, happen to lend it an additional colour. Thus it may symbolize the heart of the Pathan lover or beloved, in the realm of these lays of Nature:

O my heart is like a mountain-spring,
Parrots of all lands come and delight in its water.

A sad bride, looking towards the starry heavens feels that the stars will comply with her request to go to her angry sweetheart forming a *Jirgah* (lit. a tribal council, but here it means a deputation):

No flowers accepts my sweetheart from my hands,
O a Jirgah of stars I'll send to him.

Among the innumerable stars the pole-star has its own appeal for the Pathan lover, who may see it even on the face of his sweetheart. It is indeed a living theme, celebrated in some of these songs. Here is one:

O there are two things, dazzling to the eye—
The pole-star on the heavens, and the
beauty-spot on my beloved's chin.

Several songs are redolent of the Pathans' love for the landscape beauty of the river Sind, known as Aba Sind (lit. father Sind) in their national terminology. To address a flower that blossoms near the Sind is one of the popular themes:

O thou the blossoming flower on the
bank of Father Sind!
Either I'll succeed in plucking thee or I'll
offer my life in the deep waters.

The theme of comparing the Pathan beauty's breast with the Sind, too, is not less popular:

Thy fair breast is like the Father Sind—
With its nipples as the whirlpools which
cannot but drown one.

In some of these songs we may see the Pathan beauty with her flowing and silken locks when she takes a bath in her village stream and addresses her sweetheart in a lyrical impulse:

O set the charms of thy handsome stature
in the river towards me.
Here I stand with a silken net (of locks)
in my hands.
(O I'll surely capture it).

Again the water-side scene may suggest a new tune for her song:

O my body is a river with my heart as its shell.
O like a pearl do I bring up the thoughts
of my beloved.

The river landscape may offer her the sight of a cucumber-creeper when it flowers. She is

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age to adore its pleasing aspect, which may symbolize her own heart where blooms the flower of love. But again she brings a new theme in it when she addresses her lover in the following strain:

O only a single heart I had which thou
hast stolen away
O it is not a cucumber-creeper which should
flower more than once.

The sparrow has its own place in the Pathan village-life. *Chanchana* is the Pashto word for it, which is often given to a girl as her name. Little girls have a peculiar taste for the sparrow's chirping notes. In their own simple way they believe that no bird is so free as the sparrow. Thus the sparrow has become an emblem of an unmarried girl, who is absolutely free from the worldly anxieties in the native folk-life. Here is a song from a married girl, who happens to meet with *Patho* in her new walk of life and can no more chirp like a free sparrow:

In free air was I floating like a sparrow:
Alas into the net of unprincipled persons
am I caught!

repertoires of spring-songs, known as *Da-Sparli-Sandre* which they sing to pay the proper homage to the new season. It is a matter of homely life for a Pathan gallant to note the approach of the spring-queen:

The advent of spring do I clearly guess,
Lo! the maidens have carried and brought
basketfuls of the yellow flowers.

The crowing cocks play their own part in the rôle of the messengers of spring:

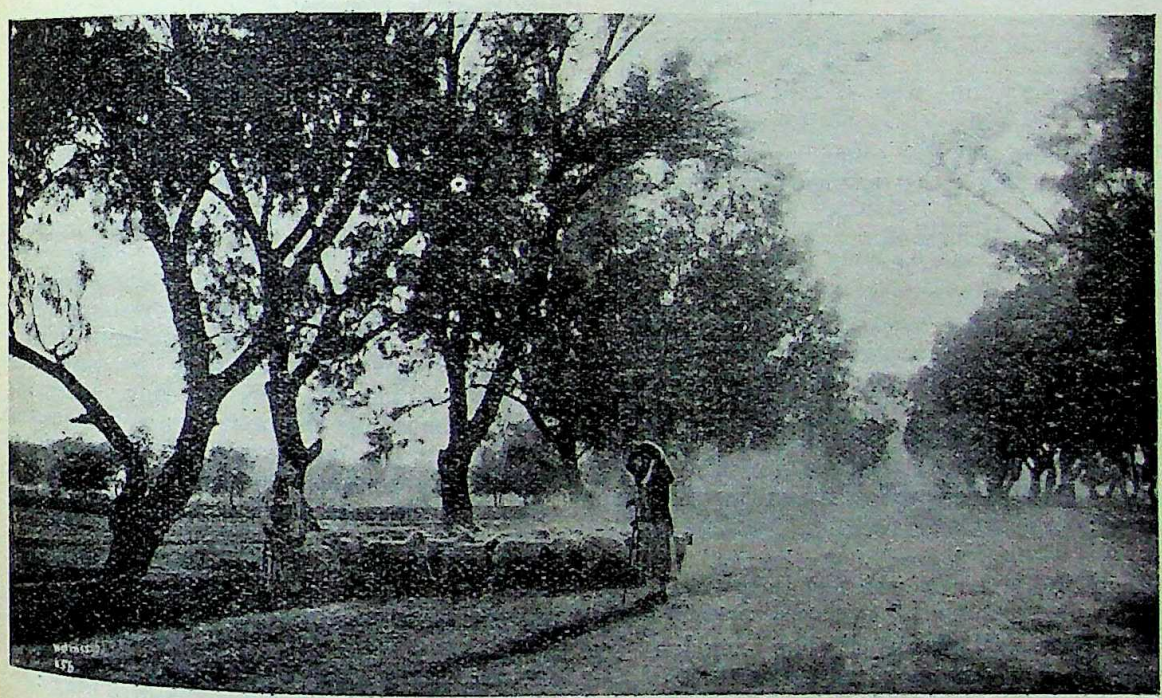
The cocks are crowing at various places,
Calling: 'those who wish to enjoy the sight of
flowers should rise with the sun.'

No matter if the spring-rose is very beautiful, the Pathan belle sings of her sweetheart who even outshines the rose:

Whenever my sweetheart enters the garden,
The rose blushes and hides behind the
encircling leaves.

But she may ask him to bring her spring-flowers:

O fetch heaps of flowers from the garden,
O the spring does not stay for long.



Pathan shepherds. They have their own songs.
Photo by R. B. Holmes, Peshawar

Spring-Songs

The spring season, known as *Sparle* by the Pathans themselves, is rightly considered to be the proper exponent of Nature's genuine colours. This is the time when the native youth and beauty come forward to play 'hide and seek' among the flowers that adorn the local land-scape. Both men and women alike carry

If the spring-rose can exhibit the text of handsomeness before the Pathan belle, she cares to pay its due to it:

Thy aspect resembles my lover's, O rose!
Thus have I fixed thee on my pocket.

But all the girls are not equally fortunate to get flowers which resemble their sweet-

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A tiller of the soil. He sings as he ploughs.
Photo by R. B. Holmes, Peshwar

hearts. Here is one who is still in search of such a flower:

All the gardens, I'll visit to-morrow,
To find out a flower that resembles my lover.

The flower is also an emblem of a full-grown sweet girl. Here is a song from a Pathan gallant:

The flower which was once a tender bud
now blossoms in a foreign garden.
My heart goes out to hover about it, like a bee.

Commemorating the beauty of his mistress, who shines among the numerous spring-flowers that blossom forth to become an ornament to the native landscape, the Pathan warrior sings extempore:

Too many are the flowers of thy beauty.
My lap is full; O now which of them
shall I choose?

How can a full-grown Pathan maiden live without putting flowers on the little tuft of hair known as *Urbal*, which she wears as a symbol of virginity, when she can hear the call of cupid:

The scent of my love's approach has come to me.
O I must deck my *Urbal* with flowers.

Sometimes she may ask her friends to bring her flowers:

O bring me lap-fulls of flowers.
I'll make me a crown on my *Urbal*.

It is really a mystery for the Pathan girls why the pine tree, which is an emblem of a gallant, bears no flowers even in spring. They may just put this question to the pine tree itself:

Loftier than all the trees is thy head, O pine!
Why does not thou bear flowers in spring, O pine?

But the pine has its own fragrance even without the flowers. Thus the village youth may like to enjoy a sound sleep at noon under the pine shade, so cool and refreshing. A gallant who was once sleeping under a pine saw a beautiful girl as soon as he opened his eyes and felt that she has already stolen his heart. What should he do now, was the question. He resolves to go to that girl's village and to move about in the streets to win her heart in return. Thus he sings to her in a suggestive tone:

O I'll block all thy ways.
O thou hast ruined my sleep under the pine.

It is just possible that autumn may come in the shape of death to some one's flower-like match. Here is a song which bespeaks a sad loss of this type in the days of spring:

Flowers are numerous, may Allah make them
more and more
Oh, Autumn has come on the one, which
was my share.

Again:

Thy term is over, O yellow flower,
Through barren lands do I roam but find
no trace of them.

The *Bulbul* is also an emblem of a sweet mistress who does not like that there should be any autumn for her flower-like match.

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Thus the Pathan mistress hastens to enjoy the spring-flowers before the autumn comes stealthily with its fatal effect :

If thou likest to be generous, be so today,
O all the flowers will be withered with the
very approach of the next morning.

Youth is symbolized by the spring and Age is certainly an autumn, when she addresses her match calling him a bee which has come to live as a symbol of the lover in the native folk-lore. Here is a song :

O over is the term of my youth, O bee!
No more will my garden invite thee with
its blossoms.

Autumn first destroys the best spring-flowers, is the theme of many songs. Here is a specimen :

No more is the season of the best flowers,
In hundreds can I have them if I like the
useless ones.

The bee may come in time or not, but how can a flower be safe from the eyes of the autumn :

The spring-flower turned old coveting the bee,
O never came the bee and lo! the autumn's
hand is on it.

Sometimes the hands of Autumn fall upon the flower just before the eyes of the bee, who is imagined to give up its life at the sad sight :

The bee kept hold of the flower-top,
Its heart was suddenly pierced and the
garden was all drenched in its blood.

Pastorals.

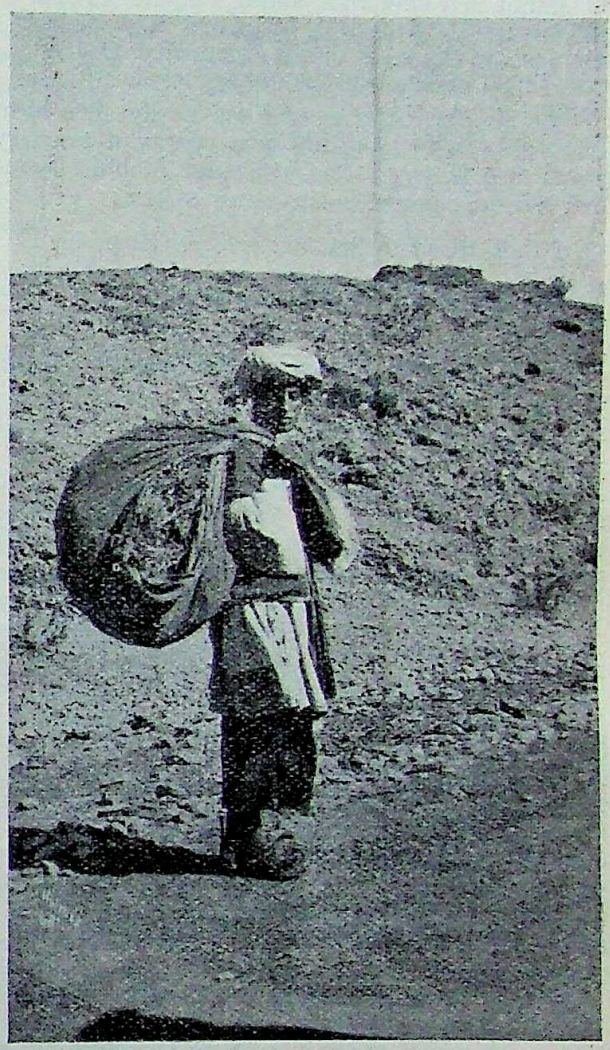
Shpun is the Pashto word for the shepherd, who occupies an important place in the every day Pathan life. There is something peculiarly noteworthy in the Pathan shepherd's personality, a state of rough and ready living, and a span of male simplicity, not to be termed a thing of altogether rubbishy nature. Song and rhythm are beautifully knit together in the sphere of the shepherds' every day life and they possess a good number of short pastorals, known as "Da-Shpano-Sandre" in their native terminology. These simple and short songs are probably the outcome of the shepherd's own genius and they furnish us with precise glimpses of their sentiments and feelings.

The pine tree lends an additional colour to the pastoral landscape on the Tirah highlands. Here is a song which is a window into the pastoral life during the gala days or on some other happy occasion, when the innocent shepherd brothers and sisters cannot turn a deaf ear to the call for dance :

Come underneath the pine tree
O shepherd brother!
Let's embrace each other in glee
O shepherd brother!

All the more pictorial becomes the pastoral life on Tirah highlands when the sky is overspread with clouds and it rains. But some one must feel sympathy for the absolutely drenched shepherd. It has come to live as a popular theme. Here is a specimen :

Lo! there is a cloud-burst over the Tirah
highlands.
Thou art drenched to the bone, dear
shepherd, take thy flocks homeward.



When a Pathan peasant brings harvest. He knows how to sing of his golden harvest.
Photo by R. B. Holmes, Peshawar

As evident from some of these songs, both the boys and girls are seen grazing their flocks in the pastoral lands. We may hear the shepherd addressing his mistress:

O thou art like the moon on the heavens,
O thy sheep and she-goats are like the *houris*.

The Pashto word *Spogmai* which stands for the moon, is in the feminine gender and is thus generally used as a simile of a fair girl or woman.

Sometimes we meet a shepherdess, who speaks to some gallant shepherd in a sweet impulse ;

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O the spring hath come specially to favour thee,
So that flowers mayst thou bring, to tend the
little ones of the she-goats as thou goest.

The theme of the Pathan romance of "Jalat and Mahbuba," too, has come to live in these short pastorals. The shepherd is compared to Jalat and the shepherdess to Mahbuba:

O turn thy dromedary this side, O Jalat,
O Mahbuba'll offer thee, spring's golden flowers.

Again:

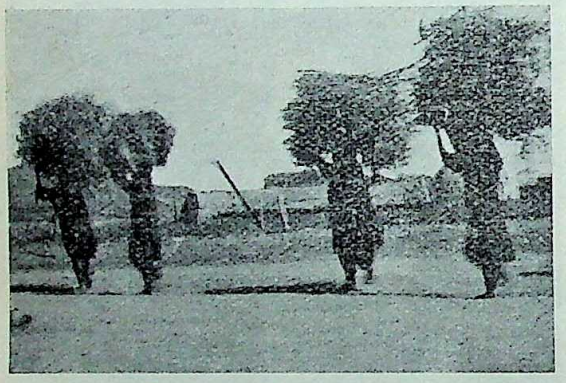
Golden are the reins of the dromedary, O Jalat,
The jingle of her bells has stolen my heart.

Some shepherd-girl may like to give her heart to a Kochi, who has his own caravan to carry merchandise between Peshawar and Kabul. Some of her virgin comrades may sing to her:

O if thou likest to find out a lover, let he be a Kochi,
For a visit to Kabul will he take thee on his camel.

Here is a song put in the mouth of the love-lorn Kochi himself:

O my heart has been looted while trying to win thy favour,
Like a caravan they loot in a track, wild and barren.



Peasant women. They have their own songs

The waters of the river Sind that sometimes go down furnish the shepherd lover with a beautiful theme:

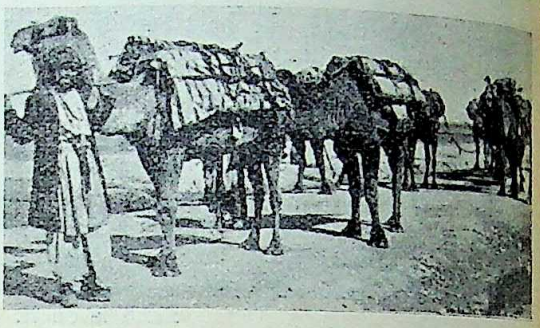
O ye pangs of love, pray, subside a little,
O even the waters of Father Sind go down at times.

The Peasant's Songs

The simple inspiration for song is not very far from the peasants in Pathan Country. They can sing whenever they like. Nature herself is their inspiration-source for the song-craft. Thus a variety of songs, known as "Da-Zamindaro-Sandre" in Pathan terminology, has come to live with the children of the peasantry. The peasant's songs may further be divided into the following offshoots:

1. 'Da-Baran Sandre' or the rainy season songs.
2. 'Da-Ive Kavals Sandre' or the songs accompanied by the ploughing.
3. 'Da-Kar Sandre' or the songs accompanied by the the process of seeding.
4. 'Da-God Sandre' or the songs at the weeding time.
5. 'Da-Lou Sandre' or the harvest-songs.

The simple conceptions of the majority of these songs naturally belong to the peasants themselves.



A Kochi. Some shepherd girl may like to give her heart to a Kochi, who has his own caravan to carry merchandise between Peshawar and Kabul.

The peasants' heart goes out to pay a homage to the dark clouds whenever they bring rains for their crops. Here is a short piece which they sing again and again in a suggestive tone:

O don't mock at all at the dark, ye people!
O dark are the clouds, poised in the heavens.

Here is a song, suggested by the view of the Tirah highlands when the clouds have already showered, and of the hill streams which run down to the valley to take prosperity to the children of the peasantry living there:

Lo! it has rained on the highlands of Tirah;
Lo! here approach the streams, full of water, to fertilize the length and breadth of the valley.

But how can all the peasants be equally fortunate. There may be some on whom the goddess of fortune may not smile even during the rains. Every spot in Pathan Country is not a Tirah. There are parts like that of the Marwat tract where the average of annual rainfall is only six to seven inches: it is as unirrigated mass of land where the joy of peasant-life solely depends on the rains which are not only scanty but are also unseasonable in more cases. Their Allah may or may not favour their crops with the rains in proper time, the peasants are bound to the enforced payment of land-tax, the rate of which is generally a uniform one, to the revenue department. The world *Thal* which is

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pronounced by the Marwats as *Tal* stands for the barren land and the pathos of the peasant life in the *Thal* has come to live in the native proverbs :—

द तल करवन्दा माता लींदा दा ।

(The cultivation in the *Thal* is like a broken bow.)

Again the beard of a Hindu who may or may not keep it has become an emblem of the uncertainty of the *Thal*-cultivation :—

द तल करवन्दा द इन्दुवानो गीरा दा ।

(The cultivation in the Thal is like a Hindu's beard.)

When it rains in rich parts like Tirah, the peasant in the unirrigated tracts may break forth in a pathetic strain :

The golden rains haven are already begun,
Oh, with an empty lap is going about my
unfortunate self.

The peasant woman whose husband happens to be a wayfarer on the highroad, has her own theme :

Pour down rather softly, O cloud,
My beloved one is a wayfarer on the road where
there is no shelter.

Here is a beautiful picture of a rainy season scene. It is raining in torrents and we see a peasant beauty addressing her lover :

O it is raining and my yard is full of water,
O come in, placing thy feet on mine at each step.

(*To be concluded*)

ADULT EDUCATION IN INDIA

By S. C. CHAUDHURY, M.A. (Cal.), C. Ed. (Oxon), M. R. S. T. (Lond.)

Introduction

A high standard of general education, continued into adult life, is the necessary condition, not only of right living but of effective citizenship. Its general aim is to study and practise the art of life.

Thus may be put into a nut-shell the basic principle of Adult Education which is the problem of the day. And as the world with its improved means of easy, rapid and cheap communication moves on, as with one impulse, with new ideas of amelioration of man's miseries, India, in spite of its diverse disabilities, must not lag behind where there is one to emulate.

It is not because all other branches of educational activities are being conducted under the best of conditions in India, that we are invoking special attention to Adult Education. The entire structure of educational work demands a wholesale overhauling. Elementary education as it should be, that is, free and compulsory primary education, is still in the domain of the dream-land. Secondary education is still following a course grooved out to suit quite different conditions and a far backward age. The votaries of vocational Industrial Education, as it is in the U. S. A., or after the manner of the Swedish Sloyd system, or the Russian Handwork exercises, that has helped to change their "learning" Schools to "life" Schools by creating a keen interest in the curriculum by emphasising life problems, are still crying in the wilderness.

Adult Education, A Crying Need

Yet, though this phase of our educational frame-work is late in coming, it must be taken in hand with the same amount of energy and will as it is our duty to devote to its other phases. The whole field of our educational reform must be tilled and tackled as an unbroken whole. To study "whole thoughts" and not scraps of separate ideas, means practical business. That is the grand doctrine of Socrates. Education must be a vital and dynamic force in a nation's life. And, in order to be so, it must be based upon life's needs. Even in its elementary stage, it must strive to meet the instinctive desires of the child. And, when we so often hear it said that education is regarded as the key industry of civilization, that education is the long-sought "moral equivalent for war"—(L. P. Jacks)—when even the most materially-minded economists have now joined hands with the moralists in recognizing that "education is our most valuable form of wealth"—(Educational Research Bulletin, U. S. A., Sept. 1926)—will the vast majority of our brethren, the adults of India, be still denied admittance into the avenues of further educational progress ? Rousseau's voice is regarded by some as of far greater resistless eloquence in proclaiming the Rights of Childhood than in proclaiming the Rights of Man, as his *Emile* ushers in a view on education which is considered to be the charter of youthful deliverance. The work of Adult Education will, in that sense, stand forth as an embodiment of the Greater Rights of Man, a more valuable charter bestowing on man the right of demanding an ever-elastic scope for a whole-life schooling, to enable him to give form and expression to his aspirations for a fuller intellectual life. When engaged in his work of earning a livelihood the adult awakes to the consciousness that his mental life is no

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longer being refreshed or replenished. He instinctively turns to the occupations of leisure to remedy the defect; for, while work makes living possible, leisure, rightly used, gives life elevation. Adult Education will direct us how to utilize our leisure in the best possible way.

The adult population may be divided into three groups for this purpose: the illiterate masses, the general public following their respective vocations and the army of the unemployed.

The illiterate masses

Let us take the case of the illiterates. A casual reference to the table of statistics for the world's illiteracy will at once bring to view to what a sorrowful plight India has been reduced. Yet, has not the expansive power of this Indic civilization, notable in extent, strength and duration, struck and baffled the minds of great modern, western authorities on India? (*Vide* Sir Charles Eliot.) The seed of a great civilization was there. The tradition of a high culture was there. Yet, a whole nation is weltering in the mud of utter ignorance because the gate of all up-to-date knowledge is closed to its uninitiated eyes. Here is the farmer who has to pay rent or interest on his debt. Yet his innocence of the three R's throws him at the mercy of the rent-agent, the money-lender or any public officer. Here is the midwife or the wet-nurse on whom depends the healthy advent of the future leader of society. Yet, she plies her trade careless and disdainful of the vast volume of literature on maternity-welfare, as anything in black and white is Greek to her. Who is responsible for this abominable state of affairs?

Where grows it not, if vain our toil.
We ought to blame the culture, not the soil.
(Pope)

Shall we stand by and see them go to their graves, when we can help to remedy it, with these crying grievances in their minds that they had eyes yet could not see, they had feet yet could not walk, they had hands yet could not work? Adult Education will bring in immediate relief, as it has done elsewhere. The history of Adult Education in England, drawn up by the able penmanship of Mr. R. C. Rouse, M. A., Warden of the Percival Guildhouse, Rugby, describes the growth of this movement from 1798 when its object was to instruct men and women in reading and writing, when there was no other provision for it, to the present time, when it has to a great extent achieved its object of increasing the sources of that deep power of joy by which men see into the life of things and realize that joy comes from the creative, and not from the acquisitive, faculties.

The General Public Wanting Better Leisure-time Occupation

Next let us take the case of the general public following their respective vocations. There are many among them who were cut off from their academical career by sheer force of adverse circumstances and sent adrift along the rough and tumble of the world, with a great thirst for knowledge left unappeased. They must be hankering after opportunities to add to their stock of knowledge. It is imperative upon society to see that their pent-up energies, undirected talents and unoccupied moments do not go to waste or be not diverted to unhealthy channels.

"To separate educational interest from contemporary life means not only that education grows meaningless and comes to rely upon tradition for its inspirations but it also means that contemporary life, because this educational interest is withdrawn from it, becomes mechanical and uninspired by the variation and charm of youth." (Jane Addams.)

The army of the unemployed

And then there are the more unfortunate sons of the unemployed who will readily welcome, as a great relief, any opportunity to follow up a course of further education, as an ennobling occupation for the periods of idleness thrust upon them, as a means of improving their earning capacity, or even as a mere hobby. Otherwise what else can they do but go on adding to the more and more increasing number of picture-goers paying regular tributes of time and money to the nude demi-gods of the screen, falling ready victims to the harangues of uninstructed demagogues and quacks of open-air oratory, and employing their leisure and talents to litigation and party-faction? One will quite justly lay the blame, for this vast wastage of human talent, energy and opportunity, at the doors of those leaders of the country who prove themselves hopeless bankrupts in inventing and organizing a scheme of social regeneration by inaugurating a system of Adult Education.

Examples of other countries

The more so when we see before us the inspiring examples of Adult Education settlements working in full swing almost all over the world. There is no harm in emulating for assimilation. Only we should beware of foolish imitation when our eyes are dazzled by the comforts and luxuries of the western world, by their Rolls-Royces and radios, by their Blackpools and Monte Carlos. We should look deeper and emulate the spirit of their constructive activities. We should not hesitate to borrow when one has a better thing to give, and we should borrow it well. We too in our days of glory lent our goods to others, and China, Japan, Siam, Burma and the whole pacific regions borrowed our gifts and became gainers by our Buddhistic culture. It is now to the credit of the westerners that they have gone forward, and we shall be wise to emulate, as once we too did our share of helping them with our Arabic, Syriac and Indic cultures. Even in these

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days of our utter downfall they still recognize their debt. The masterly report dealing with the *History and Development of the Literary Institutes of London*, published from the County Hall, Westminster Bridge, pays the sweetest compliment to Indic culture by opening it with a beautiful translation of a Sanskrit text, which I am tempted to quote here :

"Listen to the Salutation of the Dawn ; Look to this day, for it is life, the very life of life. In its brief course lie all the varities and realities of existence : the bliss of growth, the glory of action, the splendour of beauty ; for yesterday is but a dream and to-morrow is only a vision. But today well-lived makes every yesterday a dream of happiness, and every to-morrow a vision of hope. Look well therefore to this day ; such is the Saluation of the Dawn."

(From the Sanskrit.)

The city literary Institute stands in a part of London inhabited by the wage-earning class. The building stood almost derelict for twenty years. Here, with the help of one of the most devoted servants of his fellow men, Mr. T. G. Williams, M. A., F. R. H. S., the London County Council is carrying on, as part of the public system of education, an experiment which the Master of an Oxford College recently described as "the most astonishing of modern times". Here some six thousand adult men and women without upper age limit have grouped themselves into two or three hundred classes and circles for study and intellectual recreation. There are no subjects to be "done" under compulsion for an examination only, and therefore as quickly as possible "to be done with." They gather here impelled only by the desire to open the windows of the mind to a wider horizon of human thought and achievement, and to enrich their lives through a more cultivated use of leisure. It was started in 1919 and is open to men and women of eighteen years of age and upwards.

The curriculum consists of such a wide range of subjects as English, German, French, Life and Literature ; Theory of music and harmony ; Philosophy and Ethics ; Psychology as an aid to life ; Country dances ; eurhythmics ; Physical exercises, with fencing for women ; Physical culture ; History of culture in outline ; Astronomy ; Biology ; Botany ; Chemistry in the Home ; Science of healing ; Science of the Human Body ; Photography ; Radio Science ; Archaeology ; Horticulture ; Comparative Mythology ; Outline of History of the World ; Economic Planning ; Law in Everyday Life ; Bases of Human culture ; Architecture ; Elocution and Drama ; Public Speaking ; The story of Architecture ; Fine Arts ; Furniture, Textile and Pottery ; Art of writing.

Some of these courses are under the University of London tutorial classes and Extension Courses, enabling one to obtain University Diplomas.

The Mary Ward Settlement, founded by Mrs. Humphry Ward in 1891, has flourished from a mere gathering place of unschooled young men to a full-fledged educational centre consisting of a People's College, a Boy's Club, a Girls' Club, Afternoon Classes for men, the Tavistock Little Theatre, a Residential Training School, a Nursery School, and a Children's Play Centre, under the devoted management of another high-priest of educational adventure, Mr. Horace Fleming, M.A., J.P.

The Ruskin College of Oxford, Fircroft College of Birmingham, Holy Brook House of Reading, Avoncraft College for Rural Workers, Worcestershire, the Bath-Street Women's Evening Institute and the Sayer Street Institute for women are Adult Educational Institutions contributing to a happy solution of the most burning problem of the day, capitalism *versus* socialism.

Every facility is offered by this system for bringing the highest reach of academical achievement to the doors of the humblest worker in a remote village. Students may follow one or other of the regular degree courses of two or three years, generally for an honours degree as at Oxford and Cambridge. Two or three years' residence in Oxford or Cambridge is involved thereby. But at other Universities, students can often continue to live at home. Scholarships to meritorius students of insufficient means are offered by some universities, generally through their Extra-Mural Departments, by the Central Joint Advisory Committee on tutorial classes by the Miners' welfare committee and by certain Local Education Authorities.

From this rich sphere of cultural activity, fostered and upheld by the illimitable resources of the greatest Empire of the world, let us turn our attention to a small country to the north of Europe, lest we should ascribe our want of vigour and initiative in educational adventures to pecuniary disabilities. The Folk High Schools of Denmark, with their concomitants or Rural Schools of Household Economics and Special Schools of small Holders, came into existence when the nation was politically distraught and in dire need of a healing and unifying influence, and when the very national existence of Denmark was threatened. The Rodding (now Askov) Folk High School was opened in 1844, not as a part of the plan of secondary education, but with the object of founding an institution where peasant and burgher can attain useful and desirable arts, not so much for immediate application to his particular calling in life, as with reference to his place as a citizen of the State. The system has stopped the city-ward tide of the rural population, as it has given a broad culture, a devotion to home and soil and native land, a confidence and trust in one's fellowmen and a realization that success in life is measured by standards other and higher than mere money-making. Yet, it has made the

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influence of Denmark felt in the markets of the world, and has thus stood forth as a compelling example of the essential inter-relation of education and national welfare.

In England, too, it was the need for an educated and well-informed citizenship that led to the enquiry of the Adult Education Committee of the Ministry of Reconstruction in 1919. The Committee reached the conclusion that Adult Education "should not be regarded as a luxury for a few exceptional persons here and there, nor as a thing which concerns only a short span of early manhood, but that Adult Education is a permanent national necessity, an inseparable aspect of citizenship, and therefore should be both universal and lifelong."

Modification for adaptation to the needs and conditions of India

We are proverbially poor. Yet what other country can boast of a greater and more unique natural wealth ? It sounds like a paradox. The explanation is not far to seek. We have been deprived of the indispensable link between bountiful natural resources and properly guided human efforts. That link is education, the indisputable ally of a contented life, "the chief wealth of a nation." While regions of effort, as the British Isles and North America, have become masters of the comforts and amenities of life, this region of increment, possessing varied and valuable natural resources, looks on and invites the contempt and pity of their advanced brethren of other countries who off and on refer to them as "the half-starved teeming millions of India."

Education properly conducted will enable us to join the rank and file of world's best producers. The vast natural resources are there. Let us tap the treasure-house of this wonderland, and the country will soon return to its traditional peace, comfort and culture. Improved civic knowledge will bring in good-will and mutual toleration among different communities, and a better understanding between the rich and the poor, and the rulers and the ruled.

In introducing this system of education into modern India, we should make a slight departure from the curriculum followed in other countries, in allotting a principal part to the training of the rural folk in their traditional and hereditary crafts, to make the villages self-contained centres of healthy, contented life, with high aim, high ambition, and high standard of living, consistent with and wisely limited by a full knowledge of the exigencies and the broad facts of life.

Some of the adult settlements of England have included nursery schools and children's play centres among their activities. We may with greater efficacy include in our system rural organization work, as adopted by the Area Schools of East Suffolk.

The system may be divided into three broad types : The City Adult Schools, The Town Adult Schools, The Rural Adult Schools.

In England, the population is mainly urban. It is, however, not so in India, where the population is predominantly rural. Not only should it be our duty to shape our system to the needs of our rural society, but it should be our aim to check the onrush of the village people to the mirage of urban amenities of life. A healthy rural life will promote a healthy constructive outlook, as contrasted with an abstract, vague and therefore unhealthy and indefinite social aspiration which must be the case when we shall run after rosy, highly-coloured but abstract pictures, instead of working out practical paths of progress. Real progress lies in choosing the golden mean between appreciation for whatever good points there are in the existing state of things, and demand for better realization of a higher self, while in the mean time all constructive works should, instead of being cried halt to, be pushed on with strenuous vigour.

Existing institutions favourable to its introduction

There are some educational settlements in Bengal where the soil is ready for the sowing of the seed. One of them is the Satsanga Asram of Pabna. It was, at its inception, a sectarian religious settlement. Now it is an all-round educational settlement, not affiliated to or recognized by any University, yet imparting cultural and vocational as well as University training, to men and women alike. It gives industrial and commercial training in its own workshops. It invites Christian, Islamic and Vedic religious speakers to expound their views and prefers a non-sectarian and non-orthodox, and so, a cosmopolitan and tolerant view on religious matters. It aims at inducing people to *live* religion so far as they are able to grasp its main principles, rather than be content with attending now and then highly philosophical lectures on obscure points of religion.

Santiniketan, an educational settlement of Poet Tagore, better known as Tagore's University of Bolpur, is also a suitable place for organizing centres of Adult Education.

The Sramajibi Sangha of Comilla and the Ushagram School of Asansole may take up a clue from this Adult Education movement which will be of great help to a healthy reorganization of rural life.

The curriculum may consist of the following branches of study.

For City Adult Schools : Domestic Economy and Domestic Hygiene, English, Bengali, Hindusthani, Co-operative Banking, Commercial Geography, Woodcraft (for girls) and Woodwork (for boys), Dressmaking, Cane and Bamboo work, Music, Photography, Lantern lectures describing aircraft, Electrical and Industrial

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Engineering, Municipal Civics. Carpentry, Smithy and Building-work, History of the world in outline.

For Town and Rural Adult Schools: (In addition to those mentioned above) Modern Farming, including gardening, Dairying, Cattle-rearing Fishery, Poultry, Village sanitation, including nursing and maternity welfare

Accommodation

As an immediate necessity accommodation may be arranged for in school and college premises, mosques and temples and the adjoining open grounds, and unoccupied premises belonging to charitably minded persons.

Ways and Means

For necessary expenses we shall have to depend on fees (on a very small scale); Corporation, District Board and Municipal grants, voluntary contributions, trade and ceremonial funds, receipt from sales of produce, and where possible, income from canteens, and public entertainments.

Any expenditure on this score will ultimately prove to be the most profitable investment. The teacher should go forth with his bowl of alms for this laudable object. Even the smallest contribution from individual sympathizers will provide him with sufficient resources.

The Teacher's Mission

The teacher is the prophet of a living future, and not a merchant of a dead past (President Glan Frank). It is the teacher's function, and the noblest of all missions, to find out and give shape to the living future,—to lay the foundation of the most balanced social order. The educator shall not rate himself as a leader of children only, but as a maker of society (Daniel Kulp).

Of the five types recognized by sociologists, *viz.* the Bohemian, the Philistine, the Vamp, the Dictator and the Creative, it should be the aim of the educator to increase the proportion of the "creative type" in his society,—those whose wishes will be balanced, who will not be easily attracted by empty shibboleths and slogans, and whose nature will be flexible and easily adjustable to new conditions and new environments. Genius is ninety per cent perspiration (that is learning) and ten per cent inspiration (that is innate capacity). In this age of machinery the teacher should not allow his clear vision to be obstructed by protuberances of excessive mechanism and forget that man is the most efficient engine.

Conclusion

Let us make a beginning and work indefatigably with stout optimism and with selfless devotion. An otherwise doomed country's gratitude awaits you, far more valuable than the victories of a Napoleon or an Alexander, far more precious than the discoveries of Cook or Columbus.

Culture has been defined by Matthew Arnold as "knowing the best that has been said and done in the world." Let us kindle this beacon-light of culture and remodel our whole life in this new light. We shall be happy ourselves and be able to contribute our share anew to the progress of mankind.

THE DAMODAR FLOOD OF 1935 (AUG. 13)

By Prof. M. N. SAHA, F. R. S.

THE Damodar once again after an interval of twenty-two years, burst its embankments this year and a flood of severe magnitude reached Burdwan and other parts of Western Bengal, causing untold misery to the people. The last destructive flood which had occurred on Aug. 8, 1913, was conspicuous for the number of private relief parties organized by the people of Calcutta for the relief of the distressed. It was a unique effort on the part of the people of Bengal, the like of which had not been seen before.

In a statement on these floods the Hon'ble Sir B. L. Mitter said in the Bengal Legislative Council:

> "In the first part of the current month (August) there was heavy rain in Chota Nagpur, causing a rise in the Damodar river which, for a considerable distance. is the boundary between the districts of Burdwan and Bankura and then runs through the former district. Several breaches in the protective bund took place and water rapidly rose to a height which varied with the locality. In some parts the Grand Trunk Road was some 8 or 10 ft. under water."

About the area affected, the Hon. Member said:

> "Small areas in the Ranigunj, Ondal, Faridpur and Kaksa thanas along the upper reaches of the Damodar. were flooded; while in the Burdwan, Khandaghosh, Raina and Jamalpur thanas the

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areas inundated were considerable. In the Ausgram thana, a large area was flooded by the waters of the Ajay."

The river problem in Western Bengal remains a chronic one. Geologically Western Bengal forms part of the old land (Gondowana land) of Chota Nagpur and has been formed by the silts deposited by rivers which have their source in the hills of Chota Nagpur. These rivers (the Mayurakshi, the Ajay, the Damodar, the Rupnarain and their tributaries) run generally from north-west to south-east and empty their waters into the Hooghly River. As they get their water supply from the Chota Nagpur Hills, they have got all the characteristics of hill rivers, that is, usually they run dry or have little water flowing in them, but when there is a large amount of precipitation in the hills, they become raging torrents, overflow the banks, burst through the embankments, and cause untold misery to the inhabitants. Before the advent of the railway, both banks were protected by embankments which were meant for protection against a calamitous flood. But in normal years the peasants used to make breaches in the embankments to get supply of silt-laden water for their fields. This not only ensured irrigation of their fields, but also fertilization. Each river had a number of branches by means of which water was equally distributed over the whole area. Sir W. M. Willcocks, who studied the districts from the hydraulic engineer's point of view in 1929, thought that the old fan-shaped net-work of branches and canals was extremely suitable for an even distribution of water throughout the whole of Western Bengal. He did not hesitate to pronounce that the system was the work of man in some pre-Christian era. He found a similarity between this system and that in the Kavery valley in South India composing the districts of Tanjore and Tinnevelly, and did not hesitate to say that the river training in the Kaveri delta was the work of settlers from Bengal.

We may not agree with Sir W. M. Willcocks's excursion into archæology, but there can be no doubt that we have before us the impressions of a great engineer regarding the harm done to Western Bengal by the system of railway lines. When the railways were opened in 1854, several measures were taken to protect them. First the railway lines themselves constituted a very strong embankment; secondly, the embankment on one side running parallel to the railway line was made extra strong, so that the flood water could never make a breach into it. This was for the protection of the railway and any breach in the embankment by private persons was made criminal. In addition to that, several other parallel embankments were created in the shape of the Eden Canal, the district board roads, etc.

The effect of all these measures, which are designed to protect the railways, became very soon apparent. In 1815, Burdwan was supposed to be the most prosperous district in India, if not in the whole world. This is testified to by several European visitors. It produced plenty of rice, sugarcane, oil seeds, and cotton and was regarded as a health resort. Even as late as 1850, people from Calcutta used to repair to Burdwan for improving their health, as people now repair to Deoghar or Simultollah. The railways were opened in 1856 and Burdwan's tales of sorrows started from that date. Malaria broke out in most virulent forms, and within ten years half the population in Western Bengal fell a victim to it. The population of the district fell from 750 to 500 per sq. mile in ten years. The districts which were once regarded as the gardens of India were reduced to hot-beds of malaria, and the people who remained had very little vitality left.

All this was caused by the dislocation of the distribution of water through the districts passed by these embankments. The physical effects are very easy to understand. Most of the branches were gagged or stopped. The water, compelled to flow through one channel, went on depositing the silt on its bed, so that the bed gradually became higher than the surrounding country. This increased the danger from flood, the surrounding country, being deprived of water for irrigation as well as fertilization, declined in productivity; and at the present time mostly one crop is grown in these parts. Bengal, particularly the part lying on both sides of the Ganges, Central and Western, which used to supply the whole

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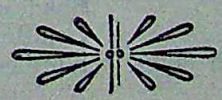
world with sugar, cotton, oil seeds, and silk is now entirely dependent on foreign countries or other parts of India for these necessaries of life. It was a consideration of these wrongs which drew from Sir William Willcocks the remarks that the Government had erected five satanic chains in the Burdwan district.

At the time Sir William Willcocks published these remarks in his Readership Lectures to the Calcutta University, the Irrigation Department of the Government of Bengal, who are the keepers of conscience for the rulers of our country in these matters, stoutly denied the charges brought by Willcocks, but it was apparent that they were suffering from a sense of inner guilt. In recent years, the Government has opened some of the branch rivers and the canals, and has produced a Development Bill for the purpose of restoration of old water-ways. We hope that these measures will be carried out. But we cannot refrain from remarking that the plans are being made in a rather haphazard way. We do not think that even with the best of intentions, from the personnel which is available to the Bengal Irrigation Department, it is possible for them to make a proper hydrographic survey of the country; for, if the scheme is to bear any fruit, it must be based on a scientific study of the problem. This includes a proper study of the rainfall in the sources as well as in the basins during the past thirty or forty years by competent statisticians and meteorologists in determination of the level of the country, of the capacity of the rivers to carry flood waters, and of the needs of the peasants for raising the various economic crops.

There are some signs that the present rulers of Bengal, H. E. the Governor, the Member-in-Charge of Public Works, the officers of the Irrigation Department and the members of the Legislative Council, all want to do something for these unfortunate districts; but the measures so far proposed do not indicate that any of them have a comprehensive view of the subject. I may go a step further and say that they have all something of the reformists' zeal of the much-abused medieval emperor, Mohammed Tughlak, who as history does not tell us, was a wonder for learning in those days and was really actuated by a feeling of good-will and service for the community, but who tried as history tells us, to force all measures of reforms without making a proper study of the problem or taking sufficient pains to prepare the public mind for reforms.

The present age is an age of science when the forces of nature are being controlled with an amount of success which could not be dreamt of by early generations. This is still possible in India if measures of reforms are not forced through, but are evolved in a true scientific spirit. But the unfortunate part of the situation is that everybody in power (power may extend to five or ten years) wants to immortalize himself by thrusting on the public an alluring scheme, patient study and mature planning not appealing to anybody in power. The result is that we are having "Guznavi cuts", "Bijoy cuts", and attendant mutual felicitations, and daily press platitudes, but to any observant critic, these measures cannot appear more than drops in the ocean. The name of His Excellency the Governor of Bengal has not been allowed to be associated with any scheme, but we hope that if he ever allows his name to be associated with any scheme, it should be with that of a proposed "River Physics Laboratory" for Bengal.



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A. E.

By HARINDRANATH CHATTOPADHYAYA

Robed in an elemental hush of sleep,
Life-crowned with lonely laurels of repose,
To the Great Spirit a great spirit goes,
One who was aye a treader of the deep.
Dawns cling about his trailing garment-hem
And eves, with chaste white offerings of fire,
Salute him as he goes and name him sire
Of inward Beauty while he blesses them.
Interpreter of true intensities,
Lit at the cold, high altars of the Far,
Whose little songs were lone immensities
Vibrating with the life of mist and star,
He has become a part
Of the unfathomed Nature throbbing keen
In things and creatures unto whom his heart
Throbbed mystic ecstasies of the Unseen.

AE! when I was told that you were dead,
I laughed within myself and held my breath
In a rare sweetness, and, within me, said,
"How can he die whose songs have given death
Release from its own shadow, gripping it
Above the level of time-perishings,
Who, in a kingship of the soul, doth sit
Beyond the mournful mystery of things
Ruling calm realms where cloudless azures live,
Where firmamental majesties reside?"
Forgive the sacrilege, AE! forgive
Our dull unconscious lips
Whose utterance at best is but a pale
Process of sound missing companionships
With realized fires behind the veil.

High-watermark of the prophetic mind!
Sage singer of the quiet eternal years!
Departing from our earth you leave behind
Illuminations drawn out of high spheres
Like radiant wines from many-clustered grapes
Hanging from dim innumerable boughs
Of the deep Spirit's drowse
And warmed by suns which unimagined roll
Melting inagination's fruited shapes
To flowing essences. A master-ease
Keeps running through your songs of reveries
Distant yet intimate, fraught with supreme
Silences, burning vistas of the Dream
That some lone Master in the being sees
As in a magic glass. What absolute
Precision of the great undying Light
Has flowed to us out of your mystic flute,
O seer! you who have now grown one with sight!

What a serene, controlled voice was yours,
May, is, even now,—poet of sleepless truth!
Out of your silence what a rapture pours,
O giant ancient of eternal youth!
The thought of you vibrates and all the wires
Of life are resonant with calms of words,
Master musician of immortal fires!
Your homeward songs are halcyon-homing birds,
Cleaving the twilights of the drowsy clay
And climbing quietly from crest to crest,
Marking along the solitary way
Epochs of Beauty garnered up in rest.

Since childhood I have been a worshipper
At your pure shrine of song whose deeper taste
I learned to gain in manhood, when the stir
Of wisdom gradually turned the waste
Of spendthrift life into an inwardness
Thrice exquisite and chaste,
When the soul, throwing off her gaudy dress
Of fiery, youthful haste,
Began to dwell in a high tower alone,
Delighting in your full eternal tone.
Unconsciously, your rich and sombre voice
Rang in the heart and lent my lesser own
A truer note than I had known before;
Hearing your heavenly choirs, what other choice
Is left unto the listener, O seer!
Than to be grateful to you, and rejoice
That such a marvellous poet and austere
Has been among us, with his golden gift
Of godward inspiration to uplift
The sorrowing hearts of earth
Out of dark mysteries of death and birth?

AE! your travel over earth is done,
And now to a great rest you have retired;
The mystic colours of your setting sun
Linger in space, which they have gripped and fired
Forever, and above the horizon-glow
Dark with a dream-excess, behold the far
And exquisitely slow
Appearance of your spirit's risen star
Symbolic of a sempiternal peace,
Lighting the heights of heaven's eventide,
Where seraph hosts of sounds in glad release
Dissolve to ethers, burningly abide,
Fountains of inspiration that outspray
Shadowless streams of whitenesses sublime
Lending the earth's young singers ray on ray
Kindled through heavy darks of songless time.

Sri Aurobindo Ashram
Pondicherry

20-7-35

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THE ART OF KIYONAGA

By YONE NOGUCHI

THOUGH Moronobu began to serve both the ugly and beautiful aspects of earthly life on a platter of Ukiyoye art about 1658, the first year of Manji, the eighty years which followed were a period of necessary preparation for the appearance of Kiyonaga, king of the wood-engraving world of Japan. Like Mount Fuji, far above the lesser ridges, meek and unassuming, Kiyonaga made Utamaro and other mountain ranges of artists pay pupils' courtesy; they received from him the most important suggestions for their art. If Kiyonaga had not appeared at the time he did, it is probable that the development of "Kwansei's golden age of colour-prints" would have been delayed for thirty years at least. I believe that the name "Kwansei's Golden Age" can be justified for the period of Utamaro, Sharaku, Kiyoshi and Toyokuni only by remembering that between the month of spring with full blooming and the start of summer with new leaves there is one day's difference; speaking strictly, those artists who followed Kiyonaga belong to the period of decadence. The eighty years before the advent of Kiyonaga, cannot be said to be too long for the perfection of the art. One has to go up slowly and easily when ascending Mount Fuji; and when one reaches its summit, one has to make oneself ready at once for the descent. In the same way the Ukiyoye art in colour prints which Kiyonaga raised to its prime during the time from the third to the eighth year to the Temmei era, was obliged to fall into a sad period of decadence only after these five brief years. The face of the harvest moon shines brilliantly for half an hour every year, and the cherry blossoms of spring are enjoyed in one day's rapture. The rapid change that came over the Ukiyoye colour-prints is only another instance of the law of mutability in nature and life; so we have nothing to complain of, on the contrary, when we consider the efforts Kiyonaga exhausted in a short time towards the perfection of colour-prints and the influence he exerted upon the artists of his own day and after, we cannot refrain from praising him as an artist appointed by Heaven.

Now examining the works of Kiyonaga, I find a small print in two colours, yellow and

Crossing the Rokugo River by a Ferry; one sheet of a Triptych. About 1786
Kanda Collection

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Another sheet of the same Triptych

vermilion, depicting an episodic scene of Nasu no Yoichi, a famous archer of the Genji Clan, which may be one of his very early works; there are among the prints he produced before the fifth year of Anyei (1776) several kinds of theatrical pieces in Hosoban, of course unpretentious and plain. Kiyonaga began to make prints in regular colour-print manner, changing from the Beniye which he had produced hitherto, probably after the sixth year of Anyei. A specimen of the change is the piece, Kinsaku Yamashita as Akoya in "Yedo Shitate Kosode Soga" at the Moritaza theatre, 1777; it is interesting, because we already see a certain mood in it that belongs alone to Kiyonaga in its coarse colours and faltering lines, and the fact that the print looks something like a *genre*-picture foretells that he will direct his art soon towards the actual life of women. But I think that the best specimen of his actor-prints or the best piece in which he treated actors in daily life is one in which Kinsaku Yamashita, a famous woman impersonator of the day, stands between two beautiful geisha; a part of my commentary note on it reads: "This is a faultless piece like a pearl holding within itself a lustre mysterious and soft: as when one views the full moon in autumn, one is embraced most sweetly by an invisible ghost of beauty. It is not too much to say that Kiyonaga controls his own art perfectly here, and takes a secret pleasure in his artistic victory." Like this piece, there are many other prints which deal with actors and stage scenes; in the mid-Temmei period Kiyonaga produced many things generally called "Degatari-mono" depicting dramatic scenes with reciters of ballad drama in the background, the examples of which will be found in "Hanshiro Kiku-no-Jo and Monnosuke" in "Tsuma Gasane Awase Katabira" at the Nakamura theatre, 1784, and "Sojuro as Masatsura and Murajiro as ben no Naishi in "Kumoi no Hana Yoshino Wakamusha," 1786, and others. If the artistic capacity of Kiyonaga had been limited to those theatrical things and his Chuban (cabinet size) series like "Fuzoku Juni Tsu-i" or "Shiki Hakkei" or "Hakone Hichito Meisho" or "Asakusa Kinryuzan Jikkei," we could not call Kiyonaga a great artist. He began to issue the series of "Hinagata Wakana no Hatsumoyo" (New Patterns for Young Leaves), succeeding Koryusai probably at the end of the second year of Temmei, but these prints do not yet display the special beauty which Kiyonaga revealed afterwards. Speaking generally, Koryusai's work in "Hinagata Wakana no Hatsumoyo" lacks artistic delicacy, because the artist too often abused and misappropriated the pigments of vermilion and yellow which were far too strong; although Kiyonaga, on the other hand, softened Koryusai's sensuality and wantonness in his Hatsumoyo series, I do not think that he can be proud of them. Kiyonaga's apprenticeship closed about the third year of Temmei, 1783, and he had then only proved himself, I should say, to be an ordinary artist.

But his achievement after the fourth year

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of Temmei is almost miraculous; being a living example of the phrase, "A bolt from the blue," Kiyonaga began all of a sudden to reign in the world of colour-prints as a genius whom people looked up to aghast with admiration. This unexpected rise of Kiyonaga with an Oban print of beautiful women is certainly one of few such instances in the artistic annals of Japan; in truth, there is no case parallel to it, unless that of Moronobu or Harunobu. When Kiyonaga began his wonderful career as an artist of the beautiful women of Yedo's by-streets, homes of sensual songs or love-brimming sake-cups, he could have been compared with the rising sun amid clustering clouds. To say that he arranged and adjusted a traditional technique of the past to his personality would be only a superficial explanation. Where did he find the key to such miracles of art? My answer is simple, because I have only to say that Kiyonaga opened his eyes to the real life of beautiful women and touched its vital spirit. Life's spring gushes up endlessly; when art touches it and makes it her own property, she can for the first time understand and realize something of the Eternity that runs through all the creations of God. Opening his eyes to the reality of beautiful women, and feeling its skin and smelling its fragrance, Kiyonaga was given a mystery with which he broke off the outside husks of art and thrust into its inner heart which lay deep within; with this mystery he fixed the foundation-stone of his art immovably.

It is true that most of the men and women Kiyonaga drew are fast livers and dandies and professional singers and harlots; but I have nothing to say against them when a western critic found in them gods and goddesses with lordly gaze or serene foot. Even a moralist of the hardest type would recognize, I think, their beauty of health with an equilibrium of spiritual forces that glimmer within, which are not seductive, but graceful and dignified. The quality of Kiyonaga's art which is real and spiritual simultaneously, is of a kind highly regular, because the beauty which life sometimes suggests and sometimes explains is here presented visionally by a law that is musical. It is unjust to talk about it from the point of view of modern aestheticism; and the rule which measures Utamaro's inflamed decadence is unsuitable for Kiyonaga. The excellence of his art outshines his contemporaries in a freedom that is far from libertinism; like quick-silver running on a board, his sensibility towards beauty makes us feel ashamed of our hardened senses. Although I do not mean to apply a general morality to him, I think that when he expresses a particular human condition where body and soul are beautifully joined, the principles of what is called "Moral Aestheticism" can be partially applied to him. As examples of beauty which is good, Kiyonaga drew the bodies of geisha and courtesans, through which he visualized pure and instinctive human emotion. Justifying a second thought in the words, "Beauty is truth, truth beauty," Kiyonaga conformed in his art to Hellenism where what was best in beauty was best in morality; it is said in the west that Kiyonaga was the only artist of the Greek type ever found in Japan.

Three Women in a Public Bath House
Series: Fuzohu Azuma no Nichiki ("Brocade of the East in Fashion") About 1785
Matsukata Collection

The artistic conception of the modern times is different from that of the ancient Greeks, because the former treats life and art separately, while the latter, believing that one's bodily health was the highest beauty, sought art in the beauty of actual living. The Greeks of the past thought perfect equilibrium of body and soul to be life's highest aim; therefore the perfection of health, which is the beautification of body, was assiduously sought. According to Plato, an artist was a man in the land of health, whose understanding of beauty became spiritual, when blessed by intellect. If Plato had seen the work of Kiyonaga, he would surely have glorified this

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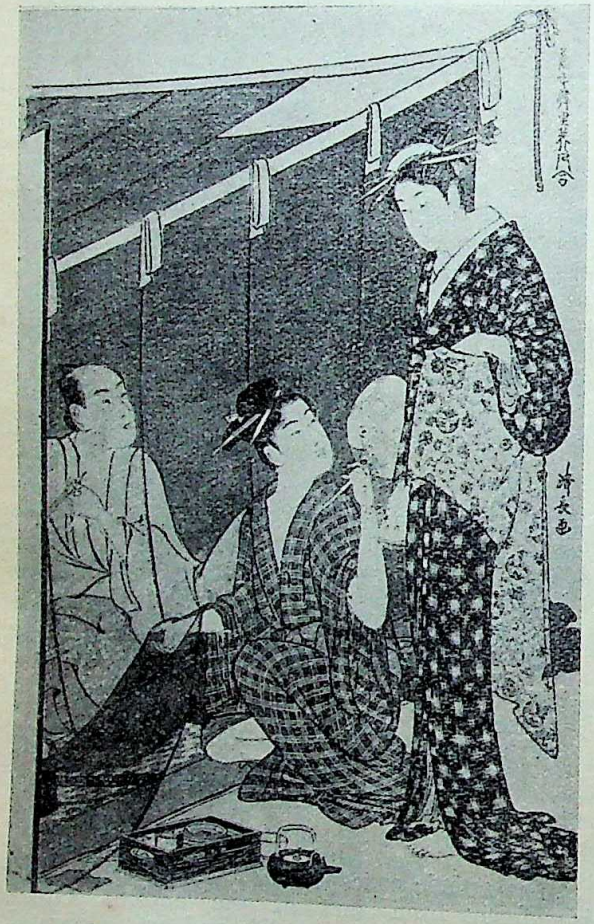
Japanese as his ideal artist. The men and women Kiyonaga drew in the works he produced after the fourth year of Temmei, 1784, are wonderfully sculpturesque; if the draperies could be taken off, you would find their bodies perfect in symmetrical development. And the undressing would be quite unnecessary, because we are conscious of their beautiful limbs beneath the draperies as they are in the prints. This sculpturesque beauty in Kiyonaga's figures is splendid, a great sight among the colour-prints of Japan.

The series of Tosei Yuri Bijin Awase was a significant signal rocket, a phenomenal publication proclaiming that Kiyonaga was now a major artist of beautiful women in Oban, and no longer a sort of collateral artist with amateurish



Within and without the mosquito net
About 1784
Matsukata Collection

cleverness; this work excels in the clarification of colour-arrangement and deliberateness of composition, which are part of his new device. We feel in it a sense of beauty when the sediment of vulgarity is taken out; and one's urbanity is satisfied by it. But when you want to see the perfection of Kiyonaga's art which took one more stride forwards, you should come to the series of Fuzoku Azuma no Nishiki, "Brocade of the East in Fashion," including the famous piece of "Matsukaze and Murasame"; the beauty of its composition is almost unparallelled and superb, so that we may say that pictures of beautiful women in prints of the Ukiyoye school had now reached their highest possible point. The set of twelve diptychs called Minami Juniko, "Twelve Months of the South," is a sort of graduation thesis of art in which Kiyonaga exhausted a show of pompous display. This final flight is quite keleidoscopic with unnecessary exaggeration, natural to a brain in a dangerous state of fatigue; when he forgets the virtue of modesty, he often falls into the pitfall of diffuseness. It is a pity that he could not continue to control his principle of concentration in art as before; I think that some pieces in this series of diptychs look better when separated from the rest.

Kiyonaga's sands of artistic life had run out by the end of the Temmei period, although such a work as the ten pieces of Jittaiga Fuzoku, "Ten Styles of Manners," belongs to the second or third year of Kwansei....In truth, the symmetrical beauty of line in Kiyonaga's art may be compared, I think, to the soul-melting note of a flute sounding, now loud and then low, from a distance under the starlit sky in Autumn.

...I know that I should keep the greater part of my eulogy in reserve, because Kiyonaga's world-famous triptychs are waiting to be mentioned. Among them I will point out first Hamacho-Gashi no Yusuzumi, "Enjoying the Cool of Evening at the River-side of Hamacho," and Shijo-Kawara Yusuzumi no Tai, "Enjoying the Cool of Evening on the River-Beach of Shijo", valuing them more than other triptychs. "Hamacho-Gashi no Yusuzumi" in which the women of gay quarters, dwellers in the world of rouge and powder, are treated stunningly, is surely a triptych, although we have today only two of the sheets; in this piece Kiyonaga reveals his particular art which discloses the mystery of feminine beauty, keeping a gentle and self-possessed mien before the sanctuary of human life. I wrote in my Japanese commentary note on it: "The atmosphere of the work shows the freedom of women who are released from the restraint of a feast-chamber, something like a blank page between the chapters of a love story. The six women have left sake-cups and *samisen* behind, and are now taking a momentary joy in the evening coolness at the river-side of Hamacho; their faces overflow with the song life sings at the moment of respite from lust. I find in them the attitude which belongs alone to a moth taking fully a summer night's charm. The two geisha, (allow me to speak bombastically), looking like goddesses who have left God's presence, and are masquerading

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women of the lower world, are here seen taking a walk by the river which smiles with a suggestive air under the veil of dusk. They are as tall as tiger-lilies by the mountain-side. They only know how to walk forward among the breezes. See how their long sleeves and skirts are swelling and waving! The breezes hide in them. The beautiful women carry them along most delightfully."

I know that the zenith of Kiyonaga's power in composition is found in "Shijo-Kawara Yusuzumi no Tai," to which my head bends down in respect as when I see the full moon of Autumn taking her seat in the middle of the sky with graceful dignity. But I say in a part of my Japanese note on it: "I have here the light feeling of sadness which always comes from the psychological perception of perfection. I take delight in work which is only eighty per cent successful, for the rest that is unfinished gives me a chance to fill in with my imagination; my power of appreciation finds itself invigorated by a thing which through the virtue of imperfection suggests something belonging to the future. I know that such a criticism as this is blasphemy to Kiyonaga's masterpiece, and it is altogether too extraordinary for anybody to feel sad in the presence of a work which is perfect and faultless. Then let me exclaim in admiration of Shijo-kawara Yusuzumi no Tai, 'How great Kiyonaga is in this work'!" I said somewhere that I had ceased lately to pay my highest respect to the triptych called "Ushiwakamaru Serenading Joruri Hime"; but I am second to none in recognizing Kiyonaga's great power to produce a pictorial orchestra as in this piece, out of the unity of figures and scenery in the background. Also "Visit to Enoshima" and "Shelter-from Rain at the Mimeguri Shrine" triptychs belonging to the last period of Kiyonaga's activity, should be mentioned as work that distinguishes itself in harmonious composition and sensitive rhythm of line.

But Kiyonaga lost his own genius at the end of the Temmei period; it is sad that as in work like the pentaptych, "A Picnic under the Cherry Trees of Sumida Gawa," the technical exertions of the artist brought a result that only repeated his former mannerism. Excepting the series of "Ten Styles of Manners" which I have mentioned before, the works Kiyonaga produced in the beginning of the Kwansei era are short of creative courage and independent audacity, because having reached the summit of art alloted to him, he idly slept in reminiscences of past glory. Although it is generally said that Kiyonaga retired from the world of wood-engraving before he was forty, there are some prints of his, proving such a supposition to be somewhat wrong. The series of Kodakara Gosechi Asobi, "Children on the Five Fete-

Enjoying an Evening Cool at the riverside of Hamacho: one sheet of a triptych. About 1785. Randu collection.

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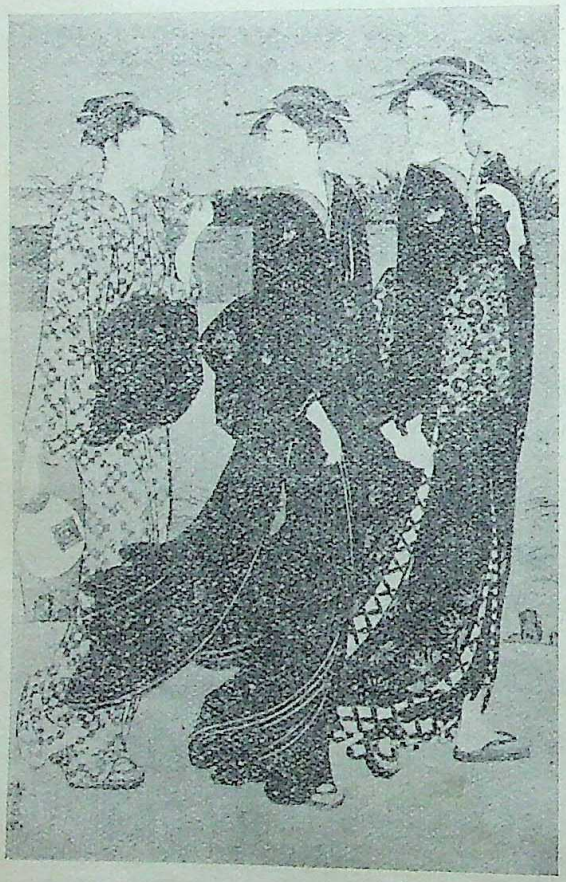
Days," published by Tsutaya, may belong to the middle of the Kwansei era ; and I am told that among the children-prints which he produced quite plentifully, one is dated as the work of the first year of Bunkwa, which is 1804. And also one surimono print has the date of "February of the second year of Bunkwa." Therefore Kiyonaga continued his work in prints to his fiftieth year. But as I have said repeatedly already, his artistic life as a creator of female beauty ended with the Temmei era. The remaining question is what direct reason led him to stop drawing women at the beginning of the Kwansei period. The stories that prevail concerning the matter have no foundation in fact.

It was Harunobu in whose hand the second period of Ukiyoye art opened beautifully, while Kiyonaga represents its third period.



Another sheet of the same triptych

The work of the artists belonging to the first period which is called somewhat arbitrarily the primitive age, is decorative both in a good and bad sense. The impulse being expressed mainly by lines, it treats the forms of reality in fragments and fastens them at will or pleasure, to embody a dream of youthfulness, always free and sometimes selfish. We can cover it by the words "imaginative purity." But the artists of the second period, Harunobu, Koryusai, Buncho and Shunsho, are more or less symbolical consciously or unconsciously; their lack of reality often proves that they have no clearness in their conception of art. At best they lead one into a sort of incantation. Even when Buncho and Shunsho deal with actors, their consciousness of reality is uncertain ; the pictorial syllables they use are disjoined, depending on a magical accident for their success.

It is natural that the artists of the third period based their artistic principles on reality, because each of their evolved minds, like any other things changing from general to specific, wished to express itself individually ; when the human feeling of love and beauty in the life of Yedo's populace declared itself through the idiosyncrasy of art, we had, I am happy to say, its representative in Kiyonaga. Unlike Harunobu who sought the colour and mood of human life with a reminiscent attitude and turned the actual world into a fairy kingdom, Kiyonaga never permitted his art to run out of reality, even when he was tempted by an irresponsible siren of imagination. In this Kiyonaga's great excellence is found.

There is no other artist at least in Japan who reigned so completely in the period to which he belonged ; he left to the future a wonderful record almost unparallelled in the artistic annals of our country, explaining how he used the privilege of one who was born later when he collected all the traditions in technique, and how advantageously he arranged them through his own personality, rich in gesture and rhythm. Some artists in the past grew tired suddenly and cast brushes aside, or being bewitched by fickle fortune, deceived themselves into ruin; but Kiyonaga alone with all healthy thought mixed with imagination, was able to control his citadel in continued prosperity as a king of the Temmei period. Although his age of precedence over the printing world was only some five years from the third to the eighth years of Temmei, Kiyonaga did his best in it and produced results which easily match thirty years' work by anyone else. His work is one long procession of beauty in woman, the sight of which will always remain in the memory like that of ghosts on a promenade covered with flowers. When a western critic compares Kiyonaga's women with dwellers on Olympus, he means, I think, that being serious and pretty simultaneously, they do not let their love and passion run into dissoluteness; in short, they are a personification of the ideal in female beauty, in which imposture and the allurement of reality have no power to wound and ruin their nobility in manners and attitude. Therefore Kiyonaga's art is never weak. As a true realist in art, he stood far above the other artists of the day.

It is a pity that Kiyonaga's life-story is not

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well known; in this matter many other Ukiyoye artists share an equal fate. While some one says that he was born in the second year of Kwampo (1742) and died on the twelfth of Bunkwa (1815), another maintains that his birth was on the second of Horeki, 1752. He was born at Uraga in the province of Sagami, and was a son of Awaya Jinyemon. His surname was Sekiguchi, and he was commonly known by the name of Ichibei. Appearing in Yedo, he opened a bookshop in Zaimokucho, which was called Shirako-ya; and people of the city called him "Kiyonaga of Shimba" on account of his living at Shimba. Shimba was a fish-market in his day. He took lessons in art from the third Kiyomitsu Torii; but the Hosoban color-prints of his early period show more the effect of Harunobu's influence in theatrical prints than that of his instructor. After Kiyomitsu's death, he was asked to draw a theatrical signboard by the Kiyomitsu family, the painting of which was his special business; he refused with thanks, saying that the acceptance of it would mean he must succeed in the house of Kiyomitsu, that is, the Torii family. Kiyonaga was obliged, however, to succeed nominally till Kiyomitsu's daughter had a boy; but he was released from this agreement as expected, because the boy Kiyomine, who became the fourth head of the Torii family, arrived on the scene. Although he called himself Kiyonaga Torii and succeeded the Torii family temporarily, he did not originally belong to it; so when he died in his sixty-fourth year he was buried in the cemetery of his own family temple, Yekoin of Ryogoku in Yedo, the present Tokyo. Although his tombstone does not exist today, his posthumous Buddhist name, Chorin Yeiju Koji, is inscribed in the book of the death-register kept in the temple.

Note. "The Memorial Exhibition of Kiyonaga Commemorating the 20th Anniversary of His Death" was held at Takashimaya, Tokyo, in 1935.

CULTURAL INTERCHANGE BETWEEN INDIA AND CHINA

By Prof. TAN YUN-SHAN

TIME flies as fast as the darting arrow. It has been three long years since I left India for my Fatherland. But during this long interval, there was not a day when I did not think of India, specially not a moment when I did not think of this beautiful beloved Visva-Bharati at Santiniketan. I left Santiniketan just like a bee leaving its hive. I love Santiniketan as much as my native village; I love India also as much as my Fatherland. This time, when I left my native village and my Fatherland for India and for Santiniketan a second time, it is just the same to me as if I returned from India and Santiniketan to my Fatherland and my native village three years ago. The objective facts are opposite, but my sentiments are the same. Hence my pleasure to be here is really beyond the expression of the symbolic words which I can use.

India and China are naturally a pair of sister countries. Their similarities and their associations are great, numerous, and intimate. Looking over the geography and history of all the nations in the world, we find there are not any other two nations that can be compared to our two countries. This is true from every respect and from every standard of observation and judgment.

Our two countries, both situated in the bright and glorious continent of Asia, India to the south-west and China to the north-east, spread out lordly in different directions but yet are linked up at the main line, just like the two wheels of a carriage or the two wings of a bird, and, even better to say, like the two hands and feet or the two ears and eyes of a person. And the Himalayas, gigantic and majestic, brilliant and magnificent, exactly resemble the common backbone, or the shoulders, or the neck, and also the nerve system of theirs. Though their boundaries are marked off, yet the physical shape is similar.

A Chinese proverb speaks of "an extensive land with a multitudinous people". Both India and China have actually possessed them. Besides, the soils of our two countries are fertile, beautiful and productive; the peoples honest, frugal and industrious. The products of soils and the outputs of labour are sufficient not only to maintain our own national existence but also to contribute to international prosperity.

Our civilizations started from the misty, ancient times, that is, many thousands of years ago. According to the orthodox historic accounts in Chinese, the formal establishment by Huang-Ti of a United Empire in China was accomplished in 2697 B.C., so that this present year 1934 is the year 4631 in the Chinese calendar of orthodox history. But the pre-historic periods must have been long and full of events. Some old books

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assert that Chinese civilization began about eighteen thousand years before Huang-Ti; others even go so far as to say that our rudimentary culture appeared fifty thousand years prior to the formation of Huang-Ti's Empire. Such remarks may be true, but the recorded facts are a little too remote to be reliable. It is only after the reign of Huang-Ti that the epochs, systems and deeds can be clearly investigated and verified, so that there is no more room for any doubt at all. About India, the historical records of very ancient times are rather insufficient but according to references in Chinese books on Buddhism, the condition of ancient India was roughly similar to that of ancient China. Modern scholars have proved from investigations that the date for the first appearance of the Vedas cannot be less than 2,000 B.C. to 3,000 B.C., and consequently no one can be sceptical of the early civilization of India. The invention of the written language is the most essential element of civilization, and a knowledge of such invention is a clue to the understanding of the history of civilization of any nation. The system of Chinese written language came into perfect existence at the time of Huang-Ti; so it follows that such language must have budded and evolved for a long time before that period. Arguments and proofs are found in abundance in old Chinese books and classics, so numerous that I have no space here to quote them all. In a Chinese book by the name of "Fa-Yuan-Chu-Lin" or "Pearls of Buddhist World," written by a famous monk named Tao-Shih in the Tang Dynasty, we find a beautiful passage about the system of Indian written language. It says briefly:

> "In ancient times, there were three great inventors of written languages: the first was Brahma, whose way of writing was from the left to the right; the second was Kharu, whose way of writing was from the right to the left; the third was Ts'ang-Chia, whose way of writing was from top to bottom."

What is here meant by Brahma is the inventor of Sanskrit; by Kharu, the inventor of Kharosthy; by Ts'ang-Chia, the inventor of Chinese words, who was also an official in the government of Huang-Ti. In reality, Ts'ang-Chia was not the man who created, but the man who edited and compiled the Chinese written language. It is also stated in the book just quoted that

> "Brahma was the eldest; Kharu the next; both living in Tienchu (India); and Ts'ang-Chia the youngest, living in the Middle Kingdom (China)."

Now then, the time for the creation of Indian written language must be undoubtedly far earlier than the age of Asoka, or at least corresponding to the period when Ts'ang-Chia compiled the system of Chinese written language. Recently, archæologists have made considerable discoveries in India, and I hope what I have just mentioned may be verified by some new concrete evidences. It is now very clear that the ages and facts of the beginning of Indian and Chinese civilizations are somewhat similar to each other.

The true old civilized nations of the world are four in number: Egypt and Babylonia, India and China. But ancient Egypt and Babylonia have become at present mere vague terms in history. Not only have their original peoples dwindled away, but also their civilizations paled into the twilight of the dim past; their lands and their cities are affording only materials for archæologists to dig out, and only subject-matter for scholars and poets to sing and mourn for ever. There are also many other younger nations which come and go, rise and fall. Only our two countries, India and China, have stood up firm and high from the very beginning to the present day for thousands of years already. Though our lands have ever been trampled down, devastated and usurped by foreign peoples politically and economically, yet our superior traditions, teachings, systems, and customs have often assimilated the wild, barbarous invaders and made them educated and cultured, so that our two countries are able to survive others and shine permanently. Such are the great singular characteristics in the histories of India and China only.

Again the elementary spirit of the Chinese national character is "Benevolent love" and "Polite deference," which may be represented by the word "Jen" or perfect virtue. The essential spirit of the Indian national character is "mercy" and "peace" which may be represented by the word "Ahimsa." These four terms, "benevolent love" and "polite deference," "mercy" and "peace," though different in form, are yet fundamentally the same in sense. The life of the Chinese adheres to the "Golden Mean," so their attitude towards Nature is a process of harmonization. The life of the Indians lays stress upon "Continence," so their attitude towards Nature is a process of assimilation. The Chinese have a custom of worship of their ancestors, and love of their kinsmen, so that the system of big families is able to exist generation after generation. And this is the case with the Indian people too. The Indians have the inclination to stick to their native land, honour their teachers and respect their elders. And this is the case with the Chinese people too. In social intercourse the Chinese emphasize "justice" and "uprightness"; despise "advantage" and "disadvantage." And so do the Indian people. In relationships between man and woman, the Indians observe "chastity" and prize "modesty." And so do the Chinese people. In addition to such moral standards, the teachings of our sages at different times are very much similar on the whole. Confucius set up the "Wu-Ch'ang" or Five ethical laws: first, "Jen" or benevolence; second, "Yi" or uprightness; third, "Li" or propriety; fourth, "Chih" or wisdom; fifth, "Hsin" or faithfulness. Varadhamana Jina and Sakyamuni Buddha both

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preached five ascetic rules or "Pancha Silani": those of Jina are first, "speak the truth"; second, "live a pure, poor life"; third, "non-killing;" fourth, "non-stealing"; fifth, "observe chastity"; and those of Buddha are first, "non-killing"; second, "non-stealing"; third, "non-adultery"; fourth "non-lying"; fifth "non-drinking." Besides, the Chinese people generally regard "Chih-Jen-Yung" or wisdom, benevolence, and courage as the three sublime moral laws of the universe; the Indian people observe "Sila, Samadhi and Prajna" or asceticism, meditation and wisdom as the guiding lamps of human life. Principles of such a moral nature are too copious to be enumerated in detail.

So much for the similar features in our national life. As for the interchange of cultures between India and China, it has taken place for more than two thousand years. In the book of "Buddhacharita" or the classical biography of Lord Buddha, it is stated that Buddha once learnt from Visvamitra Acharin, who told him of many books among which one was a "Book of China." In another book called "Ratnakutha" or the great classics of Buddhist treasures we also find the names of some Chinese feudal states, such as "Wu". "Shu," "Chin". Such records as appear in Chinese books are even far more in quantity. At a time when most of the modern strong nations had no shadow of existence yet, and when their peoples were still in a primitive state of life over an uncultivated land, our two countries, India and China, had already achieved glorious and brilliant civilizations, and our wealth and prosperity had reached a stage really superior to what the European and American Powers have attained today in the true sense of life. The essence of the present Western civilization of which the white races are so proud and for which the common people have so much envy and admiration is science. India and China possessed even in ancient times the beginnings of some sciences. Long, long ago, India had what we call in Chinese "Wu-Min", the Five sciences or "Pancha-Vidya": first the science of sound or "Sabda-vidya"; second, the science of crafts or "Silpakarmasthana-vidya" third, the science of medicine or "Chikitsa-vidya" fourth, the science of cause or "Hetu-vidya"; fifth, the science of introspection or "Adhyatma-vidya." In China, we had what we call now "Lu-Yi;" the Six Arts; first, "Li" or propriety; second, "Yo" or music; third, "Sheh" or archery; fourth, "Yu" or Coachmanship; fifth "Shu" or writing; sixth, "Su" or Mathematics. Besides, there existed what were styled "Lu-Shu" the six writings and "Lu-Ching" the six classics, and many other studies of medicine, surgery, astronomy, astrology, pottery, architecture and the like. It is only of such things of the modern West as steamers, trains, airplanes and battleships, submarines, cannons, guns, bombs, tanks, poison gases, death rays and many other brutal weapons of bloodshed and massacre, that our two countries, India and China, had really had none.

The early facts concerning Indian and Chinese relationship of culture are found in various Chinese books, such as "Lieh-tsu", "Chou-shu-chi-yi" or the Book of Wonders of Chou, "Lie-Sien-Chuan" or the biography of fairies, "Shih-Lao-Chih" or Sketches of Buddha and Lao-tzu, "Ts'i-Lu" or the Seven Records, "Ching-Lu" or the Classical Records, and "Fu-Tsu-Tung-Chi" or the Accounts of Buddha, etc. but this is only a bare enumeration, not any adequate, systematic description. This is of course due to the remoteness of time and the complexity of circumstances. Any momentous event which happened in the world, and any intercourse which took place between the nations must first have a long period of growth before any clear and detailed records could be made about them. So the actual historical facts of our cultural interchanges are available only after the influx of Buddhism into China. The formal date for the first introduction of Buddhism into China is generally recognized to be the Yung-Ping tenth year of Min-Ti of Han Dynasty (67 A. D.), when the Emperor himself accorded Buddhism his royal welcome to the Capital Lo-Yanq. But in fact, it is certainly not the Yung-Ping tenth year when Buddhism first entered China, it is also certainly not after the Chinese acceptance of Buddhism that our cultures began to have interchange. We can only say that Buddhism was first formally welcomed by a Chinese Emperor in Yung-Ping tenth year, and that the cultural interchange between India and China became more intimate and prevalent after the royal recognition of Buddhism. After this great Indian sages and scholars came to China, and learned Chinese monks and scholars travelled to India in large numbers at different times, carrying on the real work of cultural exchanges through the medium of Buddhism. According to the records of a Chinese book called "Li-Tai-Kao-Seng-Chuan" or the biographies of great monks in various ages, there were two hundred Chinese monks who learned in India with great success, and twenty-four Indian sages who preached in China with marvellous achievement. But it must be remembered that there must have been many, many more monks and scholars who either perished on the way or disliked to leave their earthly names to posterity. In another book called "Tang-Kao-Seng-Chuan" the biographies of the great monks of Tang Dynasty, there is a poem of which two lines read as below:

> Away from Chang-An monks go West to learn,
> Out of a hundred no ten do return.

From this, we see that many are they who went to India but few are the fortunate who

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could return to China. This must also hold good with the Indians who toured in the East. At that time, those people had to pass on foot through Central Asia ; there were solitary deserts to cross, dense forests to pass, snowy mountains to climb, wild animals to encounter, terrible hunger and cold to suffer ; it took years of hardship for them to reach their destination through thick and thin. Such terrific trials and difficulties can easily be imagined, but their pious souls made them defy every trial and every difficulty. This brave, strenuous and persevering spirit of our ancient sages naturally commands our heartiest reverence and worship and consequently stimulates and increases our mental powers to strive on for the same cause.

With regard to the influence of Indian culture on the Chinese civilization, it is almost inexpressible in words. From the point of view of philosophy, the thoughts of the Confucianists and Taoists had been closely intermingled with Indian thoughts since the dynasties of Wei (220-264 A. D.) and Tsin (265-419 A. D.); the process of assimilation was gaining momentum especially during the Tang Dynasty (678-906 A. D.) and in the subsequent age of the "Five Dynasties" (907—956 A. D.) till there was evolved in the Sung Dynasty (960—1276 A. D.) a new philosophy called "Li-Hsio" or New Rationalism. From the point of view of literature, the prose and poetry of Tsin and Tang Dynasties, and the Records of philosophical discourses in the Sung and Ming (1368-1643 A. D.) Dynasties, had a striking tint and flavour of Indian literature in form and in quality. Even the system of Chinese written language was affected by Indian influence: a certain Buddhist named Shou-Wen of the Tang Dynasty formulated thirty-six alphabets purely on the basis of Sanskrit words and then created a revolution in the pronunciation, sounds, and rhymes of Chinese words. And artistically China learned from India many methods, such as the building of pagodas, the making of statues, and the practice of fresco, etc. As for the translations into Chinese of Indian classical works, they may be regarded as a rare wonder in the world history of civilization, as far as perfection and quantity are concerned. No translation works of any modern nation can be a match for that Chinese treasury of abundance and superiority. In addition to a complete translation of the most important classics of Buddhism, there were also translated into Chinese many other classical works of ancient India. Let us take, for example, just a few of such best known books as were recorded in the catalogue of classical works of the history of the Sui Dynasty namely: "Brahman Astronomy", "Brahman Mathematics", "Brahman Medicine", "Brahman Astrology, Calendar and Mathematics", "Jiva: Rishi's Fatalism", "Gandhari: Mythology and Necromancy". All these books and some others amounted to tens of kinds and above a hundred of volumes. The only pity is that such valuable masterpices are either unseen or lost at the present time. Even in the translated works of Buddhist classics, mentions were occasionally made about the social and cultural affairs of India in addition to the religious philosophy, religious ceremonies and ascetic rules. In short, all the learnings, thoughts, systems, religious practices, social usages, and popular customs and habits of India have appeared more or less in the translated works of Chinese, and accordingly affected Chinese life to a considerable extent. The theory of cause and effect, the belief in the cycle of life and death, and the faith in the wheel of reward and punishment have especially left vivid impressions deeply rooted in the hearts of the general masses of the Chinese people and become a firm, potent social force.

But on the other hand, the influence of the Chinese culture over the Indian civilization seems to be comparatively meagre and insignificant. In China, we can see everywhere things and objects of Indian style or model; but in India we can hardly see anything of Chinese origin. Some minutes ago, I made an allusion to Visvamitra Acharin who once told Buddha of many books including one called "A Book of China". Whether is there any such book still in India I don't know. It is also said in some Chinese book that the great Buddhist Hsuan-Tsang had translated into Sanskrit the Chinese classical book of "Tao-Te-Ching" or the Classics of Virtue by Lao-Tse, but again my limited knowledge of Sanskrit prevents me from knowing if there is still existent any such text in Sanskrit today. Here is therefore a question worthy of our attention: Since the Indian influence over Chinese culture has been so great, why is the Chinese effect upon Indian culture so little? If we consider the merits of these two cultures, the religion and philosophy of India are, of course, supreme and unparalleled in human history, but the ethics and arts of China are also superior and matchless. And the Chinese classical works are capable of being translated, and many of them should be translated, too; why were there so many Indian classical books translated into Chinese and yet none of Chinese great works rendered into Sanskrit? I have often sought for the reasons and I think, there may be three of them: first, India might have been influenced by Chinese Culture for some time but such influences dwindled away with the long lapse of time; secondly, the religious sentiment of the Indian people was rich and strong, so strong that they were behaving as all religious peoples do, only actively to teach their gospel to others but not passively to receive any gospel from others; thirdly, the Chinese mentality might be receptive and sensitive to absorb and assimilate any other good civilization but shy and reluctant to propagandize their own culture among others.

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At any rate, I feel China has received too much from but returned too little to India; she must, therefore, have the sense of gratitude and do the duty of reciprocation towards India.

Something, however, has China gratefully done for Indian culture though not directly but indirectly. It is that she has taken great care and made much effort to preserve, to cherish, to cultivate, and to magnify what she has got from India at different ages. Those translated works, quoted in the foregoing paragraphs, are really a precious treasury of parts of ancient Indian culture, and greatly deserve our patient investigation, if we want to understand dear old India thoroughly today. Some original works written by Chinese visitors to India, such as "Fu-Kuo-Chi" or Records of The Buddhist Nations by Fa-Shien, "Si-Yu-Chi" or Records of the Western Kingdoms by Hsuan-Tsang, and "Nan-Hai-Chi-Kuei-Chuan" or Messages from the South Sea by Yi-Tseng afford us typically valuable materials for the study of ancient India. These books of travels have been now translated into several foreign languages and are being studied by scholars and historians who take much interest in the research of the ancient history of India. What great service have these books done to the preservation and magnification of Indian culture! But perhaps the greatest service China has rendered to Indian civilization is her work in relation to Buddhism. It may be said that Buddhism was born in India, enriched in China, and then scattered over the whole world. I sometimes metaphorically asserted that Buddhism was a beautiful young lady of India who was married to China, enjoyed a happy life, and has had a comfortable family of children, grand-children and great grand-children. In order to do homage to her motherland, this lady must revisit her old home of India. Sastri Mahasaya and Prof. Kshitimohan Sen kindly added: "She must come together with her husband and all her children, too." How interesting and significant is this remark of these learned Professors! It is, therefore, the duty of China to send her back and the duty of India to welcome her home.

So far I have related some true facts about the old intimate relationship between the cultures of our two great sister countries. But for the last few centuries, it is deplorable to say, that friendly relationship has somehow dwindled and even stopped probably on account of vicissitudes in life and changes in circumstances. At the same time the modern science of Europe rose so much in power and materialism and so loud for force that the so-called Industrial Revolution was brought about in the turbulent tide of the human sea. As the history of European civilization is short, their philosophy, their religion and their ethical thought are not mature and effective enough to control this raging tide; then, woe to all, their means of production have turned out to be tools of destruction! Their greed for gain and thirst for blood lead to the invention of sinful and murderous arms and weapons which, in turn, give rise to deadly wars and struggles. Every nation is mad, everything is wrong, and every place is disturbed. The last Great World War is only the first outburst of this materialistic insanity. Not only the West is troubled but also the East is suffering. Especially our two oldest civilized countries, India and China, fall into the whirlpool of disasters and difficulties. The better the culture, the fiercer the attack. Our civilizations are now misunderstood; our national systems, broken; our social lives, distressed, and our peoples, despised. Consequently we are so busy with our own national concerns and strifes to deal with this mad tide of materialistic currents that we have no leisure to look after our old important and intimate national relationship of the past.

But spiritually, our national love for and sympathy with each other have never been cold though the apparent formal connection is somewhat severed in the recent course of time. As soon as opportunity comes, we shall snatch it and renew our old relationship at any time. Fortunately in 1924, just ten years ago, Gurudeva Rabindranath Tagore, the Poet, accompanied by Prof. Kshitimohan Sen, Prof. Nandalal Bose and Prof. Kalidas Nag paid a visit to China; it is this visit that marks the resumption of our old national friendship. The impression Gurudeva Rabindranath Tagore gave us Chinese during his sojourn is even greater than what our sages did in the past. The Chinese generally regard Gurudeva Rabindranath Tagore and Mahatma Gandhi as the modern Buddhas of India. Gurudeva's works in English have been mostly translated into Chinese and the poems of "Stray Birds" and "the Crescent Moon" have created a new style of prosody in Chinese poetry at present. And there are in China now a Crescent Moon Society and a Crescent Moon Magazine both of which, founded and directed by Dr. Hu Shih, are dedicated to the memory of the Great Poet-philosopher's visit to China. As for the Poet's ideal and hope to unite Asiatic cultures and to revive the Indian and Chinese cultural relationship, all of our Chinese scholars have the sincerest sympathy with him and our leading scholars and leaders have also cherished for long the same idea and are willing to co-strive for the common goal with joint endeavours. Now is the time for India and China to resume and strengthen their cultural relationship.

The present world is in a state of confusion and chaos, and the brewing mischievous storms are even beyond our power of imagination. The more nations talk of love and peace, the deeper they envy and hate one another; the more they seek for friendship, the fiercer they brandish

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their swords. It is terrible even to think of the fact that armaments are both openly and secretly being prepared, mysterious weapons of slaughter are being invented day and night. The scholars of politics and statesmen say, it is all a political problem, the students of economics and financiers say, it is all a problem of economy; but really it is only a cultural problem of all the world. If the ultimate remedy is not sought from culture it is impossible to cure the current malady and to avoid the future catastrophe. The Powers of Europe and America have come to the end of their wits in the labyrinth; it is then urgently necessary for the Easterners, especially Indians and Chinese, to shoulder this duty of human salvation. I make this remark, not because I have the least prejudice against or look down upon Europe and America; but I am convinced that the misuse of the modern Western sciences and materialism is responsible for the imminent crisis and tribulations of the world. So a new outlet to human life must be researched out from the Eastern civilization, especially from the cultures of India and China. I do not mean that all the modern Western sciences should be thrown away, but that the application of such sciences must be controlled, directed, modified, and adjusted by the benevolent and harmonious spirit of Indian and Chinese cultures, so that a new civilization will be brought about for the constructive benefit and betterment of all humanity. The enlightened persons of Europe and America who have been aware of the shortcomings of their own cultures are now all making efforts to find the healing medicine from the cultures of India and China. Hence, needless to say, we Indians and Chinese must wake up at once, and restore our old national relationship. By the interchange of our cultures, we shall achieve our cultural renaissance; by cultural renaissance we shall create a new world civilization; and by the new civilization we shall relieve all mankind. Our two countries having made a glorious world in the past, can't we make again a glorious world in the future?

A lecture at Santiniketan.

AN EDUCATIONAL EXPERIMENT IN RAJPUTANA

By SWAMI JAGADISWARANANDA

"MAN has made a mess of his life", observes Edmond Holmes, the veteran English thinker and writer, "because he has made a mess of his education." This perhaps is nowhere so true as in our motherland which is passing through the chaos of transition. Old orthodoxies are being violently shaken by new heresies in this field. A happy combination of ancient ideals and modern methods of education has not yet been generally realized. Hence the most unfortunate results of our present system of education.

If the Indian ideal of education be the manifestation of the perfection already in man, it must be frankly admitted that the success of educational adventures in modern India has not yet come up to the mark. Tagore's Shantiniketan, Gurukul and Rishikul of Hardwar, Mahatma Gandhi's Satyagrahashram, the residential schools of the Ramkrishna Mission at Deoghar, Madras and Podanur, the Modern School of Delhi, Brahmacharya Vidyalaya at Ranchi and other leading educational experiments have not, as ill luck would have it, achieved their desired goal so far. Nevertheless India is neither fighting shy of, nor is daunted by her slow progress and failures, and educational experiments are newly being multiplied with great zeal and sacrifice.

The thoughtful section of the Indian population is disgusted with the faulty and even disastrous methods of the present system of education and is progressively realizing the value of sound education. In the current system of education, ethical and spiritual values have been sacrificed for professional and manual training. The "bread and butter" education of our schools and colleges is unable to produce "perfect specimens of manhood" but just men and women, with rare exceptions, of course, who would get on well in the world and probably a few prize-winners or precocious wage-earners. This educational system does not give due importance to character with fourfold basic qualities according to Bertrand Russell, *viz.*, vitality, courage,

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sensitiveness and intelligence, and has practically neglected true culture. The personality of the student has been suppressed instead of allowing it to blossom forth.

It is to eliminate the glaring defects of modern education that an educational experiment is being made in Rajputana. Nestled on the high peaks of the Aravalli hills, Udaipur, the queen city of Rajputana, situated as it is at the altitude of about two thousand feet above the sea-level, affords beautiful scenery and a wholesome climate to the Vidya-Bhavan to carry on its activities. The Vidya-Bhavan of Udaipur which is hardly four years old wants to give constructive shape to the common protest against the evils and imperfections of the existing system of education—particularly the inadequate attention paid to the formation of character and training in citizenship. Its primary aim is to use education as a means of social reconstruction and eventually to enrich society in all its branches with a supply of active, dutiful members imbued with a spirit of idealism and fully equipped morally and mentally. The infant institution has gone forward in its desire to conduct experiments and to employ up-to-date methods of child training so far as it has been practicable. It has already demonstrated its distinctiveness and has amply justified the need for more institutions of its kind for the advancement of education in the country.

The Vidya-Bhavan is particularly fortunate to have a suitable site of about sixty bighas of land with its natural healthy surroundings in a secluded suburb of the beautiful Udaipur town. The school buildings and hostel are sorrounded by flower gardens and fruit orchards. The founder-president and the chief executive officer of this promising institution is the public-spirited Dr. Mohan Sinha Mehta. Ph.D., M. A. LL. B., Bar-at-law, who has devoted his life and resources to it. There are about ninety students on the rolls and sixteen teachers. It is partly residential at present for want of boarding accommodation. Of course, attempts are being made to make it wholly residential. The school is up to the Matriculation standard from the lowest infant classes. Miss Katherine Heilemann, who is a highly qualified and noble-hearted English lady, is its chief supervisor and rector. She is not connected with any Christian mission and is a great lover of Indian thought and culture. She is mainly responsible for the phenomenal success of the Vidya-Bhavan in such a short time. She has dedicated herself to the service of India on educational lines from a quite disinterested motive.

The basic principle of child psychology that the fundamental nature of the child is intelligent and good, as advocated by Maria Montessori, is being assiduously kept in view in the Vidya-Bhavan. So long we have governed the child through mistrust almost resembling hatred, instead of allowing it to grow through love and understanding. The individual has been lost in the mass. The great quality of discipline has been approached from altogether a wrong angle with grievous moral results. Through our bigotry and ignorance we have obstructed the child in his one great natural mission, that of growth. In a word, it has been at its best only instruction, which we have misnamed as education. In the Vidya-Bhavan a steady and deliberate effort is made to adopt the method suggested by Joseph Payne whereby the teacher's part in the process of education is that of a guide, director or superintendent of the operations by which the child teaches himself. The boys are encouraged to be their own teachers. They are taught to educate their own mind and to train other senses, external and internal. They are always discouraged to cram and memorize their lessons like automatons.

The science and art of education has made great advance in recent years. The old theory that the child's mind is a blank tablet, a *tabula rasa*, as Locke called it, has already been exploded. The new belief of "nature and nurture," summed up in the two words of Sir Percy Nunn, is widely being accepted and applied with remarkable success. The child is born with certain inherited mental traits and the aim of education is to afford the atmosphere in which they may grow. If the right environment is created, the child will himself learn with ease. The teacher in the Vidya-Bhavan is a guide and counsellor in the child's studies. Here a strong effort is being made to make the child think for himself and take care of him-

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self. The co-ordination of all subjects of study is being attempted. The personal element in education is very, very great. Unless the teachers are highly qualified bodily, intellectually and morally, the students will never be drawn towards them. The teaching profession is a sacred one and the teachers are in fact the builders of the future society. But unfortunately the majority of teachers look upon their profession as no better than a money-making and bread-winning one. The pivotal principle of educational philosophy perhaps is that example is better than precept. But the modern teachers are far away from the former. The well-known educationist Thring has rightly said : "Life imparts life to life through life." So in the Vidya-Bhavan the teachers are more friends, guardians and parents than mere instructors. Mentally and morally efficient teachers there are in the staff. The aim of education, as Bagley points out, is to develop the social efficiency of the child. The school stands midway between the home and society. So the Vidya-Bhavan has been making every effort to develop a healthy corporate life in its wards.

The child is father of the man, says the poet-philosopher Wordsworth. Whatever is learnt in the formative period of childhood bears fruit in the adult age. Bertrand Russell has also said to the same effect that a child completes its education before it is nine years old and later on the child mind almost loses its plasticity and flexibility. So the Vidya-Bhavan admits only little boys between six and ten years. Its ideal is to begin education on right lines in infancy. Play-way is the key-note of the method of dealing with this infant class. There is no rigid time-table for it. Greater emphasis is laid on training the senses than the reasoning faculty. English is taught by the direct method more or less as a living and spoken language by way of conversation. Both the analytic and synthetic methods, like the phonetic and "look and say", are employed according to individual need. For teaching the correct accent of English the school possesses set of 'linguaphone' records. Plans are ready for the cottage hostels, real modern gurukulas in which six small children between the age of six and ten will reside with the married master, entering the latter's family. Life in these cottages will modify the sudden change from the mother's care to the ordinary hostel crowd.

The special feature of the Vidya-Bhavan is to give each boy absolutely individual attention, To achieve this end the group system has been introduced. The whole school has been divided into groups consisting of about fifteen or twenty boys more or less on a psychological basis. Each group is under the charge of two, or sometimes three, teachers. This is a great help in the coordination between the home and the school and the complete harmonious development of the child. The conventional homework is avoided. It being a whole day's school from dawn till dusk, children prepare their lessons in periods of 'supervised study.' The 'assignment' work combined with supervised study is a cautious approach in the direction of the Dalton Plan. The class rooms in the school are allotted to different subjects and are accordingly equipped. It is hoped to have in course of time laboratories for working around the Dalton method. Examinations are not regarded as the only criterion for promotion. The boy has to prove through solid work throughout the year the simultaneous development of head, heart and hand for the same. Sanskrit and Persian are compulsory up to the middle standard. This arrangement is preferred not only because the study of classical languages broadens the mental outlook but also because it gives a wider basis to the boy's studies at a higher stage. Science and Geography are taught in a realistic and humanistic way. The boys learn Geography through pictures and observation of birds and animals. Science is taught through the life-stories of great scientists and their discoveries. The child's mind is thus impressed with the creative possibilities of the human mind. The syllabus of History is drawn up on a 'concentric method' by which the boys learn first the fundamentals of Indian History and great personalities of the world. Music and drawing are compulsory, because the study of them respectively develop the inner rhythm and aesthetic sense of the child. The medium of

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instruction is the mother-tongue. The boys are not merely confined to the text-books prescribed for the course but the teacher leads them to the library, which is an open one. This has produced excellent results.

Manual training, gardening, physical education and games are all included in the curriculum. There is also a library, a workshop and a laboratory attached to the school. The Vidya-Bhavan also makes use of the Boy Scout movement. The boys with their teacher's guidance bring out a manuscript magazine. This develops the creative faculty, the imagination and the writing capacity of the student. Occasionally trips to places of historical or geographical interest and excursion camps are organized to train boys in self-reliance and endurance. Moreover, camps bring them in touch with the mystic and spiritual influence of nature. Outings arranged on group and scout lines have proved of great educational utility. Plato long ago truly pointed out that for the sound education of a child a gymnasium for the body is as necessary as the gymnasium for the soul. The boys have, apart from systematic physical culture, regular outdoor games including sword-play and lathi-play. The Vidya-Bhavan is making some experiments to find for itself the educational methods which may best suit its children. No method is taken for granted for good. Every project is accepted on an experimental basis. Methods have been adopted to minimize the evil effects of excessive external authority which breeds either blind obedience or unreasoning revolt and to develop a sense of responsibility and self-reliance in children. Great emphasis is laid on the adjustment of the boys to the environment. The Vidya-Bhavan is a non-denominational institution and is so by choice. No particular dogma or theological system forms the exclusive basis of the scheme of religious education. Common principles of all religions and lives of all world-teachers are told to the boys in the form of stories after the prayer on Sunday mornings. The talks have often stimulated searching enquiries and interesting discussions on God and the Universe and the duties and obtigations of man towards them.

The Vidya-Bhavan is fortunate to have a band of selfless workers, sincere to the backbone. If Dr. Mehta, the founder-president, is the body, Miss Heilemann, the rector, is the brain of the institution. It is indeed a great enterprise for a lofty purpose. It requires Herculean strength and Himalayan patience to work out its plans and projects and to make it a growing reality. But the logic of it is irresistible.

It is right ideals in education that shape the destiny of the nation. India was denationalized by following a wrong course of education. But the time is not far off when Indian ideals will be adopted in the Indian educational institutions to build India's future greater than her glorious past.

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BOOK REVIEWS

BOOKS in the principal European and Indian languages are reviewed in THE MODERN REVIEW. But reviews of all books sent cannot be guaranteed. Newspapers, periodicals, school and college text-books, pamphlets, reprints of magazine articles, addresses, etc., are not noticed. The receipt of books received for review cannot be acknowledged, nor can any enquiries relating thereto answered. No criticism of book-reviews and notices is published.—Editor, THE MODERN REVIEW.

ENGLISH

CENSUS OF INDIA, VOL. I, PART III:

Ethnographical. (Government of India Press, Delhi, 1935.) Pp. 116+240. Price Rs. 7-10-0, or 13s.

The volume before us is an ethnorgaphic supplement to Dr. J. H. Hutton's General Report of the Census of India, 1931. It is divided into two parts. Part A deals with the "Racial Affinities of the Peoples of India," written by Dr. B. S. Guha, PH. D., Anthropologist, Zoological Survey of India. Part B, edited by Dr. Hutton, contains "Ethnographic Notes" by various contributors including 16 pages of "Tour Notes of the Census Commissioner," himself.

The anthropometric investigations of Dr. Guha and some previous and contemporaneous workers in the field bear out the existence of the following different racial strains in the composition of the Indian population, which have for sometime now been recognized by various anthropologists, and which were for the first time systematically set forth by Dr. Hutton himself in his main Report (*Census of India*, 1931, Vol I, Part I, pp. 442 ff). These racial elements are—

(1) A comparatively short-statured long-headed element which forms the basic substratum of the population of India as a whole, and may be called the 'Mediterranean' type. The Telugu Brahman, the Kallan of the Southern Tamil country, and the Illuva of Cochin are said to be representative samples of this type. Though it forms the dominant element in the population of the Andhra country and Malabar it is also the predominant element in the greater part of the lower stratum of the population of Northern India.

(2) A broad-headed element of medium stature, which may be called "Alpine" or "Alpine-Armenoid" came to be superimposed on this basic element in the Western Littoral and in Bengal.

The Nagar Brahman of Gujrat, the Kayastha of Bengal, and the Kannada non-Brahman are the main representatives of this type.

(3) Next, a Proto-Nordic long-headed, tall-statured element came to be superimposed in Northern India on the basic 'Mediterranean' substratum. The Brahman of the United Provinces, the Sikh of the Punjab, and North-Western Himalayan tribes like the Kaffir and the Pathan, are said to be typical representatives of this type.

(4) A short-statured, broad-headed Mongoloid element is found all along the sub-Himalayan regions from North-east Kashmir to Bhutan.

(5) A second Mongoloid element, with medium stature and longish head and medium nose, but with the typical Mongoloid characteristics of the face and the eye, constitutes the major strain in the population of the Assam hills and not inconsiderably of the Brahmaputra valley. The Angami Naga and the Mikir-Bodo group are good representatives of this type.

(6) Last, but not the least, is the short-statured, long-headed, brown-black element constituted by the aboriginal population of India, said to be of the 'Australoid' or 'Proto-Australoid' type, who are in fact the earliest occupants of Indian soil except perhaps a still earlier dark pigmy strain of the Negrito type who would appear to have been displaced and partially absorbed by the ancestors of the existing aborigines of India.

Dr. Guha proposes that to these "non-Negretoid" Indian aborigines the ancient Indian name of 'Nisada' may henceforth be applied more appropriately than any new-fangled modern name, such as 'Pre-Dravidian,' 'Proto-Australoid,' or 'Veddoid.' But we doubt whether it would be prudent to use this old and more or less occupational name, which seems to have acquired an unsavoury association about it, in preference to the colourless appellation of 'pre-Dravidian.' The newly-found race-consciousness and even racial pride now in evidence among certain sections of Indian aborigines might resent the resuscitation of the term 'Nisada' as a racial name to be applied to them.

Physical measurements and statistical calculations occupy the larger part (116 pages) of this first part of the volume. Dr. Guha took anthropometric measurements of as many as 2,511 persons under the auspices of the Census Department and also utilized

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certain previous measurements taken by himself and other workers in the field. A number of excellent plates enhance the value of this part of the work.

"The Second Part of the volume before us consists of 'Ethnographic Notes by various hands.'" Dr. Hutton himself leads with 16 pages of his own Tour Notes on different tribes that he visited. As might be expected, his notes based on his own observations are very accurate and illuminating. But alone the accuracy of some stray item here and there based obviously on information may perhaps be doubted. Thus the information regarding the Oraons that each village has some different animal for its emblem, applies now only to a very limited number of Oraon villages in the central portion of the Ranchi plateau alone, and the wooden camel that Dr. Hutton saw at a certain Dhumkuria (presumably of village Barhambey) is not ridden by the headman at the "*Rath* festival"—for the Oraons do not observe the *Rath* festival at all,—but is taken to the Oraon tribal *jatras* which have no connection with any Hindu festival and are not held in the month of Asarh in which the *Rath* festival of the Hindus is celebrated.

As for Dr. Hutton's note at p. 96 on the origin of the Kurmi-Mahtos of Chota Nagpur, it is gratifying to the present writer to find that Dr. Hutton's suggestion that they 'represent an amalgamation of the brachycephalic Pamiri stock" with an ancestral 'Kolarin' stock, and that "the Kurmi-Mahto is a clear monument of the Alpine migration into India and the process of its absorption," is in perfect agreement with the same hypothesis that the present writer suggested on cultural grounds sometime ago in his presidential address at a literary association at Purulia (Manbhum) and which was published in the Bengali monthly "*Prabasi*" of Sravan 1342, B. E. (July, 1935).

With regard to the contributions of other writers in this second Part of the volume under review, their quality is generally very good, particularly of such contributions (to name only a few) as those of Rev. Dr. Bodding, Mr. Mills, Mr. Parry, Mr. Hari Bilash and the late Mr. Dewar, and Mr. W. V. Grigson, who have made special studies of the tribes they write about. If any comment is permissible, one would have liked to see that the special area in which a particular contributor studied a particular tribe might be noted,—for customs, beliefs and traditions of the same tribe are found to vary more or less in different local areas.

Although the notes of the majority of the contributors of this second part are more or less valuable this cannot unfortunately be said of all. To cite one or two instances of patently erroneous statements by contributors who obviously do not understand what they write about. At p. 115, we read "Oraons are a class of the Kolarian division of the aboriginals"! Again, "Marriages at present are not confined to the same *Paris* but a man of one *Paris* can marry a girl of another *Paris* of Oraons"! And so on and forth. To designate the 'Dravidian'-speaking Oraon as 'Kolarian,' and to say that marriage in the same "Paris" (clan) is the rule among the aborigines of Chota Nagpur, and marriage outside the clan is just beginning to be *permitted*, is to reverse the actual state of things and to betray utter ignorance of the tribes about whom this contributor chooses to write. Some other items of information that he supplies are of the same quality.

Another writer writing about the Santals says at p. 111, "The chiefs are drawn from the Kisku class" but at p. 112 he writes, "There is no order of social precedence, and no chiefly clan." Another contributor prefaces his contribution by saying, "I have collected as much information as possible from a cursory perusal of such literature as is available in my office library dealing with the tribe, and from hasty local enquiries made" at two places. One may be permitted to doubt the value and usefulness of notes prepared in this way. Fortunately these are exceptions rather than the rule in this volume.

When we consider the three parts of Vol. I (India) of the Reports of the *Census of India, 1931*, as a whole, we cannot but feel unstinted admiration for the mass of valuable material collected, marshalled, systematized and synthetized by Dr. Hutton with the zeal, devotion and skill of an accomplished scholar that he is.

S. C. Roy. (*Ranchi*)

NOTES ON THE GOSPEL ACCORDING TO JOHN: *By H. P. Blavatsky. Published by Theosophical Publishing House, Adyar, Madras. Pp. 34.*

The notes are undoubtedly scholarly and breathe a spirit of research. But many of the interpretations will certainly be unacceptable to an orthodox Christian. The spirit in which the *New Testament* is understood by our author will be evident from the following statement:

"The whole of the *New Testament* is an allegorical representation of the Cycle of Initiation, *i.e.*, the natural birth of man in *sin* or flesh, and of his second or spiritual birth as an Initiate, followed by his resurrection after three days of trance—a mode of purification—during which time his human body or Astral was in Hades or Hell, which is the earth, and his divine Ego in Heaven or the realm of truth. The *New Testament* describes unselfish *white* or divine magic; the *Old Testament* gives the description of *black*, or selfish magic. The latter is psychism, the former all spirituality" (p. 20).

There are many to whom most ancient writings, (*e. g.*, the *Ramayana* and the *Mahabharata*) are allegorical. They will be delighted with this new interpretation of the Bible.

THE OCCULT TEACHINGS OF THE CHRIST: *By Josephine Ransom. Published by Theosophical Publishing House, Adyar, Madras. Pp. 49.*

This is an exegesis of the Bible according to the principles of interpretation laid down by Madame Blavatsky in her *Secret Doctrine*. The teachings of Christ are here said to be "Occult teachings which could only be explained at Initiation" (p. 1). "Christos is the impersonal and *true* essence of Deity" (p. 4). The Christ state is the state of the *Jivan-mukta* (p. 5). "The Spiritual descent of Jesus is traced from the Dhyan Chohans the 'Serpents of Wisdom,' who are also the Angels of the Stars of Christians... or again the seven Planets (including the Sun) of every religion" (p. 8). "The romance of the vicarious atonement and mission of Jesus as it now stands, was borrowed by some too liberal Initiates from the mysterious and weird tenet of the earthly experience of the reincarnating Ego" (p. 9).

We have quoted enough to show the spirit of the book. That the apparently simple story of the *New Testament* may be shewn to be pregnant with occult

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meanings will be obvious to any one who reads a book like this.

U. C. BHATTACHARJEE

A HISTORY OF ADMINISTRATIVE REFORMS IN HYDERABAD STATE: *By M. Fatullah Khan. New Hyderabad Press, Secunderabad, 1935. Price unstated.*

WHITHER HYDERABAD ?: *By Syed Abid Hasan. (Publisher not mentioned.) Price Re. 1*

These are two unequal books. Mr. Fatullah Khan concerns himself with a dry-as-dust examination of the evolution of the administrative machinery in the State of Hyderabad, from 1724 to the present day. Within the short space of a hundred and fifty pages, Mr. Khan reviews the salient features of administrative reform ever since Asaf Jah's revolt against the Mughal Emperor. The misdeeds of Rajah Chandoo Lal, the growing influence of the Residency over the Nizam, the notorious dealings of Messrs. Palmer & Co., the redoubtable efforts of the first Salar Jung to clean up the augean stables of maladministration, the infusion of British Indian talent into the administrative system, the later achievements of Sir Kishan Pershad Bahadur, Sir Ali Imam, Sir Akbar Hydari,—are all subjected to a careful scrutiny. Proper emphasis is laid upon the late Nizam's *firman* of 1892 called the *Qanuncha Mubarick* and the present Nizam's rescript of the new Constitution, as indicating the concerted effort of the State to bring up its administration to modern expectations. Four chapters are devoted to a discussion of the reforms of the government of the present ruler. Mr. Khan's endeavour can be sefely recommended as an elementary guide to students of the affairs of the premier Indian State.

Whither Hyderabad ? is a challenging book. In fact, the challenge contained on p. 140, was promptly taken up by the Nizam's government and the book suppressed as far as the dominions are concerned.

Mr. Abid Hasan is the Secretary of the newly started "Nizam's Subjects' League", of which the President is Nawab Sir Nizamat Jung Bahadur, lately Political Member of the State Government. The book is a running commentary upon the principal clauses of the League's constitution. Written in trenchant language, the book lays emphasis upon some of the most important problems of the State. It is mainly centred round the thesis that Hyderabad is for the Hyderabadis, and the *Mulki* movement is but a reflex effect of the League's activities. Fortunately, the League is non-communal and non-denominational and emphasizes the necessity for loyalty to the house of Asaf Jah and to Deccani Nationalism. When it is remembered that over two million "outsiders" are now manning the administration, industry and commerce of the State, one is naturally inclined to sympathize with the people of Hyderabad. The book takes a bold stand upon the sovereign rights of Hyderabad, which is an ally of the British Government and not a feudatory. The League demands a fair position for Hyderabad in the new federal polity and upbraids the State Government for not publishing a detailed account of the work of its delegations to the Round Table Conferences. It further insists on the broadening of the constitution of the State and outlines a new constitution in which the democratic principle is firmly enthroned. It does not propose to disturb vested interests, but demands the early inauguration of a people's government. Mr. Hasan has naturally provoked the wrath of the Residency when he touched upon the sore point that, especially after Lord Reading's warning to Hyderabad over the Nizam's famous letter concerning the rendition of the Berars, the Political Department of the Government of India have outstepped their bounds in dealing with the legitimate interests and aspirations of eleven million people. I wish that more books of the type done by Mr. Hasan are available upon every one of the Indian States. Publicity is an asset in itself.

LANKA SUNDARAM

THE KURAL OR THE MAXIMS OF TIRU-VALLUVAR : *Translated By V. V. S. Aiyar. Second Edition, The Bharadvaja Ashrama, Shermadevi, South India, pages D/C. 16mo. lxiii+288.*

The *Kural* is one of the finest products of Indian culture. Its author Tiru-valluvar was a South Indian Pariah and flourished probably about 200 A.C. Though born of an untouchable, Tiru-valluvar combined the wisdom of a statesman and law-giver with the spiritual vision of a saint. His *Kural* is a veritable treasure-house of good counsels for the house-holder, and the king as well as the man seeking after beatitude or liberation. Thus it is not only a great book of Indian but of the World Literature as well. This very important work was twice translated in German prose and once in poetry. Besides this, it has been translated into Latin, French and English, and in the last-named language five translations exist. From this one can well estimate the great value of the work which has been fittingly called the *Tamil Veda*. Thus we offer our heartiest thanks to Mr. Aiyar for making the *Kural*, written in old and difficult Tamil, available for the general public in an authentic and readable translation. To lovers of India's culture especially of her religious literature this work will be highly welcome.

As regards his conception of the aim and objects of human life Tiru-valluvar is a typical Indian *rishi*. He believes in the four objects of human life (*chatur-varga* or *purushartha*). Hence he has a very healthy and happy outlook of life. He has spoken highly of married love and family life and is in this respect so different from some of our modern saints who draw their inspiration from the Semitic source and speak very disparagingly of all sex-relations and advocate all kinds of asceticism for making man religious or spiritual. Little do these saints know that the asceticism, which means a virtual denial of life desiccates a man physically as well as spiritually. It may be hoped that the *Kural* will act as corrective to those who has so long been misled by a false idealism which has been imported from abroad.

The *Kural* is divided into three parts which are assigned to what may be translated as *dharma*, *artha* and *kama* which are the three among the four *purusharthas* of the *rishis*. The last *purushartha* or *moksha* has not been treated in the *Kural* probably for the fact that one attaining the first three will feel no difficulty in attaining this or it may be the subject was too deep for a written lecture. In the first part on *dharma* Tiru-valluvar treats the various duties of a house-holder and the rules of self-discipline for an individual. In the second part he has treated matters generally handled by writers of *niti-shastras*, *viz.*, duties of a king and the members of the body politic. In these two matters he has displayed much

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practical sense. In the third or the last part of his work Tiru-valluvar has treated marriage and conjugal love. He, as the story goes, was an ideal husband and had for his wife a very devoted woman and whatever we have in the last part of the *Kural* is probably a faithful record of the truths about love and marriage, realized in his own personal life and this gives additional charm to his great work. In spite of Tiru-valluvar's very un-semitic outlook of life some Christian writers have traced Christian influences in the *Kural*. Their chief reliance in the matter was the dubious story of the establishment of a Christian church in Mylapore by St. Thomas in 200 A.C. But Dr. J. E. Carpenter in Hibbert Lectures (1919) on "Theism in Medieval India" says that he 'remains unconvinced that the higher religious thought of medieval India owed anything to Christian influence'. His *Note on Christianity* in India where he discusses the worth of the story of St. Thomas in Mylapore should be read in this connection.

Thus the *Kural* represents the Indian spirit in its truest form, and we again thank the translator for this valuable work.

MANOMOHAN GHOSH

HOW I FORETOLD THE LIVES OF GREAT MEN, *edited by Dr. Hasmukh M. Khakhar, published by Messrs. D. B. Taraporevala Sons and Co. of Hornby Road, Bombay. Price Rs. 6 net.*

Dr. Khakhar has compiled this admirable book from the memoirs and articles of "Cheiro" (whose real name is Count Louis Hammon) for the benefit of the wide circle of students of the study of the hand. The book has been prefaced by an introduction by "Cheiro" himself.

In his introduction "Cheiro" admits and acknowledges that the Hindu Vedas are the oldest scriptures that have been found and in fact they are the foundation of even the Greek Schools of learning. The most ancient records are those found amongst the Hindus, although it is difficult to trace its path from country to country. It is pleasing to note that "Cheiro" predicted with admirable certainty the destinies of many eminent persons in the world, including Her Gracious Majesty the late lamented Queen Victoria, His Majesty the late King Edward VII, the late Czar of Russia, King Humbert of Italy, Lord Kitchener of Khartoom, Whittaker Wright, King Leopold of Belgium and a host of other eminent persons. He also foretold the tragic end of the ill-fated "Titanic." It is "Cheiro"'s conviction that it is possible with care to avoid the ill effects of unfavourable conjunctions of the planets. "Cheiro" has demonstrated that the lines of the hand are a veritable chart of life and they can be accurately read and deciphered.

JITENDRA NATH BOSE

PROBLEM OF UNEMPLOYMENT: *By Nalini Ranjan Sarkar; published by The Book Company Ltd., Calcutta. Price Rupee One.*

The monograph under review is a collection of relevant extracts from addresses on unemployment and allied problems delivered by the author at different times before the Economic Societies of the Vidyasagar College and Scottish Church College and the Old Students' Reunion of the Dacca Hall of the Dacca University. Although in these addresses the author has concerned himself with unemployment in India generally and Bengal in particular, he has not missed the wider issues involved. The author admits that along with other countries India has been susceptible to international trade conditions, but at the same time he has not failed to stress the point that in certain respects India's unemployment problem differs from that of the Western countries, and is largely independent of outside causes. In Bengal, of all the classes affected, none has been so badly hit as the middle classes of the Province. To this class the Province owes much of its culture and enlightenment and many of the noblest qualities of our race. It is, therefore, in the fitness of things that the author has discussed at a considerable length the main factors which have accentuated unemployment among the middle classes. After examining the causes of unemployment and attempting to estimate its extent and indicate its incidence, the author goes on to suggest certain lines of remedies which would help to reduce the evil substantially. The author has suggested good many avenues of employment with or without State-aid and has also proposed the introduction of technical education on a larger scale to cope with the problem. Though more practical suggestions would have been welcome, one cannot but admire the masterly manner in which the whole question has been tackled. We are sure that this monograph will be of great help to those who are seriously thinking of a solution of the problem of unemployment obtaining in this country. The get-up and printing of the book are excellent.

SUKUMAR RANJAN DAS

MARGARET GILLAN: *A Play in three acts. By Brinsley MacNamara. George Allen and Unwin, London, 1934. 3s. 6d. net.*

A dramatic account of a passionately loving woman who tries to control her destiny but whom fate mocks. The rush of events and of years has been skilfully presented and the tragedy of life comes out in all its intense agony and cruel strength. The interest never flags, and though the atmosphere is that of an Irish locality, the appeal is universal. The climax has been powerfully worked out and the play is an index of the dramatist's power over emotional crises and tense situations.

THE HARIJANS IN REBELLION: *By Prof. C. B. Agarwal, M.A. (Cantab), D. B. Taraporevala Sons & Co., Bombay. Re. 1-4. 1934.*

Prof. Agarwal in course of the eight chapters of this book presents his case for the removal of untouchability and discusses the problem in its proper bearings carefully sifting from it questions of intermarriage and interdining, and taking his stand on reason and feeling rather than merely on the text of the scriptures. He believes that it is out of all proportions to assign to the Harijans a number of seats which the strength of their population does not deserve, and while the Brahmins and other caste Hindus may help in educating them, they should co-operate by giving up unclean practices and in other ways approaching the view-point of caste Hindus. Society is dynamic, heredity is not the decisive factor in matters of professional efficiency, and there should be no bar to the admission of Harijans to the Hindu temples; only the caste Hindus should be

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persuaded to this step and not coerced to it by any legislative act.

Prof. Agarwal has abundant sympathy for the caste Hindu view-point, but happily that does not blind him to the fact that the Harijan's is a just cause. He is no doubt sometimes nervous about the tremendous impetus given to the movement by Mahatma Gandhi, but nevertheless feels genuine admiration for the saint of Sabarmati. His treatment of the subject must be pronounced on the whole comprehensive and satisfactory. Though based on Mr. S. M. Mate's book (in Marathi) on the subject, it does not follow him slavishly, but the political bias is all the more pronounced.

P. R. SEN.

THE SOCIAL ECONOMY OF THE HIMALAYANS: *By S. D. Pant. M.A., LL.B., Ph.D. London. George Allen and Unwin, Ltd. 15s. Pp. 264. 42 plates and 6 maps.*

The book under review presents a detailed account of economic life in the Kumaon Himalayas. The author is himself a Kumaoni, and has, therefore, had good opportunities of observing the people intimately.

The agricultural life of the people has been treated with particular care, and sufficient details have been given with regard to predatory cultivation, terracing, the rotation of crops, irrigation, manures, cattle and so on. The author is particularly interested in the relation between environment and man, *i.e.*, the question how far the life of man has been conditioned here by the environment and how far the man has been able to alter the environment to suit his own needs. He finds that the balance of power is in favour of the physical environment in the higher mountain areas, while it is the other way in the lower reaches. This is an interesting theoretical conclusion.

It is for the above reason that the book opens with a chapter on the physical features of the Kumaon Himalayas. But geography does not seem to be the strongest point of the book. Dr. Pant has obviously not utilized even the standard text-books of Himalayan geography. His geographical description is, therefore, likely to confuse and mislead students. Gaurishankar and Everest should not even to-day be stated to be identical. It is not simply the waters south of the Kumaon-Tibetan water-parting, running generally along the Zaskar range, that flow into India. The northern waters also do so *via* the Sutlej. The term Trans-Himalaya has a technical meaning and does not stand for all snow-covered ranges beyond the Great Himalayan range. Sven Hedin, who popularized it, used it to mean the mountain system in the north-west beyond, and perhaps including, the Kailas range. There are similar mistakes with regard to geographical names which have been rather loosely used. But these defects should not detract from the obvious value of the book which lies in its abundance of economic information.

With regard to social and economic questions treated in the book, there is one point which requires further elucidation; and we hope Dr. Pant will throw more light on the following subject in some subsequent volume. Just as there is a certain co-relation between environment and human life, so there ought to be one between the economic activities of the people and their social organization. Dr. Pant has touched this question in Chap. XIX with reference to the social status of women. But we feel tempted to ask if the economic activities of the people have not also produced social stratifications in order to carry on those very activities with efficiency; and if those different classes are not marked off from one another by differences in economic and legal treatment or in the matter of social status.

We hope Dr. Pant will tell us, in future, something more about the Kumaonis along these lines. For he has not only special facilities of doing so as a Kumaoni himself, but has also an eye for detailed observation as is proved by the thoroughness of the present account.

NIRMAL KUMAR BOSE.

DARA SHUKOH, VOL. I. BIOGRAPHY *by Kalika Ranjan Qanungo, M. A., Ph. D., Reader, University of Dacca. M. C. Sarkar & Sons, January 1935, Price Rs. 5-0-0. Pp. 450.*

Dr. Qanungo's recent biography of Dara Shukoh, the unfortunate heir-apparent of Emperor Shah Jahan, excites mixed feelings of pity and reverence in the reader's mind. There are at least two figures in the Mughal imperial family, who, but for a strange freak of fortune, would have come to occupy the seat filled by the great Akbar and who would thereby have most likely changed the future course of Indian history. One is Prince Khusru and the other Dara Shukoh. Khusru was the eldest son of Jahangir who was put to death by his younger brother Shah Jahan. Akbar before his death had intended this grandson of his to succeed him in preference to his unworthy son Salim, who on that account went into open rebellion and embittered the last days of his father. Khusru thus remained a prisoner for many years and met an untimely and sad end at the hands of Shah Jahan. He was a cultured and broadminded prince, most fitted to carry on the great experiment of Akbar for effecting unity between the two dominant races of India.

The other figure is Dara Shukoh the eldest of Shah Jahan's sons, who was dearly loved and brought up in a right royal magnificence of the hey-day of the Mughal Empire. He was highly educated and well-versed both in Persian and Sanskrit learning. His broad and sympathetic outlook towards humanity probably incapacitated him for state-craft. His noble and unsuspecting character proved his ruin. He fell a victim to the wiles of his younger brother Aurangzeb. He too was anxious to blend the two great religions of India so as to prevent their deadly conflict so detrimental to the national interests of the country. But Providence willed it otherwise and we are reaping today the bitter fruits of the bigoted policy advocated by the ultra-orthodox section during Aurangzeb's regime.

Anyway the appearance of Dara Shukoh's biography is most opportune and is an eye-opener to us all. It is written in a charming style and can be quickly read like a novel. Shah Jahan and Aurangzeb fill so much space in our minds that we hardly suspect that there existed equally great but pathetic figures whose history deserves to be studied with the same interest and minuteness. Many unknown but useful details of the inner life of the Mughal palace are incidentally provided in Dara Shukoh's life, which the student of history will love to note. All those who are striving to solve the Hindu-Moslem problem will do well to study this valuable contribution and profit by what has been a problem of centuries.

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a second volume of Dara's writings is to follow in the course.

G. S. SARDESAI

THE SAYINGS OF CONFUCIUS. *Translated by Leonard A. Lyall. Third Edition. Longmans, Green & Co. London, New York, Toronto. 7sh. 6d. net. Cloth Gilt.*

Mr. Lyall is also the Author of *Mencius*, The *Hung-Yung*, and *China*. In the work under notice the translation has been made as nearly word for word as possible, thus bringing the English style into agreement with the simple terseness of the Chinese text.

The introduction deals succinctly and in an interesting manner with the life and times of the great Chinese sage, whose Chinese name, K'ung Fu-tzu, means the Master or Philosopher K'ung.

His teachings do not require any commendation.

WORLD ECONOMIC SURVEY, Fourth Year, 1934-35 : *League of Nations, Geneva 1935. Price 6sh ; cloth, 7sh. 6d.*

The Secretariat of the League has published this volume of 310 pages entitled *World Economic Survey*, 1934-35, reviewing the main economic and financial events of the twelve months up to and including July, 1935. This volume is based on information collected by the League's Economic Intelligence Service from the most reliable sources and is a continuation of the editions published in the three previous years.

There are nine chapters. The first of these is a general statement of events during the period under review, which the author refers to as a "year of instability". It mentions the harmful effect of the currency war, the limits of national movements towards economic recovery, the New Deal in the United States, the recovery in sterling countries and the defence of the gold bloc group. The other chapters concern respectively price movements in 1934-35 ; the adaptation of agriculture ; the recovery in industrial production ; the part played by the wage-earner in the economic revival ; the re-organization of international trade ; problems of international stability ; the technical situation of the market favouring credit expansion and the economic position in July, 1935.

A large amount of interesting economic and financial information will be found in this volume. It contains numerous charts and diagrams and a chronology of events and index.

It is one of the 'best sellers" of the League. A large number of professors, advanced students in economics and men of business seek and find plenty of food for thought in it.

C.

MODERN PRODUCTION AMONG BACKWARD PEOPLES: *By I. C. Greaves, no. 5 of the London School of Economics series in Economics and Commerce, 1935. George Allen and Unwin Ltd. 10-6d, Pp. 218 with Apps. A and B, a bibliography and an Index.*

This book is a doctorate thesis for the London University. It was written while the author held the women's studentship at the London School of Economics. As such it bears signs of painstaking research into practically all relevant materials, chiefly public reports and memorandums. The scope of the subject is production in the entire tropical region with a tilt towards Africa. The Dutch Indies and India also come in. But references to India are very meagre, though Indian agricultural production fulfils the conditions for modern production among backward peoples as laid down in the book. Here, as elsewhere, the foreign state or the metropolitan power (backward peoples have *no state*, they have *administration*) is expecting to perform the three functions mentioned by the author on p. 31, *viz.*, (1) maintenance of the supply of exports from the territory, (2) protection of the profitability of foreign investments in the territory, and (3) development among the natives of a market for its own manufactured products. Obviously, Mrs. Knowles and Mrs. Vera Anstey's text-books do not fit in either with the author's theme or its treatment. It is also idle to expect a first-hand study of such a vast topic from a university student, yet in the analysis of a subject like the conditions of Labour Supply a realistic bias is any day preferable to the scientific attitude fostered in the library of the Royal Empire Society.

The book contains eight chapters in all. In the first, the history of the Far Eastern trade is traced and the relation between governance of the tropics and the methods of obtaining supplies shown. The second chapter removes the stigma usually attached to terms like 'backward' and 'native' and gives a clear-cut analysis of primitive economy. Apart from definitions the interest of the second chapter is anthropological. The third deals with crops and methods of production and is very exhaustive. Yet the reader's curiousity remains slightly unsatisfied inasmuch as the vital connection between excessive population in the tropical zones and cropping and methods of cultivation is not shown. (Appendix A is too slight to be of much use) the same deficiency is responsible for the weakness of chapter five in the matter of description. But the organizations of principal tropical crops as given in the appendix to chapter III and the conditions of labour supply (chapter IV) are admirably described. In chapters VI and VII the peasant production is compared and contrasted with the plantation system in favour of the former, in the long run. The author thus indicates the trend of assimilations of capitalistic economy, "without Governmental support, systems of production which rely on simple wage labour are declining relatively to those which use labour on some co-operative basis of free contract. The native is gradually increasing his possession of capital, either individually or co-operatively; but even where his position is entirely that of a cultivator or supplying foreign-owned factories, a contract on final prices gives him an interest in the entire process of production, and makes him to some extent participate in the risk—and the profits—of changes in the market demand for the finished product. The position of the European investor under these conditions depends less upon political privilege and more upon competitive function in the processes of production." (P. 218.) Appendix B gives highly interesting figures of areas alienated to foreign holders in freehold or long leasehold, and of areas reserved for native occupancy where the Imperial Government has assumed ownership of all land.

It is clear from the above that this excellent book is invaluable for the student of modern economic history, particularly in that phase of it which is known as Imperialism. The impact of foreign

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capitalism on the indigenous economy of backward peoples is a fact of supreme importance to both parties concerned. Nearly all major problems taxing the world today can be understood in its terms. The implications of the incidence are of course not discussed in the book, the chief quality of which consists in an unbiassed account of the facts of the situation. As the facts are allowed to speak for themselves, quotations from Marxist pamphlets are out of court. The two deficiencies mentioned above—they are not defects—*viz.*, the slight preponderance of the interest in African tropics and the neglect of the population problem can be easily corrected by the Economic Handbook of the Pacific Areas, particularly certain sections of chapters 1, 2, and 3 for Population, Land Utilization, Food Production, and Consumption, edited by Mr. F. V. Field and published in April 1934 for the Institute of Pacific Relations. An appendix on Foreign investments would have been a welcome feature of this truly useful and dependable book.

DHURJATI MUKERJI

THE OCTOBER REVOLUTION: *By Joseph Stalin, International Publishers, New York. Price $ 1.50. Pp. 168.*

The book consists of a number of articles and speeches by the present Dictator of the Russian proletariate running over a number of years from 1918 to 1927. What is at once the merit and the limitation of the book is that it was not written as a whole, with the result that readers who are not fairly familiar with the domestic atmosphere of Russia after the war, will not find it very illuminating. But, on the other hand, we glean here a first-hand intimacy with the problems that harassed the communist party in the first years of its dictatorship. Here also we learn of the beginnings of the notorious Stalin-Trotsky controversy, and taste a little of its vituperative bitterness.

With regard to the October Revolution Stalin says that it was not a purely "proletarian revolution" but a "happy combination" of it with a "peasant war." "The October Revolution proved that the proletariat can seize power and maintain it, provided it is able to wrest the middle strata, especially the peasantry, from the capitalist classes, provided it knows how to transform these strata from reserves of capitalism into reserves of the proletariat." But peasants do not exhaust the middle strata. There are the oppressed nationalities, which though consisting mainly of workers and peasants, are nevertheless oppressed as nationalities. Revolution, to be complete therefore, must realize the combination of "proletarian revolution" with not only a "peasant war," but also a "national war."

Stalin is the high-priest of Leninism and is therefore pitilessly jealous of any intrusions of Trotskyism. "What can there be in common," he says, "between Lenin's Bolshevik theses and the anti-Bolshevik scheme of comrade Trotsky with its 'playing at seizing power'? where do people get this passion of comparing a hovel to Mont Blanc?" "Yes, that is true," he also remarks, "Comrade Trotsky really fought well during October. But comrade Trotsky was not the only one who fought well during the period of October. In general I must state that during a victorious uprising, when the enemy is isolated and the rebellion is spreading, it is not difficult to fight well. In such moments, even backward people become heroes." Moreover, "there is good reason for saying that an obliging bear is more dangerous than an enemy."

This in 1924, when Trotsky was still a "comrade." And now when the 'obliging bear' is not even obliging, what is he to be likened to? Indeed, on a careful reading of the book, one resonably suspects that the present publication itself is part of an organized attack against the doctrines of Trotsky, which have been characterized as a repudiation of Leninism.

K. K.

BENGALI

DADU: *By Pandit Kshitimohan Sen, Sastri, M.A., Principal, Vidyabhavan, Santiniketan, Published by Visva-Bharati Book shop, 210 Cornwallis Street. Pp. X+675. Price Rs. 4.*

This standard collection of the sayings, in Hindi, of the medieval saint and reformer Dadu is the fruit of years of labour on the part of the author. For making this collection he has not depended merely on the printed sayings of the saint, nor even on manuscript collections also. He has travelled in various parts of India and gleaned from many fields, laying under contribution both sannyasins and householders.

The get-up of the book is commendable.

The book opens with an introduction by Rabindranath Tagore. In it one mystic and reformer introduces and shows his appreciation of a great predecessor. There is a biographical sketch of Dadu and there are Bengali translations of his sayings with the editor's commentaries and reflections. Altogether, it is a most valuable work which Principal Kshitimohan Sen has produced. It ought to be translated into Hindi and other vernaculars of India and into English—with the author's permission, of course!

JALACHARI: *By Dr. Satyacharan Laha, M.A., Ph. D. Published by Satyendra Nath Sen Gupta, B. Sc., 50 Kailas Bose Street. Pp. 189. Price Rs. 2-4 as.*

This is a zoological work on waders and other aquatic birds. The printing, paper and illustrations are excellent. Dr. Satyacharan Laha is an authority on ornithology. He has not only studied all authoritative works on Indian birds, but has extended and deepened his knowledge of the subject by years of personal observation. His extensive travels in hill and dale and his very well kept aviary in his garden-house at Agarpara have given him facilities for such observation. He loves his birds and takes care of them with all a bird-lover's affection and the birds reciprocate this sentiment and have confidence in him.

His book may be depended upon as giving an interesting and accurate account of the birds treated of in it.

C.

GUJARATI

KHAMBHAT NO ITIHAS: *By Ratnamani Rao Bhimrao, B. A., published by the Cambay State, printed at the Kumar Printery, Ahmedabad. Cloth bound: Illustrated. Pp. 276. Price Rs. 4-8-0 (1935).*

This splendid monograph, consisting of the History of Cambay, from the earliest times to the present, owes its existence to the (1) idea of its Ex-Dewan, Dewan-Bahadur N. D. Mehta, (2) the liberality of

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M. K., the reigning Nawab Saheb and (3) the pen and assiduity of the compiler. He is not a new hand in this line. He has to his credit an exemplary monograph on Ahmedabad, the capital of Gujarat, and a treatise on shipping in Gujarat. Cambay has played a prominent part in the ancient, and medieval history of Gujarat, on account of its geographical situation. Its harbour having silted up in modern times and during the later Muhammadan and Maratha rule in Gujarat no one having cared to restore it to its former state, the place has lost its pristine importance. Jains in earlier days and Muhammadans later made it what it was, and every important detail of that making has been set out in an interesting way, but not without chapter and verse, by the writer. Old Sanskrit and recent Persian and all other available sources like the English Factory Report have been ransacked, and the materials thus laboriously collected have been presented in a form, which should serve as a model to other workers in the same field. Besides Jains and Muhammadans, Borahs and Parsis have in their own way lent glory and importance to Cambay; their writings bear testimony to it and they could have been consulted with advantage, and the defect of absence of reference to them removed. A number of maps, and illustrations of persons and places, appendices and bibliographies bear witness to the thoroughness with which the task has been accomplished. We sincerely congratulate the author.

SARAL RAJYA SHASTRA: *By Dr. Jyotindra M. Mehta, M. A., Ph. D., Professor of History, Baroda College. Printed at the Sudharak Printing Press, Baroda. Cloth bound. Pp. 272. Price Re. 1-6-6 (1935).*

H. H. the Maharaja Gaikwad had felt for a long time the absence and need in the vernacular of his State of an easy book on the science of Politics. He entrusted the work of supplying the need to Dr. Mehta who was eminently fitted to do it, on account of his close study of the subject in Europe. Dr Mehta envisages the subject from both points of view old and new, and traces its gradual development from the times of Aristotle and Plato to Adam Smith and later authorities in the line. The ideas underlying the subject are alien to Eastern minds and therefore he has, with the help of friends, managed to evolve a vocabulary in Gujarati, which renders very good service; however, we wish to point out that a more cultured word could have been used to describe Coalition Ministry than *Khichadium Mandal* and that Jurisprudence is more a *Kayda Shastra* than a *Dharmashastra*. A novel and very useful feature of the book is the appendix which gives a succinct account of the European authors quoted in the work, with the names of their books. There is a very good index at the end. Altogether the book has been very carefully and ably compiled.

K. M. J.

COMMENT AND CRITICISM

The School Act of Saskatchewan

In my article "A few Thoughts on the Report of the Moslem Education Advisory Committee" I have referred to the *School Act of Saskatchewan* at p. 444, and have suggested that let what we pay as education cess come back to us for the benefit of our children; and let what the Muhammadans pay go back to them for their children. I have been asked by several friends interested in education to give the scheme of the Act, which I summarize below.

The scheme of the Act seems to be this. "There is a power given to the community after certain preliminary steps to erect a public school district. Whether there is to be such a district or not is decided by vote, and by the result of that vote the majority binds the minority. If the district is erected and nothing more is done, then all persons holding property in the district are assessable for school rates. The religious complexion of the school as between Protestant and Catholic is controlled by the majority who have voted for the creation of the district. But there is a conscience clause to protect parents having their children instructed in religious education which is not to their liking. There is, however, a power given to the minority, which means the members of the religious faith, be it Protestant or Catholic, who form the minority (for no other faiths have in this matter official recognition) to establish a separate school district with a separate school of their own religious complexion. In such a case the rate-payers establishing such a district are only liable for their self-imposed rate and not for public school rates. The legislation as to the formation and form of the assessment roll provides for a return by each assessable person, and prescribes a descriptive entry of P. S. S. (public school supporter) or S. S. S. (separate school supporter), as the case may be."

"In this arrangement there are two guiding principles. The first is that after a vote the majority binds the minority. The majority settle as against the minority whether there shall be a district at all (there is a provision for the erection of a district on the motion of the Minister of Education, but this may be disregarded as extraneous to the present question). The second is that it is the criterion of religious faith which forms what may be called the subordinate constituency; and here again the majority compels the minority, either establishing or refusing to establish a separate school. If the school is established all must be rated."

"It is true that the subordinate constituency form the minority of the whole constituency. As such they would have been assessed as public school supporters, were it not for the special exemption which is to be found in S. 39 of the school Act. But it is the very enfranchisement from the liability to pay public school rates that they get as a community which subjects them to the rule, so to speak, of the majority of their own community to pay the special school rates."

"It is evident that there is a great practical advantage in working the scheme. For the minority

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constituency to come to a common sense determination as to whether they shall or shall not establish a separate school it is necessary that they shall calculate what assessments are available. If the religious test is taken, that is simple enough."

18. 4. 1935. Jatindra Mohan Datta

"Bengal Government's Proposals on the Delimitation of Constituencies"

To

The Editor,
The Modern Review

Sir,

In his article on Bengal Government Proposals on the Delimitation of Constituencies Mr. J. M. Datta has exposed the real nature of the claims made by the Muslim Chamber of Commerce. I beg to add here certain other facts, which will go to show the real nature of the Muslim Chamber.

Mr. Rafique, giving oral evidence on behalf of the Muslim Chamber of Commerce before the Bengal Provincial Advisory Committee, said: "We have 54 out of 104 such members who are domiciled in Bengal, living here for about the last 40 years." From the Report of the Third Annual General Meeting of the Muslim Chamber of Commerce held on the 26th. Feb. 1935, and published much later, we find the total of the Muslim Chamber's membership to be 98 at present, of which 11 are limited companies [see pp. 57—61 of the Report]. We also find that during the year under Report, *i. e.*, during 1934, 25 new members were elected [see pp. 14–15 of the Report]. This brings down the total to 73 at the end of 1933. We find from the proceedings of the Second Annual General meeting held on the 28th February 1934, that 21 new members were elected during the year 1933 [see pp. 65–66 of the Report]. This brings down the total to 52 at the end of 1932.

But their representative giving evidence before the Committee on the 25th January 1933 claimed to have 104 members! For is not 52×2=104; and have not the Muhammadans acquired the necessary weightage?

Then, of the 8 Limited Companies, of which much was sought to be made out in the written memorandum, Himalaya Insurance Co. Ltd. with a capital of Rs. 500,000 is one. We find from the Insurance Directory of Mr. S. L. Tuli, that its Board of Directors consists of :—1. Mr. K. B. Ghosh, B.L., Solicitor (Calcutta)—Chairman. 2. Mr. A. J. Gangjee. 3. Mr. S. K. Ghosh, Advocate, 4. Mr. R. Banerjee. 5. Mr. N. Rajabally, (ex-Officio). Mr. Rajabally is the Managing Agent. So out of the 5 directors, 3 are admittedly Hindus; Mr. Gangjee is possibly a Muhammadan, while Mr. Rajabally is a Director ex-Officio. But still the whole company must be regarded as a Muhammadan one, and its entire capital would go to swell the importance of the Muslim Chamber of Commerce.

Now, a word or two as regards its other members. Khan Bahadur Syed Moshtequs Saleheen is a prominent member. He was the Sub-Registrar of Calcutta until a few years ago and is a government pensioner. What trade connections he has since then developed, we do not know; but does he pay any income-tax for his new profession; or has he got any trade license from the Calcutta Corporation or from his home municipality? Khan Bahadur Abdul Momin is another such member. He is a prominent member of the Calcutta Corporation; does he hold any trade license from the Corporation? Mr. Md. Nurul Haq Chowdhury, M.A., B.L. is another member of the Chamber; who is more well-known as an Advocate than as a businessman.

We are told, but we are not sure, that Adamjee Hajee Dawood and Co. Ltd., was originally registered at Bombay.

So, this politician—*Cum*—Bombay merchant alliance must have a seat in the Bengal Legislature to give the Muhammadans a communal majority. Why are they not trying for a seat in the Federal Legislature, when they control "about 75 per cent of India's coastal trade and over one-third of Bengal's Salt trade" especially as Customs is a Federal subject?

Yours faithfully,
Hari Dhan Ganguly

25. 9. 35.

KEY TO THE FRONTISPIECE

"God *Prajapati*, creator of the universe, divided himself into two: thus were man and his consort created." This idea finds a formal expression in one of the gods of the Hindu Pantheon, *Ardhanariswara*, a half-male and half-female figure in which Siva and Gauri are united together. The *Kalika-purana* has an interesting story about the origin of *Ardhanariswara*. This unique concept finds a fresh and adequate expression in Nandalal Bose's painting. *Ardhanariswara*.

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TRAINING INDIANS FOR MILITARY CAREERS *

IV: ARE THE ARRANGEMENTS ADEQUATE TO OUR NATIONAL NEEDS ?

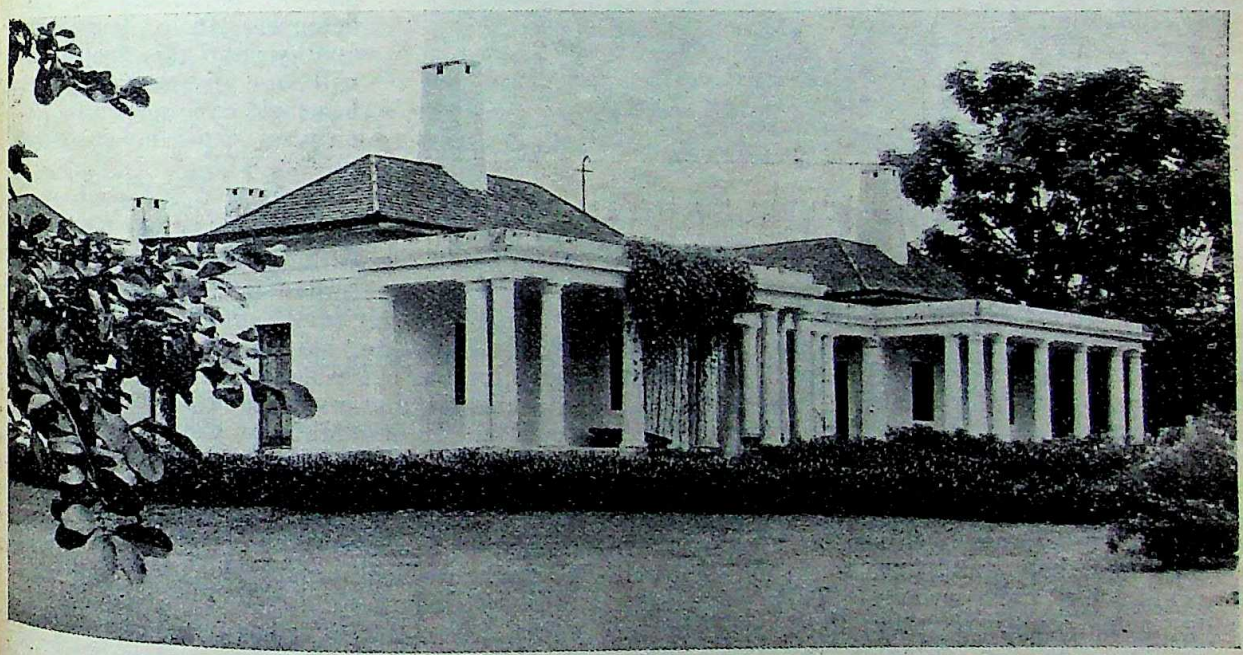
By St. NIHAL SINGH

Illustrated with photographs by the Author

I

So far I have not dealt with the professional education that is given to the gentlemen-cadets at the Indian Military Academy, Dehra Dun. I have purposely refrained from doing so. Being of fundamental importance to the future well-being of India, such education deserved to be considered at some length.

The aim set before the conductors of the Academy was authoritatively *indicated* by the Commander-in-Chief (Sir Philip Chetwode) in a speech that he made on December 10, 1932, about two months after the actual opening of the institution. It was to afford cadets "in every respect the same facilities that are given to young British officers at Woolwich and Sandhurst."



The commodious residence of the Commandant at the Indian Military Academy

The reference to Woolwich as well as Sandhurst shows that the Academy was designed for a dual purpose—to train officers for the artillery, the engineering and other technical arms as well as for the general fighting units of the Army. Many persons (not all Indians), nevertheless, continue to speak of the institution as the "Indian Sandhurst."

This appellation is manifestly wrong. Whether the facilities provided are adequate or not, the intention certainly is to duplicate both those British institutions for training officers for various arms, except the air corps.

II

There exist two "wings" at the Dehra Dun Academy—the "Woolwich wing" and the "Sandhurst wing." This bifurcation had not taken place at the time the Commander-in-Chief spoke there towards the end of 1932.

That fact does not necessarily connote that the decision to provide facilities for training young men for the artillery, engineering and kindred arms was taken subsequent to the establishment of the institution. The "Woolwich wing" could not come into being until that institution had functioned for a year because it was deemed wise to permit all entrants to obtain general grounding for two terms—or "halfs," as they are called—before specializing for any of

* The three preceding articles of this series appeared in *The Modern Review* for August, September and October, 1935.

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the technical arms. By then, no doubt, the Commandant and his staff would be in a position to determine whether the applicants were fitted, by their knowledge of mathematics, physical science and the like, to have a fair chance to qualify for a commission in the artillery, engineers, signals, etcetera.*

Cadets improving their "general knowledge" by reading newspapers, reviews, magazines and books in the Ante-room at the Indian Military Academy

It was stated in the rules governing the admission of candidates to the Academy, published in the *Gazette of India* on February 6, 1932, that the same competitive examination was to be held for the selection of candidates for all arms. Even the young men desirous of obtaining commissions in the air arm were to sit for the same test, though (on the score of expense) it had been decided not to provide facilities for training them in India and they would have to go to Cranwell (England) for the purpose. These particular young men could, if they liked, put in an application also for entering the Dehra Dun Academy without having to pay an additional fee—an important consideration for middle class parents.

III

I put down these facts in fairness to the authorities. Often, however, the phraseology in which statements of this description appear in print is such that even Indians, esteemed for their intelligence, miss important points in them.

And no wonder. Since the Indian Sepoy Mutiny of 1857 until quite recently, Indians were shut out of the higher rank in the army. Those who chose to serve as the Viceroy's Commissioned officers (in reality, as "glorified N.C.O.s") had not troubled much to equip themselves with education of the modern type.

All Indians who did not belong to certain races, castes and classes arbitrarily styled as "martial" by the officials, were kept out of the army. They could not enter even the forces organized upon a voluntary basis. No Officers' Training Corps were attached to Indian Universities.

The military science, therefore, remained a sealed treasure to "educated Indians"—to use a common phrase. The generation now in the saddle grew up in ignorance of the most elementary matters pertaining to national defence. Such ignorance bred apathy; and this apathy, I fear, will not disappear until defence becomes our responsibility not only on paper but in reality.

IV

This lack of knowledge of military affairs, for which no Indian is to blame, has been responsible, to no small extent, for the misreading of more than one statement relating to "Army Indianization." I referred, in a previous article, to a mistake that was made in connection with the Royal Indian Military College, Dehra Dun, opened by H. R. H. the Prince of Wales in February, 1922. It was considered to be an institution analogous to the Royal Military College at Sandhurst, whereas it was no more than a "public school" paid for out of the Indian Military Budget.

Even a more grievous mistake was made when "Indianization" was taken by our people to mean merely the replacement of the British with Indian officers. That process would have been comparatively simple, as a battalion has, I believe, thirteen such officers during peace and twelve during war.

That understanding was found to be wrong. After "Indianization" had been talked about for many years, it suddenly transpired that the whole middle structure of the army had to go—that with the British officers, the "glorified N.C.O.'s," sixteen in a battalion I believe, had to

* I detest this word—etcetera and refrain from using it in my writings. It is unavoidable in this instance. Tanks must be among the services it comprehends, to which corps Indians will, I assume, be admitted in time.

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too—not from the entire Indian Army but only from the units to be "Indianized." "Indianization" became thereby a much more complicated, onerous, expensive and slow task. It spelled, moreover, disappointment to the races, castes and classes that had been the proud recipients of the Viceroy's Commission—disappointment with which they would associate "educated Indians."

V

If our people had realized, when the Academy was being started at Dehra Dun, that it was meant to be a "Woolwich" as well as a "Sandhurst," some of the Indians who, during recent years, have exhibited interest in matters pertaining to Indian defence, might have questioned the wisdom of such action. The advisability of providing facilities for such purposes was carefully considered by a committee appointed in June, 1928, under the chairmanship of the Chief of the General Staff in India (Major-General Sir Andrew Skeen) and comprising, among others:

(1) Pandit Moti Lal Nehru (who, on account of the Indian National Congress policy, was unable to serve);
(2) Mr. M. A. Jinnah;
(3) The Hon'ble Sardar (now Sir) Jogendra Singh;
(4) The Hon'ble Sir Phiroze Sethna;
(5) Dewan Bahadur (now Sir) M. Ram Chandra Rau;
(6 The Nawab Sir Sahibzada Abdul Quaiyam;
(7) Subadar-Major and Hon.-Captain Sardar Bahadur Hira Singh;
(8) Dr. (now Sir) Zia-ud-Din Ahmad;
(9) Captain J. N. Bannerjee;
(10) Major Thakur Zorawar Singh;
(11) Risaldar-Major and Hony.-Captain Sardar Bahadur Haji Gal Nawaz Khan; and
(12) Major Bala Sahib Daflé.

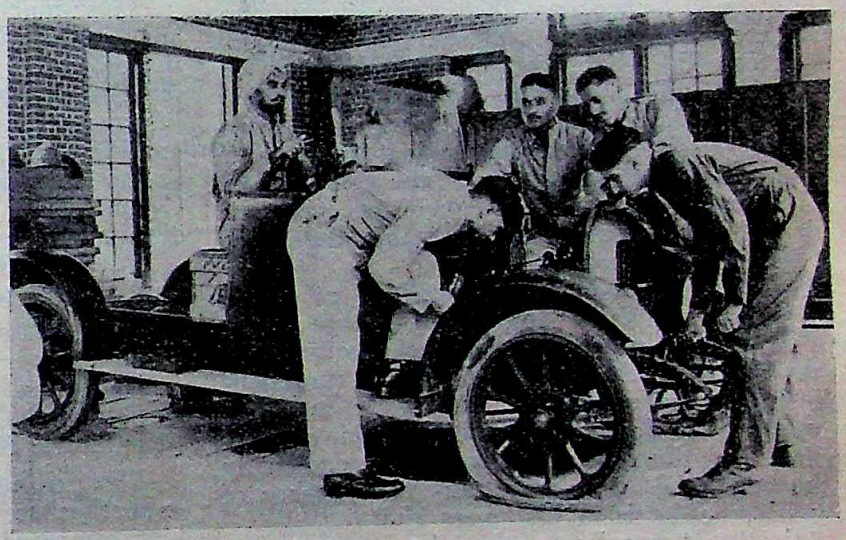
This Committee—or "the so-called Skeen Committee," as Sir Philip Chetwode calls it—declared that the Indian Military College should, at first, take the place of Sandhurst. "At a later date it might become a combined institution providing also the facilities of Woolwich."

The first contingents of Indian cadets who were allowed to "qualify for the artillery, engineer, signal, tank and air arms should," in their opinion, receive their preliminary military training at Woolwich and Cranwell, because the arrangements there would "be generally more economical than the provision at the outset of duplicate faculties in India."

While the committee had no doubt that the reproduction in an Indian academy of the Cambridge and Chatham courses supplemented with training at an engineering establishment such as the Thomason College of Engineering at Roorkee "might, when the time comes, provide the nucleus of a counterfeit," it would nevertheless, they thought, "be long before it would be economical to duplicate machinery of this kind."

On the score of efficiency, too, the Committee urged that such Indian cadets be sent for many years to come, to England for such training. "For a very considerable time also it would be desirable," they wrote, that "British and Indian officers should receive their 'post-graduate' training from the same source." They, therefore, laid down that young Indians desirous of serving as engineers should be sent to Chatham and Cambridge and those for the artillery to Lark-hill.

Yet these weighty considerations have been brushed aside—and, so far as I am aware, without an explanation. No development in Indian engineering establishments has, within my knowledge, taken place since these words were written that would render them obsolete.



Cadets doing practical work in motor mechanics in a workshop at the Indian Military Academy

VI

The military studies in the case of cadets, whether incorporated in the "Woolwich wing" or the "Sandhurst wing," are squeezed into a crowded morning. As stated in the preceding article, the portion previous to breakfast is taken up with parades and "P. T." (physical training) exercises. The remaining hours until luncheon could be devoted exclusively to the study of the

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science of warfare, if the academic education of the cadets, particularly most of those who have entered through the army, did not fall below the requirements of the Academy authorities. I referred last month to this severe handicap and therefore will not enlarge upon it.

The attempt is made, nevertheless, to teach the cadets the elements of strategy, tactics, military organization and administration. They also study, in outline, military history and the general principles of military law.

VII

Some practical work is also done to supplement this theoretical training. Cadet sergeants and other N. C. O.'s are, occasionally permitted to take the parades to habituate them to command.

Hands unsoiled by manual labour of any description, when put to the rough use required of them even in mimic reproduction of war conditions for instructional purposes, lose some of their softness. The process is far from pleasant.

Town-bred cadets who have not even amused themselves by cultivating flowers in the grounds surrounding the houses in which they were brought up (supposing that their houses were set in compounds instead of standing flush with the street and cheek by jowl with dwellings on either side) suffer, no doubt, when put to digging trenches and laying down barbed wire entanglements. It sometimes happens that a finger is mistaken for the post to which the wire is to be fixed and the violent collision of the barb with the human flesh gives the cadet his first baptism of blood.

Then, too, out-door map-reading, at night, may involve a little hardship. If the young man does not possess or has not acquired the sense of time or the bump of location (indispensible faculties in a military leader), he may lose his way in the dark and get back to his quarters too late for dinner, which is served punctually at the appointed hour and can be partaken of only if the cadet is in his "mess kit."

All the "shops" on the Academy grounds are operated by a single contractor—the young Punjabi I mentioned in another article as the caterer—under the watchful eye of the Commandant and his assistants, and are closed at certain times. Nor can cadets "break bounds" as they please. Missing a meal, therefore, occasions some hardship—and acts, I hope, as a spur to the development of a keen appreciation of time and direction.

Mounts are kept in stables across the motor road connecting Dehra Dun—the rail-head—with the military sanatorium at Chakrata. Equitation is so popular with the young men some of whom have done little riding before they come to Dehru Dun, that there generally are more applications than horses, especially on a Sunday, when the general Academy routine is relaxed.

The cadets are, I am happy to say, taught wood-working and motor-mechanics. Judging by the equipment in the workshops, these courses must be very elementary. I have seen schools in Europe and the United States of America where the arrangements for giving manual training to boys (not adults, as are the cadets) were much more thorough-going.

I may add that the young men admitted to the "Woolwich wing" are given a more intensive course in mathematics and physics and chemistry. Considerable attention has been given to equipping the laboratories; though many a high school in small towns in the United States of America visited by me is better fitted than the Academy.

VIII

From time to time the progress made by cadets is tested. Some of the examinations are held, without prior notice, and are written, *viva voce* and practical. The results thus obtained are considered together with the marks given by instructors on general work through the term and the condition in which the note books are kept.

The number of marks obtained by a cadet are not published; but if he has failed to make the progress required of him, he is warned by the Commander of the Company in which he is incorporated, the Commander being invariably one of the instructors. If he does not "pull up," as the expression goes he is reported to the Commandant, who may drop him a term or even dismiss him from the Academy.

Physical efficiency is also tested from time to time. These tests are:

100 yards sprint, for speed;
high jump, for agility;
long jump, for dash;
putting the weight, for strength; and
mile run, for endurance.

The percentage of cadets who, for one cause or another, are sent away or drop out, is rather high compared with the number of entrants. Of the forty who constituted the original batch, eleven did not appear in the final examination. This is a serious matter and must be taken into consideration when calculating the pace of "army Indianization."

The final examination is held at the conclusion of the fifth term—or after two-and-a-half years' training. The papers are set by Army Headquarters and examiners sent from there also conduct oral and practical tests.

IX

Though by successfully passing these tests the cadet earns his title to receive the Commission* signed by his Excellency the Viceroy

* This Commission must not be confused with the King's Commission. Further reference to it is made later in the article.

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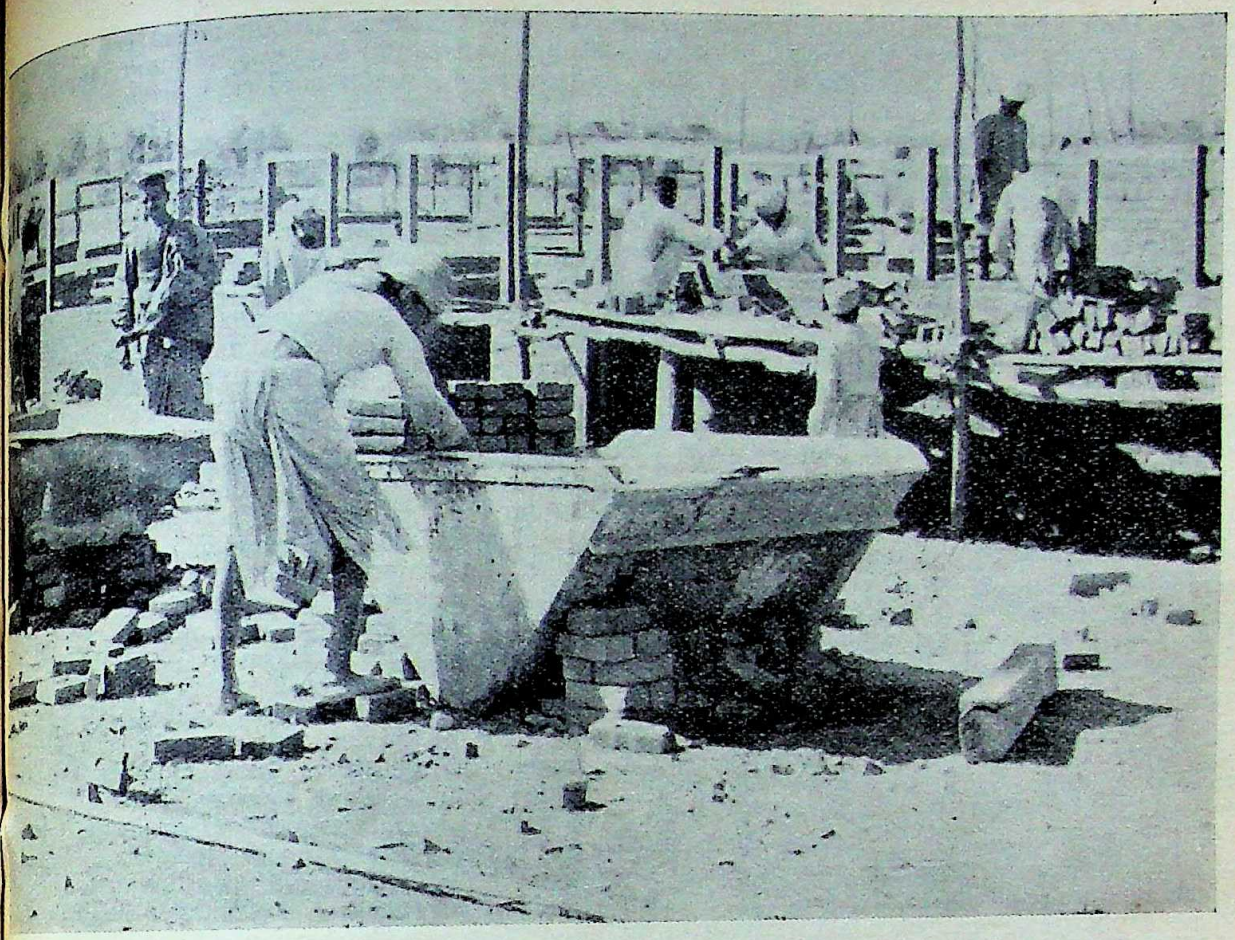

Work going on on one of the quarters, since completed

behalf of His Majesty the King-Emperor, his training is far from complete. If he has elected to enter the engineers, he must repair to the Thomason College at Roorkee for a course in engineering that will keep him there for three years. If he is to go into the infantry or cavalry, he is attached to a British battalion for a year's practical training.

As I noted in the initial article of this series, many British officers think that the science of warfare cannot be taught at any academy, but must be learnt while a young man is actually serving in a fighting unit. This practical training, as believers in the academy ideal would call it, is, therefore, all-important. Upon it will depend, in no small measure, the success or otherwise of the young man in the profession that he has chosen for himself or into which ambitious relatives have pushed him.

Will a British battalion put its back into imparting such training to these young Indians who will occupy positions that till now constituted a close British preserve? Only time can answer this question.

The Commission received by these young men differs from that given to the British officers among whom they will serve. While the graduates of Sandhurst can command any unit British or Indian—those from Dehra Dun can command a non-Indian unit only by special dispensation.*

The scale of payment in the case of Indians

* According to a lecture delivered at Sandhurst and reproduced in the Royal Military College Magazine, Easter, 1925, there was no likelihood of British graduates serving under Indian graduates of that College. The lecturer, believed to be an officer with considerable army experience in India, stated that Indians obtained their Commissions at an age that precluded "the possibility of their rising very high." The few Indians who would go "up in rank" would logically be posted "to Indianized units, so that the Indian may have the opportunity of proving that he can produce efficient all-round Indian units." When the Indianized "units proved their worth, their number may be increased, and the British officers in them replaced by Indian cadets from Sandhurst." These Indian officers would, however, "be junior to any British officer in their unit, and the British officers so replaced" would "be absorbed into other units".

This prophecy, if prophecy it was, is being fulfilled. What was said of the Indian graduates from Sandhurst seems to be equally true of those from Dehra Dun.

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is lower than that of British officers, rank for rank. This scale has been adjudged (by non-Indians) to be adequate to Indian needs.

Human nature is such, however, that Indians attached to a British unit are likely to strive to maintain their *izzat* position). The maintenance of their *izzat* is likely to involve, among other things, drinking, playing bridge for "points" (gambling would be regarded as too strong an expression), betting at races, and the like. Habits of this description have, somehow or other, become the hall-mark of a gentleman—especially of a military gentleman.

It would be easier for Indians to acquire these habits than some of the other traits of an "English gentleman." Few, I fear, will be able to resist these temptations.

I presume that a "peg" of whisky at the mess will not cost an Indian subaltern, because of his lower pay, less than it does his British comrade of like rank. Nor is an Indian likely to be asked to pay less per "point" when he has lost at bridge than his fellow British players.

Army headquarters have, I understand, granted a special allowance to the graduates of the Dehra Dun Academy serving with a British unit during the period of their practical training. The consideration thus shown is worthy of commendation.

But what will happen when, after the completion of the practical training, the Indian sub-lieutenants are posted to the battalion? They will no doubt fraternize, when off duty, with the British officers under whom they will serve. Unless there are private resources to fall back upon, the pinch is likely to be felt then.

X

Whatever else this portion of the training does, it will help to accelerate the process of Anglicization through which, as I wrote in the preceding article, the young Indians passed during their two-and-a-half years at the Academy. As I pointed out, they are not taught any Indian language or through any Indian language. Nor do they learn anything of Indian ways, Indian history, Indian civics or Indian culture.

Whether the scheme under which this training is given be regarded from a near or from a long range—from the point of view of the individual or that of the nation—it appears to be faulty. By turning the faces of the young men towards the West, it tends to unfit them for Eastern life, or at least to add unnecessarily to the expense of that life. By so doing it introduces complexities in the nation's existence already filled with complications.

Were India lacking in civilization or even in military traditions, there would be some warrant for this sort of procedure. We have, however, our own code of chivalry—our own code of gentlemanly conduct. These would constitute, in my judgment, a far more sure foundation upon which to lay the military superstructure than a wholly new and alien basis.

XI

I do not blame the Britons who have been called upon to shoulder the responsibility of training Indians for the army for the bias they, more consciously than unconsciously, are giving towards Anglicization. The ablest among them are imperfectly acquainted with our history and our institutions. They, moreover, are prejudiced in favour of the standards to which they, from boyhood upwards, have been taught to approximate their lives. They consider their ways—their institutions—their standards—to be incomparably the best in the world—in any case far superior to ours.

Few Britons will say so in so many words. Most of them will, in fact, be too proud to make such a statement. To them it is, for one thing, a self-evident fact that need not be stated.

Despite these reticences (which I greatly admire) Britions behave in such a manner that you would be dense indeed if you did not form the inference that they believe the British ways are the best. In their ability to suggest rather than to assert, they are inimitable.

This faith in the supreme quality of their own institutions—this faith in themselves—has acted as a lever in exalting the British among the nations of the world. Without it there would have been no Greater Britain—no Empire.

But this faith has the "faults of its qualities"—to use a descriptive expression coined by the French. It handicaps Britons in moulding the destinies of other nationals. It is difficult—in many cases impossible—for them radically to depart from the basic principles upon which their own institutions are conducted.

They may—they will—talk of making modifications to suit conditions that vary from theirs. That talk will be sincere. No question about it. Every effort will be made to translate it into actuality—honest, genuine and even strenuous effort.

The pull of experience—of inherited experience—will, however, be the other way. Invisible though that pull be, its strength is tremendous. It seems, moreover, to be endowed with the quality (exceedingly rare in this world of imperfections) of retaining its strength and even gaining strength with the lapse of time.

XII

Along with this pull has to be considered another tendency rooted in the makers of the policies governing such "Army indianization." They have grown up in the belief that only selected races and castes in India possess martial qualities. Upon the rest of the Indian population they have been taught to look as, militarily, valueless.

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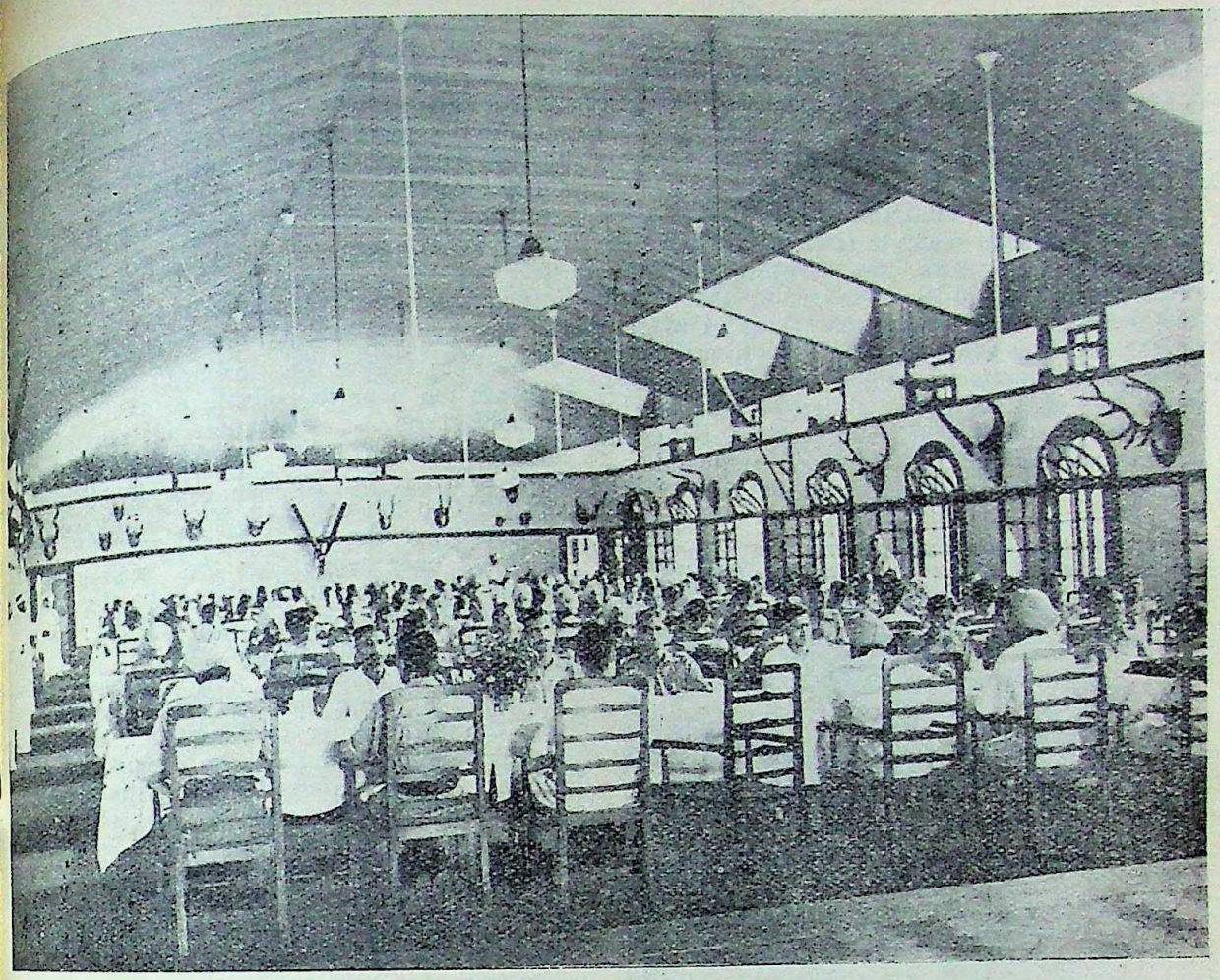

Cadets at lunch in the Indian Military Academy Mess

Even the martial elements in India were, until recently, deemed by them fit only to serve as soldiers of the line, capable no doubt of throwing up non-commissioned officers and "glorified N. C. O.'s," but needing to be led by outsiders.

To us, these notions are nothing but prejudices. We can cite history—even comparatively recent history—to prove them to be such. But to little purpose: for prejudices are beyond argument.

High policy has led the men in authority over India to make a slight departure from the practices pursued since the Indian Sepoy Mutiny. Not only has the door to fighting careers been opened, a fraction of an inch at a time, since the Great War, but young men belonging to the so-called non-martial races and classes have been permitted to enter the rank in the army through that chink.

Have the prejudices disappeared, however? Have British officers acquired faith in the potential qualities of leadership in the young men they have been set to train at the Academy and subsequently in the battalion?

Unless I am gravely mistaken, that miracle has yet to happen. The highest authorities speak of "Indianization" only as an "experiment." Younger officers, not so choice in the words they employ, give voice to their doubts, at times in terms to make a patriotic Indian despondent about his country's future.

XIII

Yet I feel far from despondent. Elsewhere in the Empire, not to speak of the outside world, people largely of British descent have dared to depart from the British ways of manufacturing military leaders and have achieved noteworthy success.

Canada, as I have pointed out in another article, furnishes a shining example. Having hardly any "public schools" and refusing to resort to such costly expedients, she built up a system of training at Kingston, Ontario, which efficiently serves her requirements and provides officers even outside the Dominion.

Had the Hon'ble Alexander MacKenzie, who, as the first Liberal Federal Prime Minister, founded the Royal Military College in 1876, no

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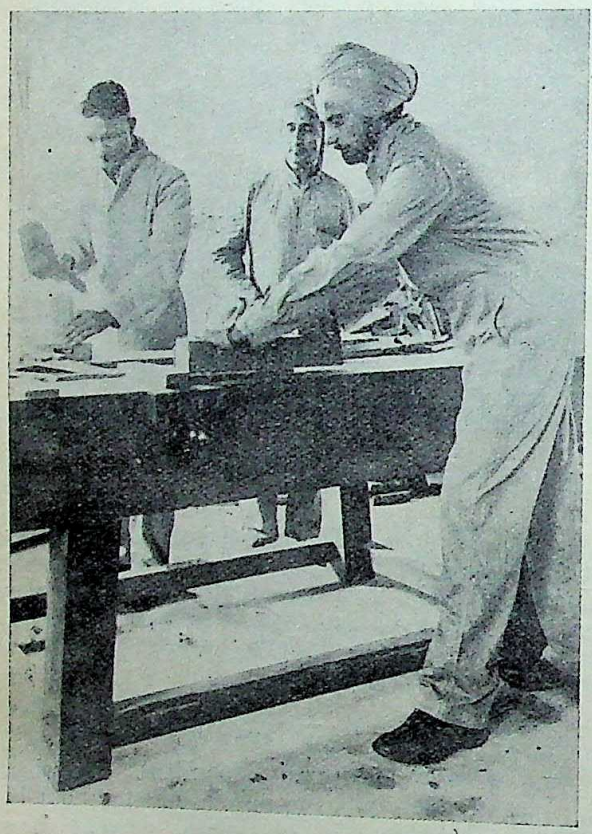
faith in Canada's common schools, that system could never have come into being. His faith in the common people stood him in good stead, too, for the Dominion lacked the so-called "ruling class" which, in his day, filled the military academies and colleges in England—and largely does so even today.

Such stable foundations were laid that Canada was able to make a contribution to the common effort against the Central European Powers during 1914-18 that made the whole world marvel. Each of the three Canadian divisions in the field was officered, from bottom to top, by Canadians trained on Canadian soil. Canada was able even to oblige Australia by giving her a divisional commander. Kingston was proud of having trained those commanders.

I attribute the Canadian success to:



Cadets at work at the carpenter's bench in a workshop at the Indian Military Academy

(1) Canadian competence to devise their own arrangements to train army officers;

(2) Canadian courage to depart from the British pattern, particularly to do without "public school" education;

(3) Canadian faith in the common people and not in any particular class regarding itself as the "ruling class" and being so regarded by credulous people;

(4) Canadian foresight in training officers on a generous scale—far in excess of the requirements of their skeleton army but with an eye to meeting any national emergency that may arise; and

(5) Canadian wisdom in providing at the military college general and technical education of a type that would enable cadets who could not find a niche in the army to succeed in some other avocation.

XIV

As I have stated before, we could not do worse than follow the example set by Canada. We are too poor to be able to afford the "public school" type of education on anything like a national scale, even if that type of education were suited to our genius. If, therefore, we do not trust to the common schools (as did Canada) for supplying the military college with the raw product, only sons of the well-to-do classes whose parents are willing to have them subjected to Anglicizing processes from a tender age, can aspire to hold rank in our army.

We are, moreover, getting a very late start. At the fag end of 1935, we have 150 officers with the units under Indianization* and not one of them senior enough to be deemed fit even to be employed as an instructor in the Academy.

If the Canadian precedent were to be followed and young Indians trained, in large numbers, as military leaders, this deficiency might be made up in a reasonable span of time. If the Canadian practice were followed to the extent of giving the young men liberal and technical education of a high grade, those who cannot be absorbed in the army would easily find a foothold, as Canadians do, in a similar circumstance, in some other avocation.

Though since the Mutiny the attention of the more intelligent classes in India has been turned away from the military sphere, through no fault of their own, and that sphere has been the refuge of unlettered or almost unlettered Indians, the spark of manhood is not dead in the country. Were a system of training suited to the genius of our people devised, I have not the least doubt that young men capable of being turned into military leaders would be available in numbers adequate—or even more than adequate—to the needs of our national defence.

XV

We must not forget that the military opening recently made does not inspire the youth of India with a sense of exhilaration. Not even is the door leading to the commissioned rank in the infantry and cavalry units ajar. The one giving admission to the Engineer and other technical units has been opened so slightly that

* According to an official statement issued in September, 1935.

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one has to look intently before one is sure that it has been opened at all.

What is still more disappointing, those doors lead not into the general body of the Indian Army, but into a section partitioned off from it. That section has, it is true, been recently somewhat extended; but, even with this extension the section is too small to produce much enthusiasm.

The number of graduates that the Dehra Dun Academy is turning out, does not certainly induce such a feeling. The first batch of cadets gave India two engineers and the second only one—or three in a whole year. It looks as if anyone who expects more than three or four such commissions to be given in a year is likely to court disappointment.

The "so-called" Skeen Committee recommended, on the other hand, that from 1928 no less than eight places be set aside at Woolwich for Indians. No well-wisher of India could feel happy at this steep scaling down of this opportunity for young Indians.

Nor is the position in respect of the number of graduates turned out for the other units cheering. The first batch yielded 27 and the second even less.

Many of these graduates are of such an age that they cannot aspire to rise beyond the rank of Captain. Some of them will never wish to do so, I am assured, for once they obtain that rank their "social ambition" will be gratified. "Indianization" will thus "strike a snag," to use a significant phrase of a British acquaintance of mine.

Then, too, the lack of intellectual equipment is bound to tell. A goodly percentage of the men who get in through the army—the so-called "A" cadets—may be able to acquire, while at the Academy, a certain facility for speaking English; but their educational foundation is, as a rule, too poor to enable them to rise very high in these days of scientific warfare, even if age did not forbid such rise.

XVI

Though the Academy is in its fourth year, it has a total enrolment of only 175 cadets. Something like 25 seats remain empty. The explanation given is, I understand, that the Indian States have not availed themselves of the reservations made for them. This term, I believe, they have between them (nearly 600 units) sent only one cadet. What can be the matter?

That cannot be the whole explanation. In all probability the number of vacancies for Indian officers in the division in process of Indianization do not warrant the authorities in turning out more graduates.

The difficulty is created by the dearth of opportunity, not by the dearth of suitable young men. Once young Indians find that the door to the Commissioned rank is wide open and the conditions of admission are such that Indians reared in families that do not use English as the common medium of conversation can enter without reference to their race, caste, or class, there will be more candidates than can be accommodated even in an Academy adequate to fill the requirements of Indian defence, without external aid.

XVII

And how is India ever to be, militarily, self-sufficing, even if all the 200 seats remain filled all the time? Assuming, for the sake of argument, that all the cadets, without a single exception, get through successfully, each at the end of his fifth term, even then the graduates of the Academy could not bulk sufficiently to repair a corner of the wastage that is taking place, year by year, in the officer-ranks of the Indian Army.

How far the Academy falls short of even the standard laid down by the post-war (O'Shea) Committee of experts appointed by Lord Rawlinson, can be seen from the figures abstracted by Dr. B. S. Moonje in the minute dated July 15th, 1931 that he appended to the report made by the Indian Military College Committee (presided over by Sir Philip Chetwode). The strength of the military college for India prescribed by the 1921 Committee was:

> "During the first period approximately 330, during the second and third periods approximately from 750 to 1,000, giving an average annual output of 110 during the first period to meet the requirements of the Indian Army and the Indian State forces and in the succeeding periods such output as will meet the increased demand."

It may be of interest to our people to know that Canada maintains a military college in which there are more cadets (198)* than there are at Dehra Dun (175). And Canada, let me remind them, has only about one-thirty-fifth of our population; and she has no turbulent border like our North-West frontier.

Here is an indication to us as to how far short of the Dominion stage we are, and how hopelessly inadequate is the machinery to advance us to that stage.

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* *Canada Year Book*, 1934-35, published by Authority of the Minister of Trade and Commerce, Ottawa. King's Printer, 1935.

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Mrs. Sobha Bose

Mr. C. L. Vishwakarma, Assistant Secretary, 14th U. P. Secondary Education Conference, held last month at Cawnpore, writes :

"MRS. SOBHA BOSE, B.A., Principal, Balika Vidyalaya Intermediate College, Cawnpore, who was elected Chairman of the Reception Committee of the 14th Session of the U. P. Secondary Education Association, carries behind her a long teaching experience of 20 years, and is one of the foremost women educationists of the Province. She is the first Lady Vice-President of the U. P. S. E. A., which is a registered body, and is recognized by the Government of U. P. as being the only representative organization of U. P. Secondary Teachers' of Aided Institutions. She had been for some time in the past the Headmistress of well known institutions like Giridih Girls' High School, Jagat Taran Girls' High School at Allahabad, Berhampore Girls' High School, Bengal, and Panbazar Girls' High School, Gauhati. During her stay in Cawnpore she has been taking a very keen interest in female education and has been instrumental in organizing the women's section of the U.P.S.E. Association. It is hoped that other women teachers of the Province will co-operate with her in her laudable enterprise.

"She is also a member of the Executive Council of the All-India Federation of Educational Associations."

THE ANNUAL GATHERING OF S. N. D. T. COLLEGE FOR WOMEN

Second Row. *Sitting from left to right* :

(1) Mrs. Sushilabai Athavale—Matron of the College, (2) Mrs. Krishnaraj M. D. Thackersey, (3) Dr. Mrs. Iravati Karve, M. A., Ph. D., the Registrar, (4) Mr. S. S. Patkar, B. A., LL. B., the Chancellor, (5) Mrs. Patkar, (6) Her Excellency Lady Brabourne, (7) Lady Premlila Vithaldas Thackersey, (8) Mrs. Anandibai Karve, (9) Prof. D. K. Karve, B.A., Vice-Chancellor, (10) Dr. Mrs. Kamalabai Deshpande, G. A., Ph. D., the Principal, (11) Private Secretary to Her Excellency Lady Brabourne.

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INDIANS ABROAD

By BENARSIDAS CHATURVEDI

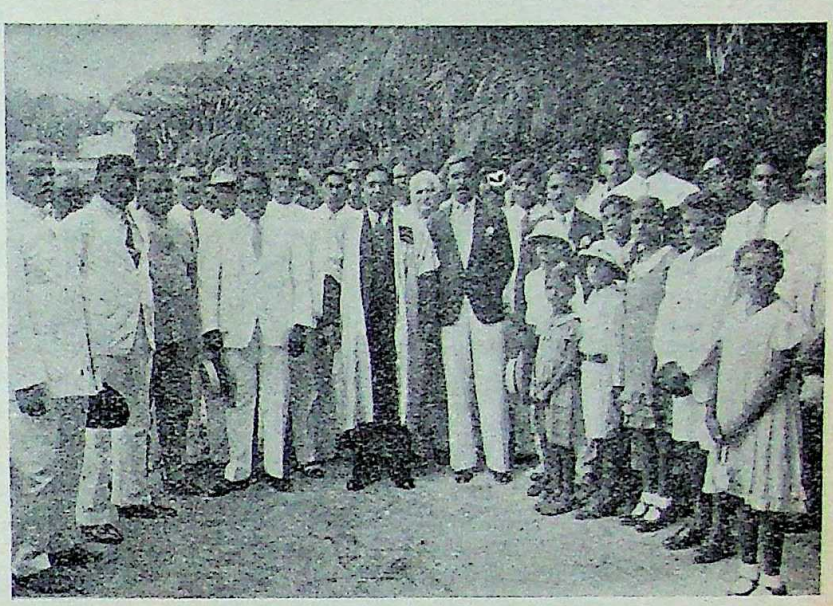
Pandit Satya Charan Shastry in Dutch Guiana

One of our correspondents in Dutch Guiana has sent us a detailed account of the arrival and reception of Pandit Satya Charan Shastry in that Colony. The Pandit is a representative of the Arya Pratinidhi Sabha, Delhi and as such he is responsible to the Sabha at home for his activities abroad. We are glad to note that he has begun well and the *Suriname*—a leading paper of the colony—has been so much impressed by the lectures of the Pandit as to call him "The apostle of unity and toleration."

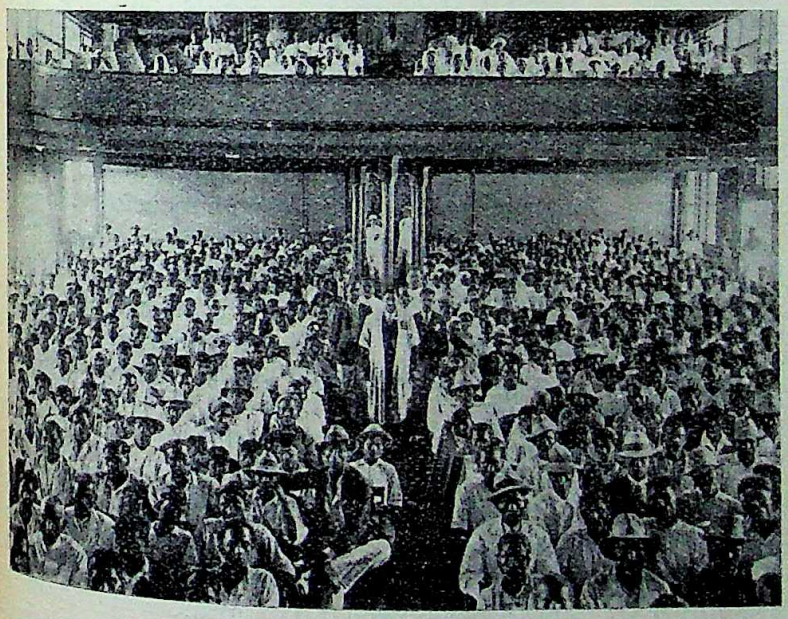
Our Correspondent writes :

In accordance with previous arrangement, Professor Kielstar, Governor of Dutch Guiana, was pleased to receive the Pandit on July 17th at his residence and gave a patient and sympathetic hearing to certain demands of the local Aryans presented before him. The talk that lasted for about half an hour mainly referred to the following problems :

1. Abolition of Child marriages and fixing of minimum marriageable age.



Arrival of Pandit Satyacharan Shastry at Paranaribo, Dutch Guiana



Reception of Pandit Satyacharan Shastry in Dutch Guiana

2. Validity of marriages performed according to the Vedic rites by Aryan Ministers.

3. Abolition of the restriction of show money on the Indian Priests entering Surinam for missionary work.

4. Granting of permission to the Hindus to burn their dead bodies or erection of suitable Crematoriums on behalf of the Government.

In course of his talk with the Governor regarding the Aryan marriages, the Pandit referred to the "Aryan Marriage Validation Bill" to be introduced in the Legislative Assembly. The Governor was impressed by the Pandit's talk and it is not unlikely that he will grant the Pandit a first class free pass to travel throughout the whole territory of Dutch Guiana.

We shall be much obliged if our correspondents in Dutch Guiana will keep us regularly informed about the activities of Pandit Satya Charan Shastry as well as other religious preachers from India whether they are Hindus, Muhammadans or Christians.

We hope nothing will be done by these Indian preachser to arouse communal feelings in Greater India,

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CAIRO TO-DAY

By SHEIKH IFTEKHAR RASOOL

CAIRO remains today the most interesting and fascinating of Oriental cities. It is a place where one finds an extraordinary blending of the Orient and the Occident, luxury and poverty, paganism and civilization.

The author

On reaching Cairo one is dazzled by the brilliancy of colour. The Arabs still preserve many of the characteristics of the ancient Egyptians, chief among these being their love of colour. The more gaudy and brilliant the colour, the more it appeals to them. They evince this trait not only in their dress, but also in their buildings, which gives a kaleidoscopic effect to the city.

As you wander through the city, you see camels, donkeys, dragomans, sheiks, fortune-tellers, guides, beggars, tourists from all parts of the world, and while you sit, a rush is immediately made towards you by half a dozen little Sudanese, a dozen mendicants clamouring for *bakhsheesh* and all the flies from the neighbouring tables.

A Greek waiter appears. You give your order in French. A few mosquitoes pay an unfriendly visit. You drink your coffee and find yourself once more in the open air, with a cloudless sapphire sky overhead and the fierce rays of a tropical sun beating down on your sun helmet.

Houses and Avenues

You walk through an avenue of large modern houses, covered with foliage, and then in a few moments you find yourself in a narrow street crowded with people. You see *sharbet*-sellers walking up and down clinking their metal cups, a caravan of camels, donkey-boys passing and shouting words of warning to pedestrians, and veiled Egyptian ladies peeping from their windows down the street. Then from the minaret of a beautiful mosque you hear the muezzin calling the faithful to prayers, and as you pause to admire some bric-a-brac which an important merchant is offering for sale, you are rudely re-called by a file of khaki-clad soldiers who come tramping down the street on their way to barracks.

The Citadel

Then comes the citadel—a magnificent specimen of ancient fortifications—in the centre of which stands the imposing mosque of Mohammed Ali, grand and made of alabaster. Here, also, is the celebrated Al-Ezher, the oldest university in the world, and the centre of Muhammadan teaching.

Rising up the edge of the Libyan desert are the Pyramids of Gizeh, and at their feet reclines the inscrutable Sphinx, all silent yet

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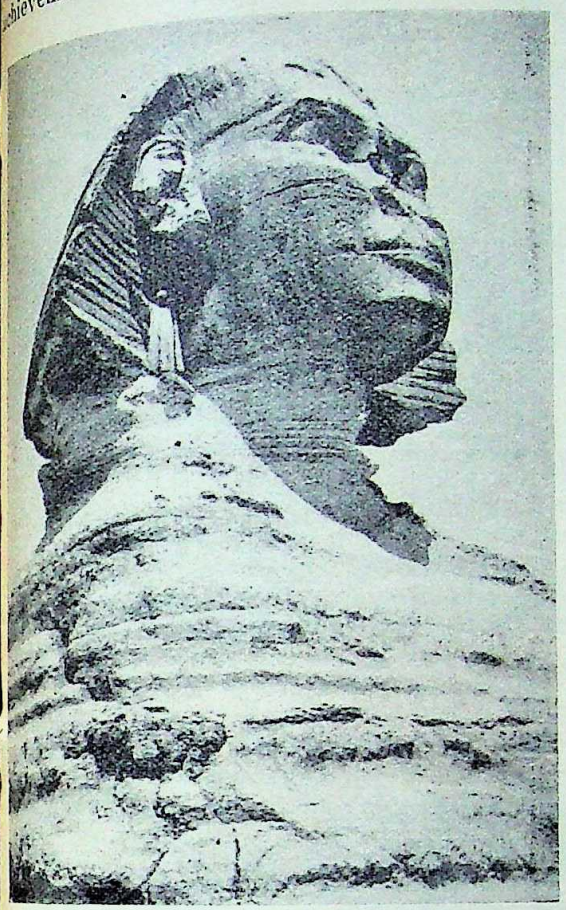
quent testimonies to the stupendous achievements of the ancient Egyptians.

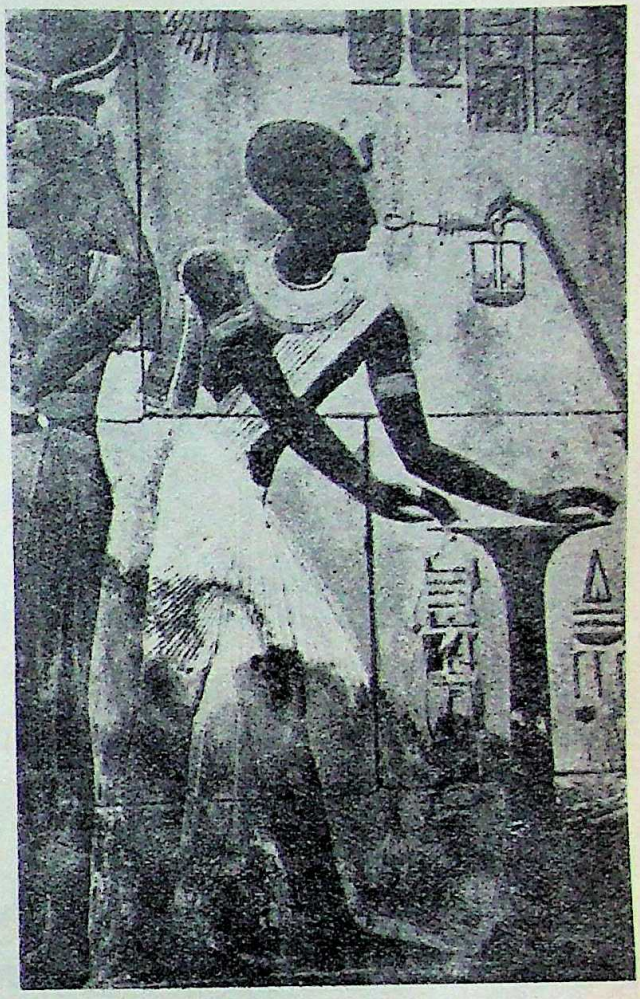


The Sphinx

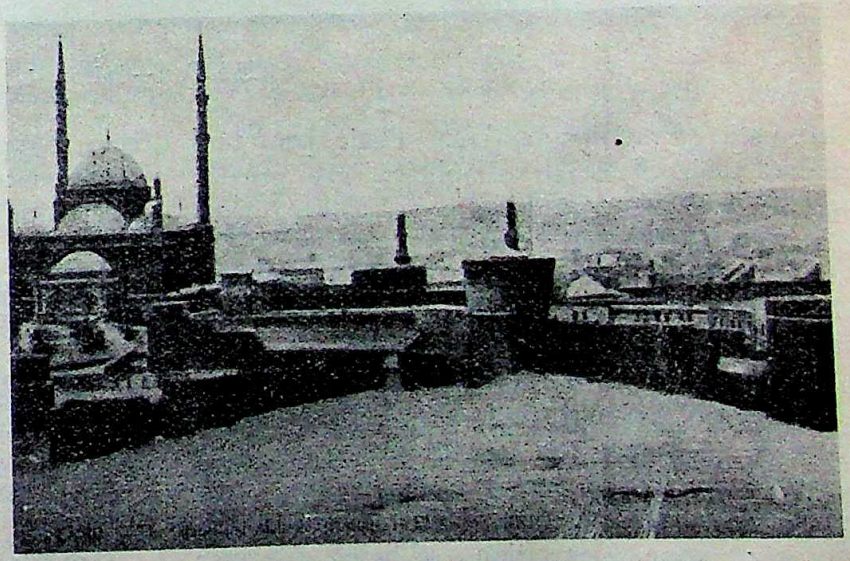
The Sphinx

It is, I think, one of the most astounding facts in the history of man that a man was able to contain within his mind, the conception of the Sphinx. That he could carry it out in stone is amazing. But how much more amazing it is that before there was the Sphinx he was able to see it with his imagination! The more you see it, the more you wonder at it, you adore more strangely its repose, you steep yourself more intimately in the peace aloof, that seems to emanate from it as light emanates from the sun.

On many nights I have sat in the sand at a distance and looked at these stupendous monuments and always, and increasingly, they



A Specimen of Egyptian Art —Cairo Museum



The Citadel and Alabaster Mosque—Cairo

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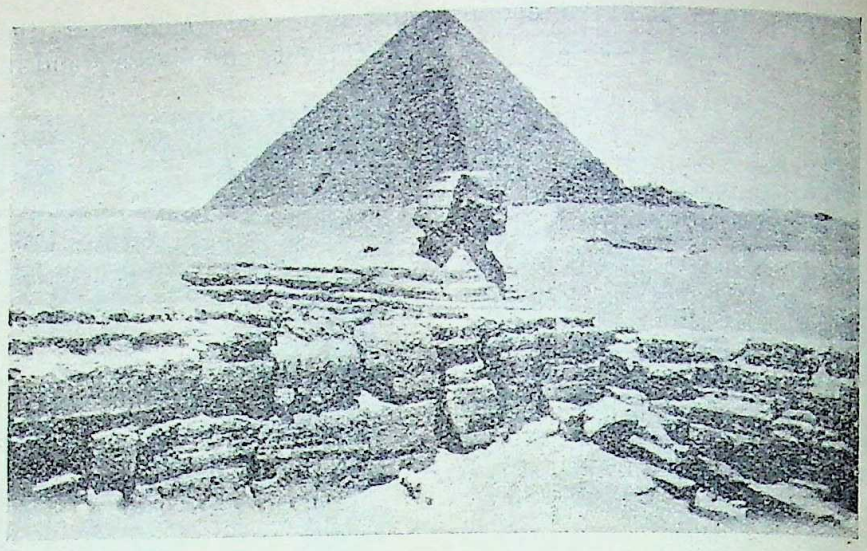
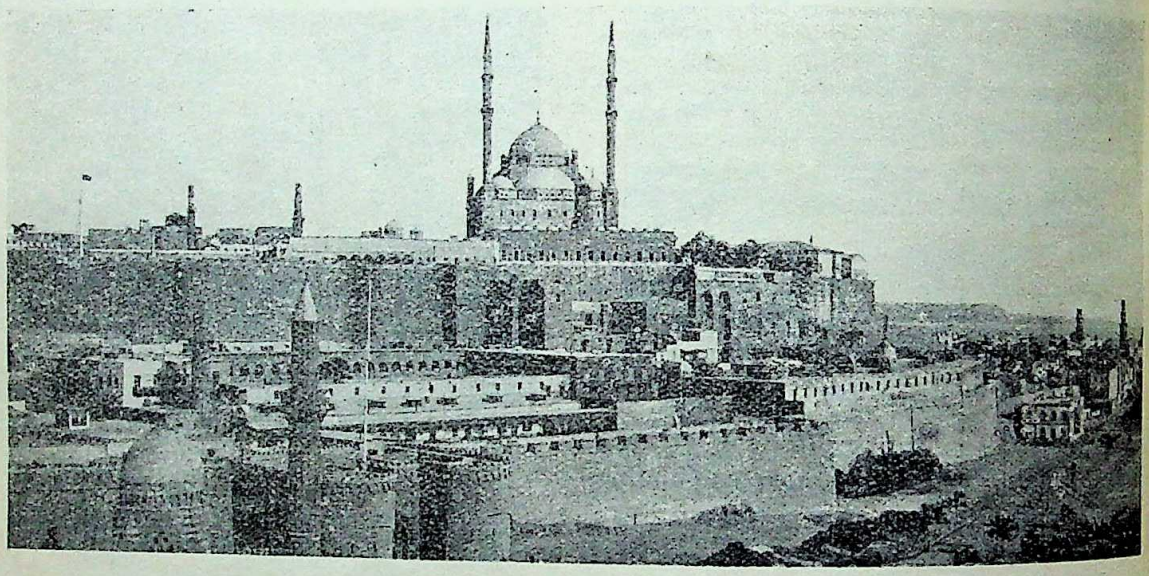


A general view of the Pyramid



The Fort—Cairo

have stirred my imagination. Their profound calm, their classical simplicity, are greatly emphasized when no detail can be seen, when they are but black shapes towering to the stars. The immense base recalls to you the labyrinth within; the long descent from the tiny slit that gives you entrance, your uncertain steps in its hot, eternal night, your falls on the ice-like surfaces of its polished blocks of stone, the crushing weight that seemed to lie on your heart as you stole uncertainly on, summoned almost as by the desert; your sensation of being for ever imprisoned, taken and hidden by a monster from Egypt's wonderful light, as you stood in the central chamber, and realized the stone ocean into whose depths, like some intrepid diver, you had dared deliberately to come. And beyond them on one side were the sleeping waters, with islands small, surely, as delicate Egyptian hands, and on the other the great desert that stretches, so the Bedouin says, on and on 'for a march of a thousand days.'

The Nile

In Egypt one feels very safe. Smiling policemen in clothes of spotless white—

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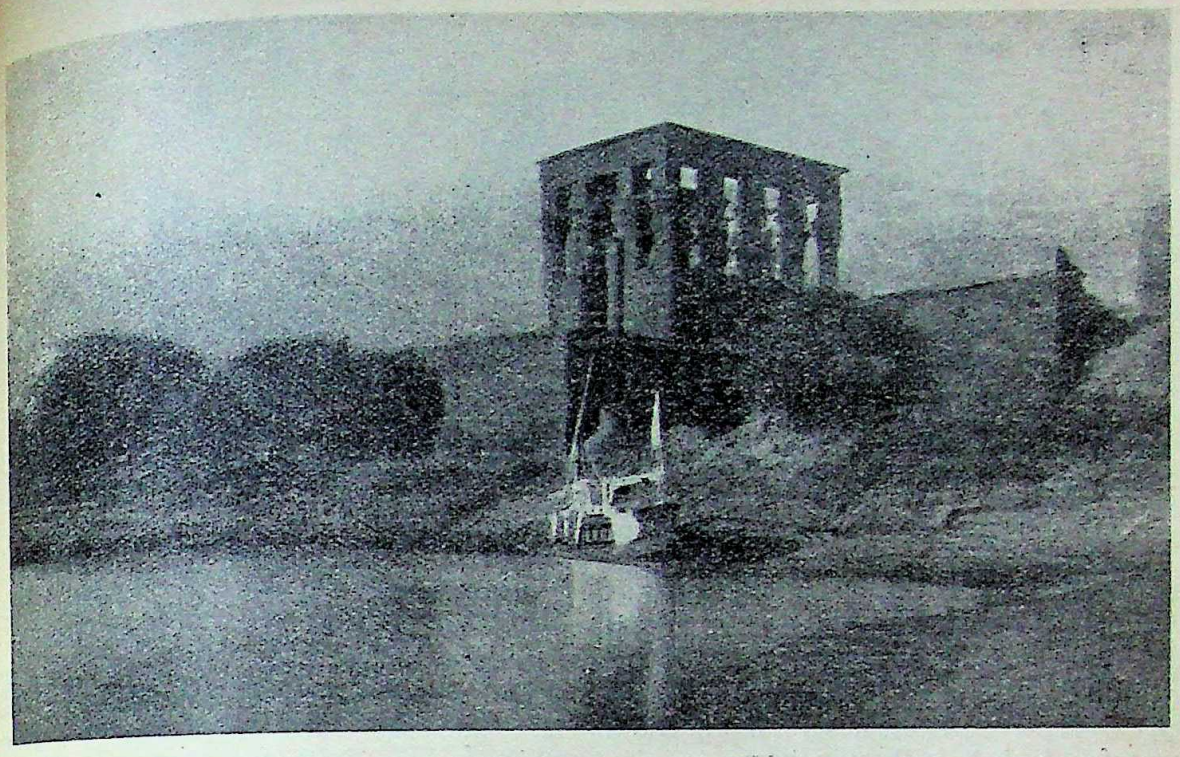

Philae—The Kiosk

ublematic, surely, of their innocence!—eem to be everywhere, standing calmly in the sun. Up the Nile the fellaheen smile s kindly as the policeman, smile protectingly pon you, as if they would say, 'Allah has laced us here to take care of the confiding tranger.' An amiable, an almost enticing eductiveness seems emanating from the ertile soil, shining in the golden air, gleaming oftly in the amber sands, dimpling in the rown, the mauve, the silver eddies of the Nile. It steals upon you. It ripples over you. In physical well-being you sink down, and with wide eyes you gaze and listen and enjoy, and think not of the morrow.

Pharoah's Bed

Pharoah's Bed, which stands alone close to the Nile on the eastern side of the island, is not one of those rugged, majestic buildings, full of grandeur and splendour, which can bear, can 'carry off,' as it were, a cruelly imposed ugliness without being affected as a whole. It is, on the contrary, a small almost an airy, and a femininely perfect thing, in which a singular loveliness of form was combined with a singular loveliness of colour. The blighting touch of the Nile, which has changed the beautiful pale yellow of the stone of the lower part of the building to a hideous and dreary grey—which made me think of steel knife on which liquid has been spilt and allowed to run—has destroyed the uniformity, the balance, the faultless melody lifted up by form and colour. And so it is with the temple. The effect is specially distressing in the open court that precedes the temple dedicated to the Lady of Philae. It is said that once, beyond Philae, the Great Cataract roared down from the wastes of Nubia into the green fertility of Upper Egypt. It roars no longer.

Lovely are the doorways in Philae; enticing are the shallow steps that lead one onward and upward; gracious the yellow towers that seem to smile a quiet welcome. And there is one chamber that is simply a place of magic—the hall of the painted portico, the delicious hall of the flowers.

Old Cairo

Not far from the new Cairo is the old Cairo with its famous Coptic church of Abu Sergius, in the crypt of which the Virgin Mary and Christ are said to have stayed when they fled to the land of Egypt to escape the fury of King Herod.

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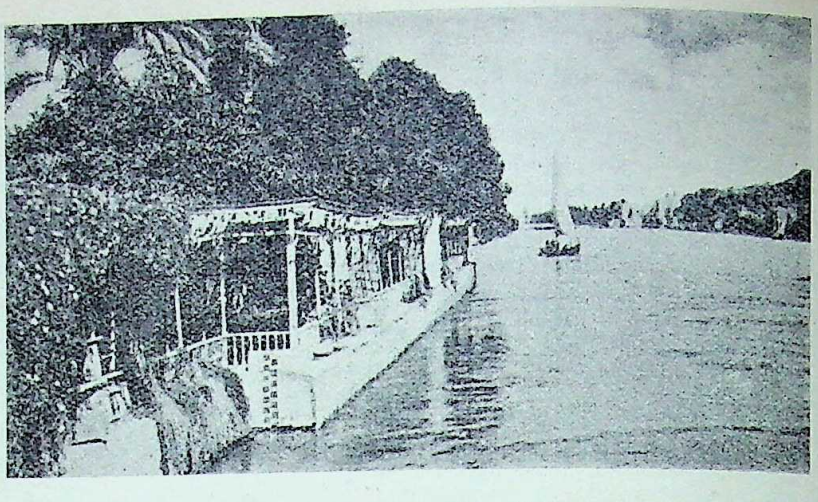

A View of the Blue Nile—Cairo

When I visted it last time, a mist hung over the land. Out of it, with a sort of stern energy, there came to my ears loud hymns sung by the pilgrim voices—hymns in which, mingled with the enthusiasm of devotees *en route* for the holiest shrine, there seemed to sound the resolution of men strung up to confront the fatigues and the dangers of a great journey through an unknown country. Those hymns led my feet to the venerable mosque where, like my other Moslem brethren I offered prayers for the first time in that country which is still so sacred to my heart. Old Cairo is full of beautiful mosques. There are the 'Blue Mosque,' the 'Red Mosque,' and the mosque of Ibn-Tulun and about four hundred more.

Egypt calls—the land of sands and ruins and gold. It has a spell which one never overcomes.

TO AHURA

By S. J. PATELL

Deep, in the wealth of the forest,
Down, in the depth of a cave,
In the sound of the mighty breakers,
I felt and saw Thy Face.

In the quickness of lightning that cuts,
In the tumult of mount'nous waterfalls,
In the clean, fresh breeze, that comes from Thee,
I knew Thy versatile grace.

In the infinite stars, that waken at dusk,
In the velvet feel of an infant's hand,
In the gurgle of rivulets sea-ward bound,
I knew that Thou art Great.

In the hungry wail of an infant's cry,
In the soft, deep blush of the op'ning rose,
In the clam'rous war of human tongues,
I knew that Thou art Life.

In the love, that awoke in my heart in youth,
In the strange, soft sadness, I saw in his eyes,
In the speechless way he gave me his heart,
I knew that Thou art Love.

In the restless urge of my wand'rings,
In the human hopes unrealized,
In the unknown quest of my wav'ring heart,
Alone I stand, till advancing I find,
That thou alone, art mine.

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THE SECRET OF ABYSSINIA AND ITS LESSON

By SUBHAS C. BOSE

THE fate of Abyssinia is now in the melting-pot. The outlook for her is exceedingly gloomy. But whatever happens in that part of Africa, the lesson of Abyssinia will remain as a legacy for humanity.

What is that Lesson?

It is this that in the 20th century a nation can hope to be free only if it is strong, from a physical and military point of view, and is able to acquire all the knowledge which modern science can impart.

The Orient has succumbed bit by bit to the physical encroachment of the Occident, because it has wrapt itself up in self-complacency and lived in divine (?) contentment for some centuries and because it has refused to keep abreast of the march of human and scientific progress, especially in the art of warfare. India and Burma, along with other Oriental countries, have suffered for this reason. Countries like Japan, Turkey and Persia are still alive because they were able to modernize themselves in time.

Like the rest of the Orient, Japan too, at one time, wanted to live in peaceful isolation. But the booming of American cannon burst upon her ears as a mighty challenge. She would either have to enter the arena of world-economics and world-politics as a strong and modernized nation or go down before the West. She chose the former alternative, bestirred herself in time and during the space of 50 years, emerged as a strong and modernized nation. By the time that a serious challenge to her independent existence came from a Western power, she was prepared. And her timely preparation saved her. In this hard world, only the fittest can survive.

Abyssinia is not a new problem. During the latter half of the 19th century, the imperialist nations of Europe—Britain, France and Italy,—began to cast their eyes on her. All of them tried to grab that potentially rich country—but were baffled not only by the brave and warlike inhabitants but also by the mountainous and impassable nature of the country. One cannot forget the abortive military exploits of Lord Napier of Magdala in Abyssinia (Magdala is situated in the heart of Abyssinia) or the overthrow of Emperor Theodore by the British in 1868. Failing to partition Abyssinia among themselves—as the rest of Africa had been partitioned—they took possession of all the surrounding tracts, cutting off Abyssinia from the sea. Thus a reference to the map will show that Abyssinia is surrounded by Sudan (British), Kenya (British) Italian Somaliland, British Somaliland, French Somaliland and Eritrea (Italian).

The liberation and unification of Italy took place in 1861—rather late in the day—while the unification of Germany took place in 1870. By that time the available colonial world had been practically divided up by the other imperialist European powers. Hence we find that among the imperialist have-nots, are Italy and Germany. Germany, under Bismarck, looked forward to some territories in south-west Africa—while Italy cast her eyes on Abyssinia and her surroundings.

Italian penetration of Africa began in the eighties of the last century, when Abyssinia was not unified. The Northern part was ruled over by Emperor John and the Southern part by Emperor Menelik, while some other parts were virtually independent. The population of Abyssinia at that time was anything but homogeneous, either from the ethnic or from the religious point of view. The death of Emperor John in 1889 during a war with the Dervish rebels, paved the way for the unification of Abyssinia under Emperor Menelik. Menelik who was crowned as "Negus Nagast" (King of Kings) was great as a soldier and as a statesman. Under his leadership the great fight with the Italians took place, culminating in the complete annihilation of the Italian forces at Adowa in 1896. Since then Adowa has been remembered by the Italians as a defeat which has to be avenged.

Since 1896, Abyssinia has had a respite for nearly 40 years. If she had been able to strengthen and modernize her people within this period—as the Japanese did—then she would probably have survived. But she has unfortunately failed to do so and hence she is doomed. The fault does not lie with the supreme rulers of Abyssinia, who have been patriotic, able and statesmanlike, but with the population. The present Emperor, for example, has shown proofs of wonderful diplomacy and statesmanship throughout the present crisis—such as one would expect in a first-class British politician. But dynastic and tribal jealousies unfortunately exist (the desertion of the Emperor's son-in-law, who is a descendant of Emperor John, to the Italians which was announced in the press on the 12th October, is an example of dynastic jealousy). The people are mostly illiterate and slavery still exists as an institution. Last but not least, the glorious victory of Adowa has lulled the brave Abyssinians into a false sense

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of security. This sense of security will prove to be their ruin on the field of battle where they will realize only too late that the Italians of 1935 are not the Italians of 1896 and that the art of warfare has advanced with rapid strides since they overthrew the Italians at Adowa.

Having failed to subjugate Abyssinia by force of arms, the imperialist powers commenced diplomatic intrigue from the beginning of this century. The story is told by *New Leader* of London in its issue of the 23rd August, 1935 (To annotate this story I shall only add that Abyssinia was admitted into the League of Nations in September, 1923, in spite of the objection of the British Government).

PARTITION PLANNED

"Before this Britain had recognized Abyssinia as an Italian 'sphere of influence,' but the defeat of Italy was seized by Britain as an opportunity to stake her own claim. In 1906, the three Imperialist Powers—Britain, France and Italy—signed a Treaty which foreshadowed the partition of Abyssinia between them. The Treaty contained the usual hypocritical formula about guaranteeing the integrity of Abyssinia, but, in fact, gave Britain the right to regulate the head waters of the Nile, made Italy paramount in Western Abyssinia. and put France in authority over her railway zone.

BUYING OUT ITALY

The next stage in this story of Imperialist robbery came with the beginning of the World War. By Treaty Italy was allied with Germany and Austria, but France and Britain bought her off. They signed a secret Treaty under which Italian Imperialism was promised that the frontiers of her East African colonies should be extended at the expense of Abyssinia.

After the war Britain wanted to make sure of her control of the Nile by building a barrage in Lake Tsana. Italy offered to support this claim if Britain in return would recognize Italy's exclusive economic influence in Western Abyssinia. But Britain turned the offer down. She was afraid of antagonizing France and believed that she was powerful enough to win through without Italian support. She self-righteously told Italy that the claim to exclusive Italian influence would be a violation of the Treaty of 1906 which had acknowledged the integrity of Abyssinia!

Six years later the position changed. The Abyssinian Government had resisted Britain's demands, and the British Government wanted Italian support. Britain forgot all about the promise to maintain the integrity of Abyssinia in the Treaty of 1906. She forgot all about her righteous indignation in 1919. She agreed to recognize Italy's claim to the whole of Western Abyssinia as a "sphere of influence"!

Then an unexpected rebuff took place. The Abyssinian Government rejected the arrangement between Britain and Italy, and threatened to expose this Imperialist design before the League. . . . .

Baffled, Britain tried new tactics. It offered Abyssinia the bribe of a corridor of 600 square miles of territory through British Somaliland to the coast. The British Government was so sure that this offer would be accepted that maps were published in 1926 marking the Port of Zelia as in Abyssinian territory! To the surprise of the British Imperialists the Abyssinians rejected the offer. They were not to be bribed out of their independence."

To continue the story, in 1928, Italy and Abyssinia entered into a treaty of friendship providing for arbitration in all disputes for a period of 20 years. A further agreement was signed at the same time whereby Abyssinia was granted a free zone at the port of Assab in Italian Eritrea. It is clear that up to this time the two countries were friendly to each other. Thereafter, a sudden change took place in the foreign policy of Abyssinia. As technical experts, political advisers and military officers, nationals of other European countries, like Belgium, France, Britain and Sweden were brought in and Italians were carefully excluded. When the year 1934 opened, Italian influence on the Abyssinian Government was practically nothing, while British influence was in the ascendant. Moreover, it was talked about that the British Government had come to a separate and secret understanding with the Abyssinian Government with regard to the waters of Lake Tsana, without the knowledge or support of Italy. As a countermove, Mussolini came to an understanding with Laval and the Franco-Italian Pact was signed which gave Italy a free hand in Abyssinia.

In all the writings that have so far appeared in the press, one rarely finds an answer to the question as to why Mussolini decided to launch his Abyssinian campaign just at this moment. Two reasons account for this. Firstly, Mussolini felt that British influence was rapidly growing in Abyssinia as it was growing on the other side of the Red Sea—in Arabia, and if it went on uninterrupted, then Italian influence would be eliminated from Abyssinia altogether. Secondly, Mussolini felt that he would get a respite of two or three years before a European war broke out and that was the only opportunity for Italy to launch the Abyssinian campaign. In fact, historically the Abyssinian campaign stands towards the coming European war in the same relation as the Tripoly and Balkan wars of 1911-1913 towards the Great War of 1914-18.

The question that one must now ask is the issue that is involved in the Abyssinian conflict. To answer the question, I must once again turn to the *New Leader* of London of the 23rd August:

"Abyssinia is the last independent State in the Continent of Africa. The rest of the vast territories of Africa have already been divided up between the Imperialist Powers. Britain has seized the greatest share of the swag. Italy is determined to get the last prize before any other Imperialist Power bags it.

There are four Imperialist Powers which have interests in Abyssinia.

British Capitalists are very concerned because Abyssinia contains at Lake Tsana the head-waters of the Blue Nile, which irrigates the cotton plantations of the Sudan and Egypt. British financiers are concerned because they have control of the

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Bank of Abyssinia, which is a subsidiary of the Bank of Egypt.

French Capitalist-Imperialism controls the only railway, which runs from the French port of Jibuti to the Abyssinian capital, Addis Ababa.

Japanese Capitalist-Imperialism is concerned because it owns large tracts of land where raw cotton is cultivated, and because it has a practical monopoly of the Abyssinian market in manufactured cotton goods.

Italian Capitalist-Imperialism is concerned because it controls the administration of the posts and telegraphs.

Let no one imagine that the British and French and Japanese Governments are now objecting to the Italian demands because of love of Abyssinia or any championship of human rights or passion for peace.

Put bluntly, this is a case of thieves falling out. The British, French and Japanese Governments object to Mussolini collaring the lot."

When the British Government first realized that Mussolini was not playing a game of bluff, they adopted a bellicose attitude. The *Morning Post*, which is the organ of the generals, admirals and armed services, reflected this spirit and wrote in its leading article of the 22nd August:

"Abyssinia is to be the test of our mettle. If we suffer humiliation meekly, is it not to be inferred that something more substantial can be tried on us a little later? The idea, it seems, is being cultivated in certain quarters abroad that the British Empire is only waiting to be carved up by other races whose destiny lies in the future. The sooner that idea is destroyed, the better it will be for the tranquillity of the world. It is time we made it plain to all and sundry that the British Empire is neither for sale, nor to be had for the asking."

Simultaneously, war preparations were launched by the British Government. About these war preparations, the *New Leader* wrote on the 30th August:

"Since these weighty talks the public has been still more disturbed by reports that the War Office has decided to send a second battalion of soldiers to the Sudan, to increase its military forces at Malta and Aden, to send a strong contingent of the Indian Army to strengthen the British Legation guard in the Abyssinian capital, and to prepare the Mediterranean fleet for service.

Remarkable Circular

One highly significant paragraph got into the Press and was then hushed up. Last week the sub-postmasters throughout Britain received a document headed "Partial or General Mobilization." It read as follows:

"Acceptance of telegrams without pre-payment. In view of the present emergency, all inland or overseas telegrams on War Office service should be accepted for dispatch without prepayment, if duly certified by a military officer or a permanent civil servant employed by the War Office."

The authorities have explained that this circular was sent out in error. Apparently 32,000 of these forms (numbered C18149) were printed last month by the Stationery Office; but it was not the intention to use them at once. The fact that they had been prepared is sufficiently alarming."

In the same issue, the *New Leader* explains the motives behind these war preparations:

"What is the explanation of these developments? The fear that Italy would obtain control of the head-waters of the Blue Nile at Lake Tsana, in Abyssinia, and thus be able to destroy the irrigation of the British Cotton-fields in the Sudan and Egypt; the danger that Italian domination of Abyssinia would enable it to bottle up the Suez Canal, control the Red Sea and command the sea-route to India, were sufficient reasons for grave anxiety among British Imperialists.

But a further danger to British Imperialism developed.

Mussolini has been indicating that he 'sees no reason' why the British domination of the Eastern Mediterranean should continue. Mussolini has threatened the *status quo* in the Eastern Mediterrean and in North-East Africa. In plain words, he menaces the very heart of the lines of communication of British Imperialism to the Near East, to India and to Australia.

It is a realization of this ambitious purpose of Italy that has led the National Government and British Imperialists generally to determine to use every means to stop Mussolini. The enthusiasm for the sanctions of the League of Nations does not arise from a love of peace or a desire to champion Abyssinia. The British Imperialists are hiding their concern behind these 'righteous' aims in order to win the support of opinion which is devoted to the League and to the cause of peace. It is actually using enthusiasm for peace to prepare the British people for Imperialist war."

There was such a wave of sympathy for Abyssinia everywhere that at first very few people realized, except probably in France, that the real motives which inspired the war-party in Great Britain were purely imperialistic. France was sceptical of the new-fangled love of Britain for the League of Nations which Italy was flouting, because she (France) was still sore over the Anglo-German Naval Agreement which had been contracted without French knowledge and approval and which had served to legalize the illegal re-armament of Germany in defiance of the Treaty of Versailles. The French sceptics pointed out in their defence that Britain had remained quite passive when Japan had defied the League and attacked China in Manchuria and when Bolivia and Paraguay had gone to war though both were members of the League.

I shall now proceed to show that when Britain was all but prepared to plunge into another war with all her dependencies behind her—something like a miracle happened. Suddenly the shadow of Hitler appeared on the distant horizon and served to paralyse the outstretched arms of Great Britain ready to strike at Italy.

One feels lost in admiration at the diplomacy of British politicians in mobilizing public opinion in Great Britain and abroad in favour of their anti-Italian policy. In 1914, the slogan had been: "Save Belgium;" in 1935, the slogan was: "Save the League of Nations." Even the British Labour Party and the British Communist Party

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fell in line with the National (Conservative) Government of Great Britain. Only a small group of Independent Labour Party men led by Maxton, Fenner Brockway and McGovern had the courage and honesty to stand out and proclaim from the house-tops that it was going to be another imperialist war, in which the British workers had no interest whatsoever. But the efforts of the Independent Labour Party were drowned in the chorus of approval which greeted the Government. With this truly overwhelming national support behind him, Sir Samuel Hoare, the Foreign Secretary, spoke to Italy and to the world with a firm voice from the rostrum of the League at Geneva.

I shall leave it to students of politics to answer how and why the British Labour Party and the British Communist Party gave the go-by to their traditional peace-policy in this crisis and lined up behind the Baldwin-Hoare Government. It was certainly a triumph for Conservative diplomacy.

While Britain was making her warlike preparations, Italy was not idle. A virulent anti-British campaign was conducted by the entire Italian Press and the Italian dictator openly proclaimed that he was simply following France and Britain in their colonial campaigns and was prepared for all emergencies if he met with interference from any quarter. Was it due to puffed-up vanity that Italy—the creation of 1861—was prepared to cross swords with almighty Great Britain? I think not. Italy was conscious that the development of air-power during the last decade had completely altered the old values in war and that her superior air-force combined with her small but thoroughly efficient modern navy had placed her at a superior tactical advantage in the Mediterranean Sea as compared with Britain.

In spite of what the Italians may claim, there is little doubt that Britain with the support of her large Empire, would in the long run have defeated Italy. But, on the other hand, it is quite certain, that the Italian air-force—one of the most efficient in the world and, by common consent, superior to that of Great Britain today—would have done irreparable damage to the British Navy. Britain would, in consequence, have emerged out of a victorious war, far weaker than she is today. And with a crippled navy she would have to face the gigantic re-armament of Nazi Germany.

A small group of Imperialist-strategists began to urge that the distant rumblings now heard in Memel constituted a greater menace to Great Britain than Italian exploits in Abyssinia. This warning was confirmed and reiterated by French politicians of all shades of opinion for whom the only concern now is how to prepare for the future German menace. Ultimately the British Cabinet realized that for them, discretion was the better part of valour. The reason is that though Hitler has been following a sincerely pro-British policy and has no intention of assuming the aggressive on Germany's Western Front, and though all his objectives are on the Eastern and Southern Front, *e.g.*, in Memel, Austria, Czechoslovakia, etc., most British politicians are suspicious of re-armed Germany. They feel that even if Germany has today no intentions of fighting England or even France, as soon as Germany attempts to expand to the East and to the South, a situation may arise when both France and England may be drawn into a war with her, if they are to prevent German hegemony in Europe. In such a contingency, with a crippled navy, Great Britain will be at a serious disadvantage as compared with Germany. Already the German air-force is superior to that of the entire British Empire and with conscription in force, the German land-forces will soon become superior to those of the British Empire. The only hope of maintaining a balance of fighting power in favour of Britain for a future emergency lies in preserving and enlarging the present naval strength of Great Britain.

While these calculations and considerations were being carefully deliberated upon in Great Britain, Italy announced that if she was thwarted by France and Britain in her Abyssinian policy she would completely withdraw from the politics of Central Europe, and give Hitler a free hand. The effect was remarkable and sabre-rattling ceased. Thus Hitler by his re-armament policy frightened France and Britain into maintaining the peace in Europe in 1935.

As a confirmation of this statement, one may refer to the recent speech of the British Premier Mr. Baldwin, at the recent Conservative Party Conference at Bournemouth. Mr. Baldwin said:

> "But I want to say to you that recent events have confirmed in my own mind doubts and anxieties which have been present to me and my colleagues for some time past. We have, as you know, since the War done more in the way of practical disarmament . . . . than any other country . . . . We cannot pursue that path longer. The whole perspective on the Continent has been altered in the past year or two by the rearming of Germany. I have no reason to believe in hostile intentions . . . . But I cannot be blind to the fact that the presence of another great nation armed alters the perspective of Europe in the fulfilment of obligations under the League of Nations. I cannot conceal from myself that some day the fulfilment of those obligations may mean that the nations who are fulfilling them may have to maintain by force of arms the Covenant of the League."

It is probable that another factor also served to cool official enthusiasm for a fight with Italy—namely, public opinion within the British Empire. On this point, the *Daily Mail* (Paris Edition) wrote, on the 26th September, in its leading article:

> Some of our bloodthirsty Pacifist journals have now started printing articles which suggest that the Dominions would willingly support sanctions even though war followed. The attitude of the peoples of

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the Dominions to the League of Nations in the present dispute is a matter of the first importance; and it is vital for the people of Great Britain to know whether the application of sanctions to Italy—were such a dangerous step possible—would split the Empire and gravely accentuate differences within it. On an examination of the evidence, the answer seems to be in the affirmative—that *war following the application of the sanctions would divide Empire opinion seriously* and produce such discontent among large sections of the population in the Dominions as to aggravate all the difficulties oversea.

The oldest of the great Dominions, *Canada, has always been uneasy as to the obligations of the Covenant.* In 1924, she opposed any extension of her liabilities under the League on the ground that she was *remote from Europe.*

That attitude her people have generally upheld. In his broadcast of September 6, Mr. Bennett, the Canadian Prime Minister, declared that it was the duty of the Government, "by all just and honourable means to see that Canada is kept out of trouble. . . . We will not be embroiled in any foreign quarrel." . . . .

As for Australia, Mr. Lyons, her Prime Minister, has *promised "close co-operation"* with the British Government. A very different line has been taken by Mr. Forde, the leader of the Federal Labour Party, who has proclaimed the policy of that formidable organization to be "*a firm refusal to participate in any external war.*" In New South Wales, the Party has passed a resolution demanding that Australia should declare her neutrality at Geneva and recall her representative there, if the League's action brings war. . . . .

In South Africa, General Smuts has stated that the Union "*stands to the Covenant in letter and in spirit.*" . . . .

The South African Defence Minister, Mr. Pirow, views conditions quite differently from General Smuts. On September 15, he told a public meeting: "I am certain in any case that *South Africa has no intention of firing a shot.* . . . . Whatever happens we will not shoot." There is practical confirmation of this feeling in the fact that South African farmers are anxious to get orders for the supply of meat to the Italian armies in East Africa and Abyssinia.

In view of these declarations, there is a distinct likelihood that *certain of the Dominions might hold aloof and sever their connection with the League* were the impossible realized by some wild freak of chance, and all the States composing the League induced to vote for sanctions. Surely our League enthusiasts must realize that it is not fair, in such conditions, to create differences and sow disunion within the Empire.

The latest news from Australia goes to show that opinion there is sharply divided on the question of sanctions against Italy, which may lead to war. The *Times* (London) of the 12th October said that "by 27 votes to 21 the House of Representatives today rejected the attempt by Mr. Beasley, the Lang Labour leader, to induce Parliament to declare Australian neutrality and refusal to endorse sanctions against Italy.'

With regard to the situation in Palestine which is under British mandate, the *Times* of the 12th October wrote as follows:

"It is alleged that pro-Italian political sympathies are chiefly held by the partisans of Haj Amin Effendi el Husseini, the Mufti of Jerusalem, and since the outbreak of the Ethiopian dispute the Mufti's newspaper *Jamia El Arabiya* has published pro-Italian articles, while its rival which supports the Nashashibi Party, has revealed the existence of a letter purporting to have come from the Emir Shekib Arslan to the Mufti, commending his Eminence's pro-Italian activities. During the last few weeks there have been frequent comments in the Arab Press in general on the wisdom of exploiting the present international confusion in unity with other Arab peoples for the purpose of throwing off the bonds of the Mandate. (Emir Shekib Arslan is the exiled Syrian nationalist leader who lives in Geneva.)

Among the Jews, the Revisionist Party, or new Zionists, are on the side of Italy. Their newspaper *Hayarden* is alone among Jewish newspapers in Palestine in reporting the events of the Italo-Ethiopian dispute in pro-Italian colours."

So far as Egypt is concerned, it is quite clear that the leaders while not openly opposing British policy towards Italy, are pressing for a recognition of the full independence of Egypt, if Egyptian sympathy and support are to be secured for Great Britain. How far they will be able to drive the bargain home, depends on the international situation. If the international situation gradually quietens down, then it is doubtful if the Egyptian leaders will obtain any substantial success. But in any case it seems likely that they will have some success. Already the continental papers have announced that with British support, capitulations will be abolished in Egypt. That means that Egyptian Courts will have full power to try foreigners and this will constitute a step towards Egypt's independence in the domain of public law.

In Great Britain, public opinion as a whole is behind the Government in its policy of sanctions against Italy. Nevertheless, the members of the Cabinet are closely watching the situation. It is not true to say that the present Cabinet have decided for an early election only because they think that the present occasion is favourable from the electioneering point of view. They also want to feel the pulse of the Nation and see how far they can go in the direction of enforcing "sanctions" against Italy. Meanwhile, the Independent Labour Party, which has throughout followed a bold and consistent policy on the present issue, has summoned a national conference of all working-class organizations opposed to sanctions and war and has issued the following manifesto:

"The Labour Party, the Trades Union Congress and the Communist Party in supporting the imposition of sanctions by the National Government and the League of Nations, are in fact lining up workers behind the policy which would be used for British Imperialism. The Independent Labour Party warns workers that economic and financial sanctions are likely to develop into war. Full preparations have been made for a naval blockade of Italy. The war-

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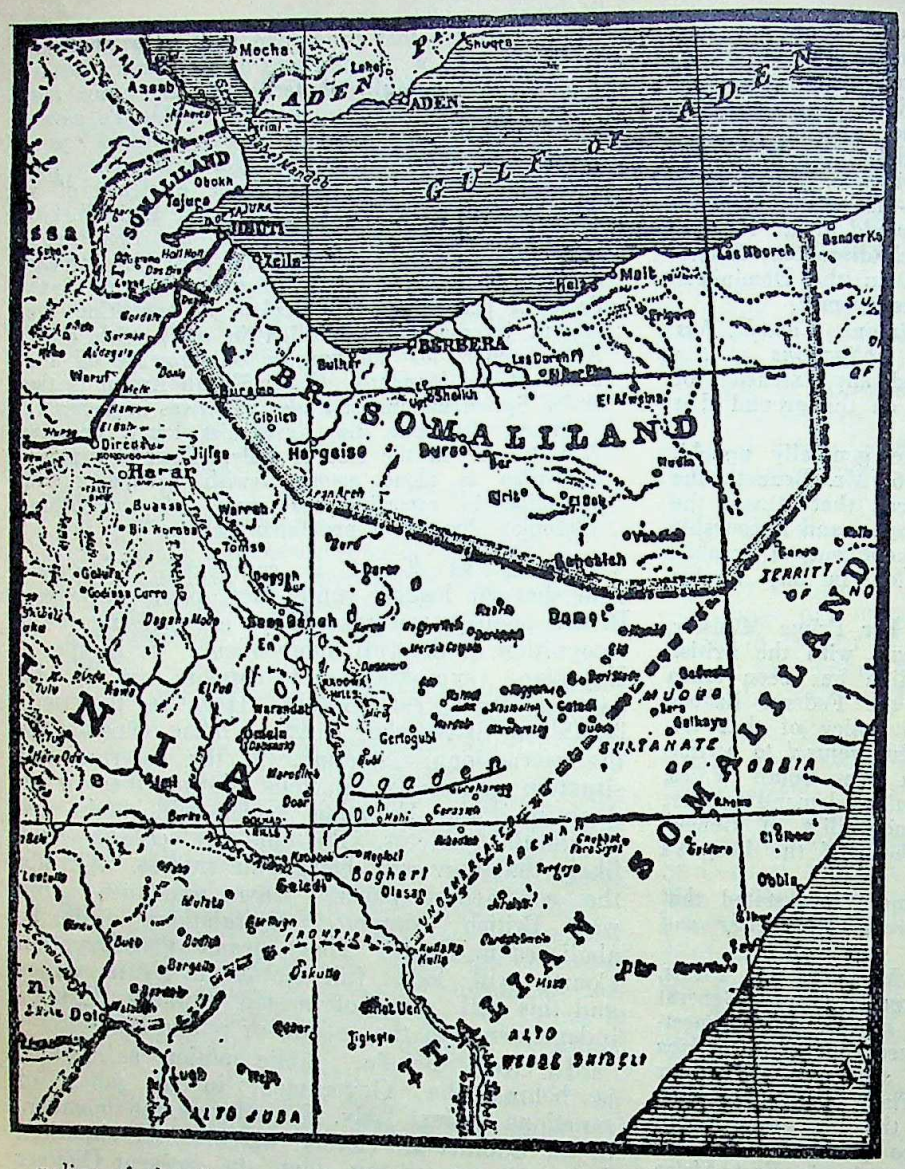

policy of the Government should be resisted now." (*The Times*, 10th October, 1935).

The Times of the same date gives the news that a private meeting of about 50 Conservative M.P.'s led by Mr. L. S. Amery will be held to consider the present international situation and the danger of Great Britain becoming involved in the war between Italy and Abyssinia, because in their opinion the effective application of sanctions will lead to war. We have now to watch and see what effect is produced on the British Cabinet by this joint pressure from the Right and the Left.

And Now About India

According to their practice of having no interest in international affairs, the Congress leaders seem to be without a policy on this all-important question. True, there has been a large volume of sympathy for Abyssinia among the public at large—but this sympathy was immediately exploited by the British Government instead of being harnessed by the leaders of the people. As a result, Indian troops were rushed to Addis Ababa. Why was this done? When questioned in the Council of State about this, the Political Secretary to the Government of India replied that "troops had been sent to Addis Ababa with a view to protect Indians and other British subjects."

Are the Indian people really so naive that they can be taken in by such a statement? Abyssinia, still being an independent country, neither Indian nor British troops can go there to protect Indians. The fact is—as stated in England—that as a result of a special representation—the Abyssinian Government allowed an extra guard for the British Legation as a special concession (ordinarily this guard should be provided by the Abyssinian Government). The question now is why this extra guard was taken all the way from India. There were British troops near at hand across the frontier of Abyssinia, *e.g.*, in Kenya, in Sudan, in Egypt and in British Somaliland. Why were they not sent to Addis Ababa? The reason is clear. Indian troops were sent with the idea of committing Indian support to British policy in Abyssinia and on the other hand, to remind Italy that the vast resources of India are behind Great Britain.

It is now an open secret that during the months of August and September we were within an inch of a European war. And but for the menace of a rearmed Germany, the war would have broken out and India would have been dragged into it has in 1914, before Indian leaders realized where they stood. The only difference would have been that Italy would have taken the place of Germany and Abyssinia of Belgium. Only a fool would accept the statement of the Commander-in-Chief before the Central Legislature that before India gets entangled in a war, we shall be given sufficient notice of it. In the present case, if war had broken out in Europe, Great Britain would have emerged victorious—thanks to the resources of India—but Abyssinia would have shared the fate of Palestine and India

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would have continued enslaved as before. It is to be greatly regretted that the spokesman of Great Britain at Geneva, with an unabashed impudence, mentioned Britain's treatment of India as an argument to prove her (Britain's) moral superiority over Italy—notwithstanding the fact that while he spoke, bombs were raining over the heads of women and children of the frontier province and the Indian Government was forging fresh fetters for the Indian people in the shape of the Criminal Law Amendment Act.

It is strange that Italy has been conducting a virulent and persistent campaign against the other imperialist powers hoping thereby to secure mitigation of the wrong that she is doing to Abyssinia. Her semi-official spokesman, Signor Gayda writes, for example, in the Italian Press :

"The Committee of Thirteen is wrong when affirming that the Abyssinian aggression cannot be taken into consideration by the League because Italy has not denounced them at Geneva before. France has not denounced the actions which provoked her campaign in Morocco; nor has England informed Geneva of the obscure situation which has been created on the North-Western Frontier of India where British troops have fought against free populations not subject to her rule." (*The Times*, 7th October).

This persistent campaign is now finding an echo in some European countries. *e.g.* the official organ of the Polish Government, The *Gazetta Polska*, wrote the other day :

"Why does Great Britain herself, always ruthless in the use of force against the coloured races, so energetically oppose Italian plans in connection with Abyssinia?"

Among the Governments of Europe, Austria and Hungary, who come under the Italian orbit of influence, have openly announced at Geneva that they are opposed to sanctions against Italy. Germany, being out of the League, has not yet declared her attitude towards the question of sanctions, but will probably follow the policy most conducive to her own national interests—present and future. Even in countries that are officially supporting the League in the matter of sanctions against Italy, there is a great deal of scepticism about the much-vaunted disinterestedness of Great Britain, as is evident from the tone of the Press. For instance, I read in the Continental Press the other day that Abyssinia has placed a very large order for clothing with Lancashire firms—the biggest order that Lancashire has received from abroad for years. Likewise, I read that the British are consolidating and extending their colonial possessions near Aden as a counterblast to the growth of Italian power and influence on the other side of the Red Sea.

NOW WHAT ABOUT THE FUTURE ?

Since French policy is dominating Continental politics, including the League of Nations, it appears pretty certain, that two things will happen. Firstly, in order to maintain outwardly the prestige of the League of Nations which means in actual practice, the prestige of the big powers, France and England, some collective move will be taken in the form of economic sanctions. Mussolini himself has prepared the way for this by stating openly in his speech on the 2nd October, that he will put up with economic sanctions, however inconvenient. Secondly, no military measures will be adopted against Italy, nor will such effective sanctions be adopted as will frustrate Italian objectives in Abyssinia. Mussolini has said in so many words that such a move will be treated by him as a *casus belli*. Moreover, Italy has openly hinted that if she is thwarted in Abyssinia, she will by way of retaliation, withdraw from Central Europe and give Germany a free hand there. Nevertheless, one would be too optimistic to say that the war-danger is off. The British Navy remains concentrated in the Mediterranean and Britain has so far refused to comply with Italy's request for its withdrawal. Besides this, it is asserted by radical newspapers in Britain that the despatch of troops and war material to the potential war-zone is going on. It is clear that Great Britain has climbed down with great reluctance and has not yet given up the war-spirit. She is, however, trying to cloak her retreat with the slogan of "collective action."

They say that every dark cloud has its silver lining. So it is in the case of Abyssinia. Abyssinia will go down fighting, but she will stir the conscience of the world. On the one hand, throughout the world of coloured races there will be a new consciousness. The consciousness will herald the dawn of a new life among the suppressed nations. All imperialists are feeling uneasy about this phenomenon and General Smuts gave expression to it in one of his recent speeches. On the other hand, thinking men in the imperialist countries have begun to ask themselves if the system of colonization is at all a justifiable one. Prof. Harold Laski once in a letter to the *Manchester Guardian* suggested, for example, that all the African colonies of Great Britain should be handed over to the League of Nations. Of late, Mr. Lansbury has made a passionate appeal for pooling together all the raw materials of the world for the common benefit of mankind. And last but not least, even the diehard Sir Samuel Hoare was forced to say at Geneva that he welcomed an investigation somewhat in the direction of the proposals of Mr. Lansbury. So even the imperialist "haves" have begun to feel a prick of conscience.

There are two ways in which Imperialism may come to an end—either through an overthrow by an anti-imperialist agency or through an internecine struggle among imperialists themselves. If the second course is furthered by the growth of Italian Imperialism, then Abyssinia will not have suffered in vain.

15. 10. '35

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FOREIGN PERIODICALS

The Case against Italy

Mr. John Haynes Holmes observes in *Unity*:

The case against Italy in the Ethiopian crisis is unanswerable. The indictment presents at least three counts which are sustained by the conscience of mankind:

(1) A great European nation, rich, resourceful, redoubtable in every weapon of modern warfare, has deliberately provoked assault upon a smaller people, independent, but undeveloped, inadequately armed, and thus inevitably weak. Like a bully, Italy is attacking a self-respecting but more or less helpless neighbour; like a bandit, she is falling upon a victim unawares, and robbing him of money and perhaps of life...

In her assault upon Ethiopia, it will not serve Italy to point out that she is doing only what other imperial powers, modern as well as ancient, have done before her. One would have to seek far and observe closely to find an international rape quite as beastly as this in Abyssinian Africa. But suppose every page of every history recorded crimes of this description! A murder today is not justified by the innumerable murders which have preceded it. Furthermore, in this contemporary era, we have been organizing the world for the belated application of civilized standards of existence to international relationships, and Italy at one stroke, for her own selfish advantage, would take us back to days of savagery.

Nor can Italy defend her cause by declaring that the Abyssinians are an uncivilized people, a tribe of savages devoted to the practice of war and slavery an obstacle to the progress of the world's advance. Ethiopia has her own culture, and it may not be as lovely as European culture. But in the case of Italy, it may well be doubtful if Mussolini is more civilized than Haile Selassie, or the Fascist hordes less barbarous than African tribes. If slavery flourishes in Addis Ababa, it is at least more honest and we believe less cruel than the political slavery which disgraces Rome. And if the Abyssinians wage war, it is with weapons less terrible than those which now equip every European state, and in this particular case it is in resistance to a war brought against them by invaders who seek to conquer their territory and destroy their freedom. The crimes of Abyssinia, as compared with the crimes of Italy, are as primitive as the arms they raise to defend their native land. In the grand assize of history, it will be Italians and not Ethiopians who will be recorded and thus remembered as among the barbarians of this age.

(2) Italy, in her attack on Abyssinia, is breaking promises, bound by every solemn pledge of honour, to preserve the peace and order of the world....

Since the end of the Great War, Italy has bound her good faith, as a nation, to at least three great contracts, or covenants. First, she is a member of the League of Nations. Secondly, she is associated with the World Court. Thirdly, she is a signatory of the Briand-Kellogg Pact. In each and every one of these cases, Italy has agreed to abandon war as an instrument for the settlement of disputes between nations; or at least not to turn to war until, in the case of the League and the Court, every means of peaceful settlement has been exhausted, and until in the case of the Pact the exigency of war has been clearly shown to be an act of defence against aggression. In her attack upon Abyssinia, Italy has acted as though these media of peace did not exist or worse, as though she had never given her pledge to their support. She makes "a scrap of paper" of her plighted word, on the eve not of a life-and-death struggle for national survival, but of a free-booting expedition for land and gold.

(3) Italy, in quest of her own repugnant end, is bringing danger to the world. She is carrying her war not only into Africa but also, perhaps, into every continent and island of the globe. She is lighting a torch which, kindling a bonfire for her own amusement may light a conflagration which will consume the civ of mankind. Like the assassinations at Sarajevo, in other words, the Fascist assassination of Ethiopia, may precipitate a second world war which will devour us all.

This, we believe, is Italy's crowning offence. Her attack upon Ethiopia is bad enough in itself. History has recorded nothing worse since the days of the Assyrians and Babylonians. But infinitely more terrible is her attack upon Europe, America, the world.

—

Communism on its Native Heath

The Catholic World writes editorially:

Helen Atwater, graduate of Northwestern University, teacher in a Chicago High School, commenced a series of articles (copyrighted by The Chicago *Herald-Examiner*) reporting with unusual frankness the actual condition of affairs in Russia. She confesses that she used to be a "parlour pink," sympathetic with the Russian experiment. In that frame of mind she went on an "Intourist" expedition to the Soviet States. In her party were Margaret Sanger, birth control propagandist, and the celebrated Professor E. A. Ross, head of the department of Sociology of the University of Wisconsin as well as newspaper men, magazine editors. physicians, nurses, clergymen, social workers, teachers and students.

Miss Atwater was shocked at the revelation of things as they really are. She says she thinks the most miserable person in all the U. S. A, is better off than the best situated person in Russia—except perhaps for the party leaders of these poor, suffering people, the party leaders who hide behind the Kremlin walls and never leave unless well-guarded by troops of soldiers!"

Miss Atwarter's chief interest in life has been the betterment of the condition of woman. She had been "in university courses, from the lecture platform and even from the pulpit of the marvelous advancement

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of the U. S. S. R., especially as regards the rights of women." But she says, "My first sight of the new woman of the Soviet world was to see her bare-footed, clad in a few nondescript pieces of faded, old, formless and shapeless material, toiling under the hot summer sun, building a new railroad station. These emancipated women showed their new freedom by being allowed to carry lumber, mix cement, crush stone and perform the dozens of tasks requiring great physical strength and energy."

There is stronger stuff than that in her report. She describes the people at large: "Poor, bewildered betrayed creatures—doing the work forced on them by cruel taskmasters—living and dying on the pitifully inadequate rations of poor food, always the dupes, the foils of their leaders who betray them in their own name, with such phrases as 'a dictatorship of the proletariat,' 'planning for socialism,' 'a classless society.'"

"Water must be carried in pails great distances to the trains and then lifted up and poured into the tanks at the top to supply the plumbing facilities. Women did this heavy work.....

"We saw one lusty creature wielding a sledge hammer. I'm sure none of my American fellow women's club members could have moved the thing...

"I saw women crushing huge boulders into small pieces...In one spot on the famous Crimean coast we observed women patiently and painfully crushing stone while several miles farther on stood a disused, rusty, American-made stone crusher !...

"There are no hats [for women], no gloves, no silk underwear in Russia. But worse still, there are no shoes. In the country, lucky is the peasant who still has straw sandals, so despised in the old days. Rags wound around the legs take the place of the high leather boots once considered indispensable."

She reports that in "a Russian city or village street, country road or mountain pass visitors are approached with the question "*Valuta*?" the word for foreign currency, and that whereas under normal conditions the ruble is worth 51 cents, the Russians are eager to dispose of 30 or 50 or even 70 of them for one American dollar bill.

The alleged abolition of class distinctions has not really taken place: "Imagine my surprise to discover several separate dining rooms in the automobile factory at Gorki. 'Why is this?' I asked, 'These various rooms are for the various classes of workers,' was the reply. 'You mean factory workers do not eat with the engineers?' 'Yes, the engineers and "ordoniki" (shock workers—best and most efficient) get better food and service than the others and have a special dining room.' Well—where was the glorification of the humble worker?"

"A classless society! Is that why the Russian people travel 'hard,' jammed and crowded past belief on to the decks of boats, on the narrow wooden shelves of the trains?"

There is one quite devastating answer to all pro-Russian enthusiasts: there is at least freedom of criticism here and none whatever in Russia. I have never yet seen so much as a plausible reply to the objection that the fiercest advocates of free speech and free press in America are those who find no objection to the complete suppression of free speech and free press in Russia.

Searching out the Soviets

Anna Louise Strong writes in *The New Republic* in part:

These questions posed by *The New Republic*, as covering the chief attacks against the U S S.R, were submitted by me to ten friends, chiefly American reporters on the Moscow Daily News. While I take full personal responsibility for the final phrasing of the answers, they also represent the collective judgment of several trained American observers, living for several years in the U.S.S.R., who are sympathetic but not bound to the Soviet regime.

1. Is Russia ruled by one man, Stalin, much as Italy is ruled by Mussolini and Germany by Hitler?

No country is ruled by one man; this assumption is a favourite red herring to disguise the real rule. Power resides in ownership of the means of production—by private capitalists in Italy, Germany, America, by all productive workers jointly in the U.S.S.R. This is the real difference that today divides the world into two systems, in respect to the ultimate location of power.

Formation of government policies in the U.S.S.R. begins in local factory-production conferences and local village meetings in which all workers are urged to take part.

No policy is ever announced by Stalin except as a result of this process. Major policies result from nationwide discussions of concrete conditions, continued over a period of months; these policies are known for years ahead and cannot be changed by any individual will. Minor shifts of policy are based on wide, swift sampling of thought in basic "political centers," *i.e.*, big factories.

Men in the U.S.S.R. never speak of Stalin's "powers," or Stalin's "will." They speak of his "authority" in the field of politics, of his "analysis," of his "method." His authority is the prestige of successfully applied knowledge; his method is the use of Marxian economic analysis to guide collective will. His speeches never deal in emotional oratory, as do those of personal dictator-demagogues. They consolidate with remarkable ability the thinking of hundreds of economists, scores of sections of the Academy of Science, millions of party members interpreting local conditions and demands.

"Authority with us," said a Soviet factory manager to me, "depends on how widely you can think. I can think with the workers of one factory for two years. Others can think for a whole trust for five years. We have comrades capable of managing government and others capable of directing trade unions. But Stalin thinks more widely than any. No one can analyze so matchlessly as he the place of the U S S R. in the changing scheme of world revolution, and the place that must be given to each aspect of our daily task."

To analyze the mechanical and human forces that make history, and lead the working class of the U.S S R. in the use of those forces—such is Stalin's service to a working class that is doing daily, and increasingly, more serious sustained economic thinking than any other working class in the world.

2. Under Stalin has world revolution been abandoned for the sake of Russian national policy?

Capitalists and Trotskyists like to think so, but neither Russian workers nor foreign Communists do. Even the Five Year Plan is discussed by Russians from the standpoint of its international significance;

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I have heard such discussions at four in the morning in an auto-truck fifty miles from the railroad by Young Pioneer girls engaged in a local sowing campaign.

The U.S.S.R., however, does not interfere in the internal affairs of other countries, whether by arms or propaganda.

3. *Has the average worker or peasant any voice in the government of his country?*

Considerably more than he has in America. The elections last December convinced me of that.

First, more people have the voting right, *i.e.*, all adults over eighteen except for a diminishing 2½ per cent of "deprived." In America voting starts at twenty-one, and is not permitted to transient residents, migratory workers, soldiers and sailors or non-citizens, all of whom vote in the U.S.S.R.

Second, of possible voters 85 per cent took part in the last election, a proportion unheard of in other countries.

Third, each voter gives more time and attention to voting, attending many preliminary meetings to discuss in small groups and in detail both candidates and instructions to the incoming government.

4. *Is the present standard of living extremely low? If this is true is it not proof that communism works less well than capitalism?*

Since neither communism nor full socialism yet exists in the U.S.S.R., but only the preliminary stage known as "productive socialism," the question becomes: Does joint ownership of the means of production work less well for the common good than private ownership?

The answer is clear. Starting with a standard of living comparable to that of China or the Balkans, with millions of peasants living on a diet of black bread, supplemented at harvest time by meat or fat; and only very rarely a little sugar; suffering thereafter the ravages of war and intervention from which she did not recover even to pre-war standards till 1928—the U.S.S.R. created in five years thereafter and without the help of foreign loans a thoroughly modern industry and farming, and built on them a rapidly increasing standard of living. She has abolished unemployment. Millions of peasants who never possessed shoes. sheets, forks, tooth-brushes are today buying bicycles, gramophones, radio sets, musical instruments. Soap, that touch-stone of cleanliness and culture, increased from 170,000 tons annually in the whole of Tsarist Russia to 460,000 tons last year. Grammar schools increased in their attendance from ten millions to nineteen millions between 1928 and 1932—one pre-requisite of this achievement being the production for the first time of adequate numbers of children's shoes.

The struggle of the rural districts is no longer for bread but for sound films and "farm cities" designed by architects.

The Soviet standard of living goes steadily upward, while that of the rest of the world falls.

5. *Is it true that during 1932-33 several million people were allowed to starve to death in the Ukraine and North Caucasus because they were politically hostile to the Soviets?*

Not true. I visited several places in those regions during that period.

6. *Is there a chance of another famine this year, as cardinal Innitzer asserts?*

Everyone in the Soviet Union to whom I mention this question just laughs.

7. *Why were so many people executed after the Kirov assassination? Were any of them punished because they were political opponents of the present regime?*

No persons were punished merely for political views.

One hundred and three persons were executed as members of murder gangs who crossed the Soviet border with revolvers and hand grenades to commit murder and other acts of violence against Communists and Soviet officials.

The trials were *in camera*, since open discussion of details was tantamount to accusing several governments of acts that rank as causes of war.

8. *During 1928-32 were many scientists and technicians falsely charged with sabotage and arrested or imprisoned merely as scapegoats for inevitable shortcomings of the Five Year Plan.*

Every American specialist who worked in Soviet industry during those years knows that there was much sabotage.

Scapegoats for failure were not needed, for the Five Year Plan did not fail. The energy and sacrifice of loyal workers and technicians carried it through. Its success won over many earlier saboteurs, so that by 1931 Stalin was able to report that "these intellectuals are turning towards the Soviet government," and should be met "by a policy of conciliation." Thereafter sabotage cases rapidly diminished both in number and seriousness.

9. *Is the O. G. P. U, under another name, employing two or three million political prisoners in carrying out a program of forced labor?*

The picture that these words arouse for the average American—of idealistic intellectuals condemned to heavy, unpaid, chain-gang work—does not exist in the U. S. S. R.

There are, however, "labor camps" in many parts of the country, as part of the Soviet method of reclaiming anti-social elements by useful, collective work. They replace prisons, which have been steadily closing; I have found old prison buildings remodeled as schools.

Statistics of the number and type of men in these camps are unavailable. The highest estimate I ever heard by a competent judge gave a total of several hundred thousand men. This was three years ago, when kulak prisoners working alongside free men in Kuznetsk, Magnitogorsk and other construction jobs formed the largest part of the total. Since kulaks have since been granted amnesty, the number today can be only a fraction of that.

10. *Is there a new privileged class of bureaucrats that is taking the place of the class of capitalists and landlords?*

Inequality of income is increasing but not "privilege." The characteristic "privilege" of the capitalists is their ownership of the means of production which enables them to exploit others.

Capitalism rewards men not in accordance with either their labor or requirements, but in accordance with their ownership, *i. e.*, in accordance with privilege. Such privilege does not exist in the U. S. S. R.

Inequalities sometimes increase and sometimes diminish in the U. S. S. R Some years ago, when standards of lower paid workers were very low, the policy was to increase these first towards "equality." This policy reached its obvious limits when workers began to refuse to become managers or to increase their skill, since rewards did not increase with responsibility.

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11. Has censorship sapped the vitality of Russian art?

This is another of the questions at which everyone who hears it laughs. We all know that Moscow is the mecca for artists of all kinds, and that it is especially in those fields where censors exist—theatre, movies and the novel—that Russian art attracts the attention of the world.

To the author in the U. S. S. R. the "censor" is not unlike the publisher's reader in America—a person who attempts to forecast the judgment of one's future public. If the author disagrees, he hunts another reader; in the U. S. S. R. he can hunt another censor. Important plays are increasingly censored by previews attended by leading critics, and even by workers and children—the future audience. Sometimes as many as fifty persons make comments during these previews, which often last for six or seven hours. Only an artist who produces for his own solitary enjoyment finds in such collective comment a bar to creative work.

—

The Way Out for China

In a fine article contributed to the October number of *Asia* by Dr. Lin Yutang, a Chinese author and journalist, we find the following words of hope:

The only way to deal with corruption in the officials in China is just to shoot them. The matter is really as simple as that. And democracy is an easy thing when we can impeach an official for breaking the law with a chance of winning the case. The people do not have to be trained for democracy, they will fall into it. When the officials are democratic enough to appear before a law court and answer an impeachment, the people can be made democratic enough overnight to impeach them. Take off from the people the incubus of official privilege and corruption and the people of China will take care of themselves. For greater than all the other virtues is the virtue of justice, and this is what China wants. This is my faith, and this is my conviction, won from long and weary thoughts.

That time will come, but it requires a change of ideology; the family-minded Chinese must be changed into social-minded Chinese, and the pet ideas, age-old, of face, favor and privilege and official success and robbing the nation to glorify the family must be overthrown. The process will be slow and laborious. But that process is already at work, invisible, penetrating the upper and lower social strata, and as inevitable as dawn. For a time yet there will still be ugliness and pain. But after a while there will be calm and beauty and simplicity, the calm and beauty and simplicity which distinguished old China. But more than that, there will be justice, too. To that people of the Land of Justice, we of the present generation shall seem but like children of the twilight. I ask for patience from the friends of China, not from my countrymen; for they have too much of it. And I ask for hope from my countrymen; for to hope is to live.

—

International Labour Conference and its Resolutions

The International Labour Review publishes at length the resolutions discussed and passed at the nineteenth session of the International Labour Conference:

The first resolution dealt with the problem of populations which are not adequately nourished. It was submitted by Sir Frederick Stewart, Australian Government Delegate, and supported by Mr. Verschaffelt and Miss Ada Paterson, New Zealand Government Delegates. The resolution pointed out that nutrition adequate both in quantity and quality is essential to the health and well-being of the workers and their families, and that large numbers of persons are not sufficiently or suitably nourished. It further pointed out that an increase in the consumption of agricultural foodstuffs would help to raise standards of life and relieve the existing depression in agriculture. It accordingly requested the Governing Body to instruct the Office to continue its investigation of the problem, particularly in its social aspects, in collaboration with other international institutions, with a view to presenting a report on the subject to the 1936 Session of the Conference. This resolution gave rise to an extremely interesting discussion in the full sitting of the Conference and was adopted unanimously.

The second resolution, which was submitted by Mr. Yagi, Japanese Workers' Delegate, pointed out that the workers' trade union right is incorporated in the Preamble of the Constitution of the International Labour Organization, and that a resolution on the subject was adopted by the Conference at its Fifteenth Session (1931). It accordingly requested the Governing Body to consider the desirability of placing on the agenda of one of the early Sessions of the Conference the question of the workers' right of association in order to prevent the dismissal of workers or the imposition of unfair treatment on them on account of their joining or receiving help from trade unions. A record vote was taken on this resolution, which was adopted by 89 votes to 1.

The third and fourth resolutions were submitted by Mr. Ramaswamy Mudaliar, Indian Workers' Delegate. The first of these pointed out that in several countries, under the pretext of economic depression and under the guise of rationalization and retrenchment, steps had been taken prejudicial to the interest of the working classes and calculated to lower their standard of living, and that, especially in those countries in which by reason of the prevalence of widespread illiteracy and the lack of properly knit labour organizations, there had been unnecessary and extensive wage cuts and reductions in the number of workers. It therefore requested the Governing Body to consider the desirability of instructing the Office to correspond with the States Members and request them to constitute wage-fixing machinery immediately in their respective countries, if it did not already exist, in pursuance of the Draft Convention adopted at the Eleventh Session of the International Labour Conference. This resolution was adopted by 71 votes to 20.

The other resolution submitted by Mr. Ramaswamy Mudaliar drew attention to the fact that the Conference had, at its Fifteenth Session, adopted a resolution concerning the convening of a conference to consider the special conditions of labour prevailing in Asiatic countries, and pointed out that, owing to the rapid industrialization of Asiatic countries, the time was now ripe for the holding of such a conference. It requested the Governing Body to consider the desirability of taking immediate steps for the holding of such a conference at a very early

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date. When a vote was taken on this resolution, it secured 70 votes in favour and 2 against. The requisite quorum of 76 votes was not obtained, and the resolution was therefore not adopted.

The fifth resolution was submitted by Mr. de Michelis, Italian Government Delegate. This resolution drew attention to the necessity that the Organization should devote greater interest to the questions which closely affect agricultural labour, and the importance of the part which the agricultural element has to play in general economic recovery. It accordingly requested the Governing Body : (1) to instruct the International Labour Office to expedite as much as possible its study of the position and conditions of agricultural workers as they result from the application of national legislation, and also in relation to the conditions of the agricultural class in the same country, with a view to proposals which may be put forward and studied later ; (2) to develop, in collaboration with the International Institute of Agriculture and other international bodies, the action which is necessary to organize the initiation and application of measures relating to the most important questions which relate to conditions of agricultural work and rural life and which are connected with the development and future of agricultural production in relation to other branches of economic activity ; (3) to take the necessary steps to set up a Permanent Agricultural Committee, including in equitable proportions, members of the Governing Body of all three Groups, representatives of the International Institute of Agriculture and of competent international bodies, as well as persons qualified to represent all classes engaged in agriculture. The Committee should act as the body responsible for collaboration and consultation with a view to facilitating the decisions of the Governing Body and developing the work of the Conference in connection with agricultural labour. Several delegates spoke in favour of this resolution in the plenary sitting of the Conference, and it was adopted without opposition.

The next three resolutions dealt with the question of the reduction of hours of work in specific industries. The first of them was submitted by Mr. Hayday, British Workers' Delegate. It requested the Governing Body to consider the desirability of placing the question of the reduction of working hours in the textile industry on the agenda of the 1936 Session of the Conference. The Conference adopted this resolution by 63 votes to 26. The second resolution of this kind was submitted to the Conference at the proposal of Mr. Nemecek, Czechoslovak Workers' Delegate. It requested the Governing Body of the International Labour Office to take similar action with regard to the reduction of hours of work in the printing and bookbinding trades. This resolution was adopted by 66 votes to 25. The third resolution relating to hours of work was submitted by Mr. Kupers, Netherlands Workers' Delegate. It invited the Governing Body to consider the desirability of indicating the chemical industry in its largest sense as one of the industries for which an international reduction of working hours shall be primarily proposed at the 1936 Session of the International Labour Conference. The Conference adopted this resolution by 73 votes to 19.

The ninth resolution, which was also submited by Mr. Kupers, Netherlands Workers' Delegate, pointed out that the Governing Body had placed the question of the recruiting of labour on the agenda of the Nineteenth Session of the Conference for first discussion with a view to the adoption of international regulations in 1936. It expressed the opinion that it would be desirable that the discussion of this question should be followed as soon as possible by the examination of the question of labour contracts, and pointed out that the Committee of Experts on Native Labour of the International Labour Office had completed its study of this question and had adopted suggested principles for the regulation of written contracts of employment. It therefore requested the Governing Body to examine the desirability of placing this question on the agenda of the 1937 Session of the Conference. The Conference adopted this resolution by 74 votes to 23.

The tenth and last resolution, which was submitted by Mr. Ruiz Guinazu, Argentine Government Delegate, stated that it is generally recognized that the truck system and other practices affecting the real value of the remuneration of labour involve possibilities of grave abuse affecting both the real earnings and the social and economic independence of the workers ; that in certain countries the persistence of the truck system in variout forms involves serious hardships for important groups of workers ; that legislation designed to eliminate the abuses of the system and of other practices affecting the real value of wages and salaries is in operation in a number of countries ; and that it is urgently desirable that the benefits of such protection should be extended in the fullest measure to workers in every avenue of employment and in all countries. It accordingly requested the Governing Body to invite the Office to continue and extend, and to publish the results of its investigations into the various forms and manifestations of the truck system, into related practices involving deductions from the nominal amount of wages or salaries, and into the legislation concerning these matters in operation in the various countries, with a view to presenting a report to an early Session of the Conference. The Conference adopted this resolution unanimously.

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Industrialization of India

The following occurs in a paper contributed by Hans Kohn to *The Political Science Quarterly* :

The industrialization of the East can alone assure a higher standard of life for the masses, their protection against recurrent famines and the provision of better facilities for education, on the one hand, and lay the foundations for national independence in the present-day world on the other hand. The great progress of Japan and the excellent and surprising results achieved in this Oriental country in the fields of education and industrial advance under the guidance and active help of an enlightened and native government, were in contrast with the industrial and educational stagnation and backwardness of India under the British government. Without government help the shortage of capital, credit facilities and skilled labor prevented before the World War the industrialization of India. The World War changed the situation. Indian industrial resources had to be developed to help in the conduct of the Imperial War. According to the census of 1931 only 5.75 per cent, of the Indian population are employed in organized and unorganized industries and in transport, but on account of the large population of India even this small percentage amounts to about twenty million workers. India is fortunate in being able to depend for the procuring of raw materials and the disposing of manufactured articles on her home market. Those immense

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dustrial potentialities will develop quickly if effective-ly dealt with under more active and sympathetic guidance from the government.

—

Youth and the International Ideal

Z. Helen Bilder writes in the *World Order*:

When the armistice was signed to "The War to End War," statesmen everywhere voiced the resolve, echoed as a prayer in the hearts of all, "*This must never happen again.*" People said, "We will build a new world order based on international co-operation instead of international anarchy. The fact that we love our own families best does not mean that we must therefore hate our neighbours; in every hamlet, town and city, the community spirit is recognized to be for the good of the individual; in the United States of America, there is State sovereignty, still the States are federated under the national government at Washington. The unit in each case gives up some local privileges for the greater good achieved by group solidarity. So, too, can the countries of the world be federated, a world community, wilh each nation the family unit, each loving its own best but not, therefore, hating and killing its neighbors."

Youth movements sprang up on all sides. Young people had not the old habits of thought that taught tha Peace was to be found through the bloody chatnnels of War. Young people said, "We remember our tragic childhood with starvation, terror and orphanage; our shoulders are bowed under the burden of taxation from past wars and from the preparations for the next one; before ever we have had a chance to earn our bread, we find ourselves members of the hopeless army of the unemployed. We have studied the history of past wars and we know that the consequences of one are always the causes of the next, we know that the vanquished nation nurses ever a hatred of its conquerors and dreams only of the day when it will be strong enough for revenge. On the graves of our fathers, who died, as they believed, for the good of their country, we resolve, instead to live for our country and to strive to make it part of a family of the nations of the world." In these young people rested our hope and our faith for the future.

—

Diet and Climate

In the *Journal of the Royal Society of Arts*, Dr. Hariette Chick, C. B. E., D. SC., dicusses the causes of prevalence of rickets in tropical climates:

If sunshine were the only means of protection, it would follow that rickets would be unknown in the tropics, and, In Arctic regions during the long winter, would be universal. We shall see that both these suppositions are false. The races inhabiting Arctic regions are accustomed to a diet rich in fats and liver oils, *i.e*, in Vitamin D, and it is probable that this circumstance has made their survival possible. On the other hand, some groups of people inhabiting the tropics have social customs which hinder access to fresh air and sunshine for women and children, while the diet is poor in mineral salts and animal fats. Vitamin D can only control and correct the metabolism of lime salts and phosphates if these are present in adequate quantities in the diet; sunshine can only provide Vitamin D if the inhabitants take advantage of the supply thus provided.

In India, and also in Northern China and Manchuria the prevalence of osteomalacia and rickets is connected with the social customs of the people, combined with the poorness of the diet. In India poor diets could often be corrected by the abundant sunshine, and both rickets and osteomalacia are found chiefly among the races observing the custom of *purdah*, which keeps the women and children indoors, while the diet rich in cereals, poor in meat and genuine milk fat, and containing no liver oil, is not suited to a life without sunshine. Osteomalacia is endemic among the women of the *purdah* castes and is usually associated with pregnancy, which places a great strain upon the calcium metabolism of the mother (Vaughan 1928).

In Northern China, where osteomalacia is also endemic and often present in its severest and most terrible manifestations, the causes are also to be found in the combination of a very poor diet consisting chiefly of cereals, with an indoor habit of life especially among the women. Maxwell (1925) points to a deficiency of lime salts and Vitamin D in the diet as the causative factors, but also to the habit of opium smoking, which keeps the people indoors. The custom of binding the feet also prevents the women from taking exercise, and the disturbed state of the country and prevalence of brigandage hinders the keeping of livestock and production of eggs, milk and meat.

A particularly instructive instance of osteomalacia is that occurring in the Kangra valley in Kashmir which was investigated by Wilson (1931, 1932). The sufferers were of both sexes and mostly field workers exposed to sunlight. In one village, among 109 persons belonging to the lowest social class, including all ages and both sexes, 83 were found to show some degree of rickets or osteomalacia. The diet of these people consisted of cereals and legumes, with some vegetable oil and preserved "butter" fat; only occasionally were meat or vegetables taken. Administration of extra Vitamin D in the form of cod-liver oil was without much effect, but treatment with tri-calcium phosphate, without addition of extra Vitamin D, proved successful, if the patients were exposed to sunshine. This fact showed that the supply of calcium salts and phosphates in the diet had previously been too inadequate to allow the Vitamin D derived from the sunshine to discharge its proper function. It is interesting to note that the soil in the Kangra valley is stated to be deficient in lime, phosphorus and magnesia.

—

Religious Liberty in Turkey

In an article with the above caption, S. A. Morrison writes in the *International Review of Missions*:

Action has been taken by the Government to restrict the educational work of missions. In 1931, the decision was reached that Turkish children must receive their primary education in Turkish schools. The university declined to accept the diploma of foreign institutions without examination. Whether for these, or for other, reasons there has been a marked decrease in the number of students attending missionary educational institutions, and this factor, combined with a reduction of income from America, has led to the closing of several of them.

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Restrictions, also, have been placed upon the publication and circulation of Christian literature. But in this connexion, as well as in regard to the control of primary education, the belief of many is that the Government's attack is directed mainly against Islamic institutions and propaganda, and that Christian missionary work suffers only incidentally. Whether this interpretation is correct or not, it is our conviction that there is more real religious liberty in Turkey today under the Government's secularist policy than there was in pre-war days under a Muslim regime or than there is at the present time in other Muslim countries which claim enlightenment and a spirit of tolerance.

Our survey of Turkey's past history has shown us a picture, first, of a State established on a wholly Muslim basis. Then, during the nineteenth century, efforts were made to compromise between Islam and the spirit of modern progress. After the great war nationalism forced its way to the front, but the form of Islam was retained. Now Turkey has concluded that, at least in the affairs of State, secularism is the only assured road to progress. As years pass, the laws of the country have been cleared more and more of their Islamic mixture. Once Islam was predominant. Now nationalism—a sense of nationhood—has replaced Islam. The story of religious freedom in Turkey has fluctuated with these experiments in State administration but in the main it has been a story of advance in liberalim of thought and practice.

Turkey today is a secularist country. But before long there may be a searching after true religion. The question has been raised more than once in the Turkish press of the extent to which it is possible to build up a strong national character on a secularist basis. There is significance in the words of Professor Mohammed Emin Bey (professor of philosophy in the University of Stamboul), which appeared in the *Hayat* of March 1st, 1928:

> The continuous decline in the sacredness of religion may eventually result in a conclusion of the emptiness of religion, and such an outcome may seriously affect the belief in moral concepts also. Then the real problem comes. How can we find a substitute for the religion which was performing these duties so far? What must we do so that a proper attitude of idealism may be prepared in the souls of youth, and keep continuing the sense of responsibility, duty and moral integrity?

In the answer to that question lies, we believe, the future history of Turkey.

Rumania: her Solution of the Minorities Problem

In tracing the historical development of the Minority question in Rumania, Radu Florescu writes in *The Christian Register*:

> The state guarantees to all the minorities the right to develop themselves in their own way and to cultivate their own national language.
>
> They are granted the opportunity to exercise their cultural, economic, and political activities in a most favourable atmosphere.
>
> These activities on the part of the minorities do not worry or vex us, because, according to our principles of government, the manifestation of these national peculiarities does not affect us as long as at the same time everyone is collaborating to the upbuilding of a totally harmonious community, which would serve the needs of all.
>
> But we cannot accept under any circumstances certain "rassist", conceptions, born of the mentality of the feudal rulers. They assume a predestined superiority over other races and peoples, over whom they wish to rule according to their own conceited ideas.

The Measures of the Rumanian Government

In the first place, we have introduced in public life by means of our agrarian reform a new factor—unknown to the old feudal system of the Austro-Hungarian monarchy by which we have strengthened economically the agrarian population, regardless of its nationality, by dividing among the peasants the large estates which belonged before to the idle feudal classes. This reform—which benefited our Magyar, German, Russian and other minority populations in the same measure as the Rumanian majority itself—together with our cultural policy to provide schools of all grades for all the minorities (with the result that they are today in a better cultural position than they were before the war), are facts which cannot be disputed by any criticism.

The land thus expropriated was divided by Rumania in small lots to the agrarian proletariat, regardless of race or religion, that is, regardless of whether they were Rumanians, Hungarians, Russians, etc.

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INDIAN PERIODICALS

The Table-Land

India and the World has published the following poem by Prof. Yone Noguchi, the Japanese poet:

The table-land from Karuizawa to Kamuro, three
thousand feet above the sea,
Writes a large silent line, curve or straight,
Like the sea drawn on a folding screen, under the
low blue sky
Playing a duet. Listening to the music in slow
simple rhythm,
One will feel himself to be in Heaven ;—who, being
here,
Would not feel like a god or prince of the mythic age?
Who would not feel that he is departing from the
painful life
And the world? Who would not become a poet?
Once some years ago I walked here at will under
the golden light
Of an autumnal afternoon, and heard the voice of
a cricket
In the grasses. It was a little unpretentious voice,—
but it was great
Because it had the big sky and the table-land for
its own.
Then I thought that poetry should be like that, and
was glad
That I had touched the secret poets must observe.
To-day I walk
This table-land, sending my fancy-birds over the
great grass-sea
To fly about, and smile to see how they make a
havoc of wings
In gold and silver. Oh, how they mix or separate
in a beauty
That alone belongs to fallen petals!

—

How to reconstruct villages

We make the following extracts from a letter to Nandalal Bose from L. K. Elmhirst, published in the *Visva-bharati News* the theme being how to reconstruct villages and begin work among our people:

Having picked the group, artists, scholars, farmers and scouters, I suggest the learning of a play and songs,—if possible the group should be trained by Gurudev, and every idea that can be extracted from him should be written down. He will have innumerable suggestions to make. On the practical end however, I suggest mapping out your course and with the help of S,—and K—finding out people who would simplify camping arrangements by perhaps contributing some hospitality. I believe as a matter of fact that by offering an evening programme of games, song, drama, dance and perhaps scout demonstration (fire prevention), and by printing your programme on a small leaflet beforehand, village after village would compete for the privilege of acting host, not always to the extent of full hospitality and food but in some way and if you began with a place like Metakona, they would invite neighbours to attend and hand you on to the care of the next village *i.e.* we have so many well-wishers within a 10 mile radius that we should make use of them in the way, and they can make use of us. This may all seem more formal than you would wish, but on the one hand you save time and effort for the main task—learning, by making use of sympathetic friends, as you found all through our tour. If we'd had to worry about food, and lodging all the time in China what small allowance would have been even for the real task.

Secondly our concern is partly with the people, their present and their future, partly with their past, and to find a friend at the end of the day to open the road and make the path easy is worth much.

This all sounds very prosaic, but just as it was my hope on our trip that through greasing the wheels the whole machine might make more easy progress so I feel that if we once get a practical and inexpensive basis for these wandering tours, their results will fully justify them. Gurudev has plans that are expensive but that would be worth the expense if we could once prove how much could be done in the simplest possible way. I want of course also to find the practical basis upon which you can realize your own dreams.

In my imagination we carry a minimum of equipment, dispensing even with the bullock cart. We either receive invitations, or give songs and dramas and demonstrations and hand the hat round not for money but for food. We spend perhaps three days at a village, your artists sketching the people, the houses, the temples and hunting out the crafts and sculptures and anything of interest. Others will be busy writing up records studying problems, sanitary social and agricultural, or meeting people. But in general travelling from dawn to breakfast, and rest till tea and spend the evening with the villagers, games for the boys, then song, discussion, drama—no rigid rules, it must all be a natural process.

We must know the people, their background, their creative capacity, their happinesses and their love for beauty. We can discover these things from their history and their traditions, from relics, as well as from themselves. I would suggest that all drawings and materials be exhibited at the end at Santiniketan and a selection at the Calcutta Exhibition too. What fun we used to have drawing and what a stimulating experience it was for me. I have been practising Chinese writing as discipline and as recreation ever since, not yet as a form of spiritual exercise, I am afraid that may come.

Well I leave these bricks as they lie. You as the mastermason will select as you wish and discard much or all, but perhaps we might do something of the kind and find new modes of expression, of creation and of happiness.

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Gandhi and Socialism

Mr. John Middleton Murry writes this interesting but thoughtful article in *The Aryan Path*. Part of it is given below:

In spite of the great difference between the two societies, I feel and have come increasingly to feel, that Gandhi's doctrine and programme is in accord with our English necessities also. We Socialists, who advocate and work for a social revolution in industrialized society, by which the machine shall be subordinated to human needs, not human needs governed by the machine, find ourselves (I believe) driven at the last to a position essentially the same as Gandhi's Our ideal is a society, in which the machine is so completely subordinated to the *real* necessities of human life, that the vast economy of human efforts which the machine makes possible may be turned to the benefit of every member of the community, to whom (by every right, natural and divine) it manifestly belongs. But what is that liberated human being to *do*? His humanity has been so mutilated by two centuries of machine "civilization" that he would be incapable of using his freedom. He would blink bewildered in the sunshine like a prisoner released from years of captivity in a dark dungeon.

The problem becomes more urgent when we recognize that in one grinding and debased form many Western men already have attained freedom from the machine. Our huge and constant armies of the permanently unemployed are slaves who have been grudgingly liberated from the machine. And straightway it becomes obvious that work—natural and creative work—is a necessity of human life. Without it, our unemployed collapse as human beings. Their spiritual and physical energies depart from them. They become incapable of taking part in the political struggle for a new order of society. They themselves recognise that they were better and stronger men while they were still the active slaves of the machine.

And in yet another form the problem becomes manifest and urgent again. The man who is engaged in Socialist politics comes at the last to recognize that an intense moral and imaginative effort is necessary if the politics of Socialism are to be prevented from degenerating into a mere taking of the line of least resistance, which, though nominally aiming at the regeneration of society, is in fact directed towards a controlled degeneration of society. For what is called Socialist policy to-day tends towards one of two things: either increasing the number of, and the payment to, the unemployed; or employing them at the machine again on works "of national importance." It is inspired by no recognition of the fact that both are evils. Work at the machine is itself an evil; and secure subsistence, just above the poverty line, without creative work is also an evil.

In its final form our problem is this: From whence is the moral and spiritual energy to be derived which will preserve Socialism, in a political democracy, from taking this line of least resistance which leads to human degeneration? *From what source can Socialism be continually inspired with faith in its real mission—to create a new society of regenerated men and women?*

I am driven to the conclusion that this source of inspiration and strength will only be found in communities of men and women who have achieved the equivalent of what Gandhi urges—"the voluntary recognition of the duty of bread-labour and all that it connotes." Our circumstances are different, and we must adapt ourselves to them. Our communities will have to be in the nature of physical and spiritual "retreats" to which the members retire to live, as far as may be, on the product of their own labour for a short period in the year. From those of the unemployed who understand the vital necessity of re-establishing the natural law and rhythm of life we may expect the permanent element in such communities: the rest of us, who are enmeshed in the obligations of capitalist society, and can escape them only for brief periods, must perforce be content with the regular "retreat"—to adopt a term from the monastic tradition. But from this "retreat," I believe, they would derive a renewal of strength, both physical and spiritual, from simple creative work, from frugal living, and above all from the immediate experience of comradeship in simple creative work undertaken in common, which alone will enable them to withstand the innumerable subtle forces which constantly tend to degrade the ideal of socialism.

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The Venereal Problem

Lt.-Col. Jelal M. Shah, M. B. E., I. M. S., has pertinently drawn attention of the public, especially of the physicians, to the above problem in *Indian Journal of Venereal Diseases*. He writes in part:

The unsatisfactory position in India regarding venereal diseases, even in the larger cities, has long been realized by the medical profession.

Whereas in Europe generally the situation in this respect formerly perhaps equally unsatisfactory has appreciably improved since the war, it is to be regretted that in this country no such progress can be recorded. In fact, paradoxical as it may seem, the position in some respects would even appear to be worse than previously.

The main factors responsible for this state of affairs, speaking in general terms, may be said to be:—(a) inefficient treatment (b) ignorance of the public as to the seriousness of these conditions and the necessity for prompt and adequate treatment and (c) financial considerations.

Unless the public are made fully to realize (a) that these conditions require prompt and efficient treatment (b) that freedom from symptoms or signs does not necessarily indicate cure, (c) that systematic tests of cure at the end of treatment can alone prove whether real as distinct from apparent, recovery has been achieved and (d) that in some conditions, like syphilis, insufficient treatment (by means of a few injections of "914" only) may accelerate or even provoke the more serious and even fatal complications of the diseases, the campaign against venereal diseases is not likely to make any appreciable progress.

Likewise the position is not likely to improve to any marked extent if medical practitioners content themselves merely with treating the symptoms and thus encouraging the patients erroneously to consider themselves as cured when symptoms have subsided.

—

A Punjab Problem

The Social Service Quarterly writes editorially:

Recently a deputation of the Youths' Welfare Association, Lahore, waited on the Minister for Education, with the object of drawing his attention

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to sexual abuses in public schools. The memorandum submitted by the Association to the Minister urged the necessity of laying down severe penalties for teachers seducing boys. It seems that this problem about sexual abuses on the part of teachers in relation to their students is peculiar to the Punjab. The fact that a responsible Association should give such prominence to the evil and advocate severe measure for its removal leads one to believe that the evil must have become common in the province. Had it been as common in the other provinces complaints would have been heard about it long ago. It was a revelation, we presume, for people in other provinces, to know that this unnatural vice was so prevalent in the Punjab, when they read the news of the Y. W. A.'s memorandum and deputation to the Education Minister....The complaint about sexual abuses in school in the Punjab brings to the mind a larger social problem. The root cause of the evil must be traced to social conditions in the province. Questions such as, whether the percentage of unmarried teachers in that province is higher than in other provinces, whether the lower proportion of women to the whole population has anything to do with the evil, whether unnatural vice is prevalent there by tradition, and whether the purdah system can be held responsible to any extent for it, deserve to be carefully considered. The subject is an unsavoury one, but in view of the disastrous effects of the vice on the physical and moral well-being of the rising generation, it deserves to be tackled in the most practical and scientific manner.

—

Thoughts on Suicide

In an article on the above subject in *Insurance World* Mr. J. M. Datta, M. SC., B. L. writes :

In European countries men are much more prone to commit suicide than are women. In England and Wales, the proportions are about 3 : 1—the rate for males in the quinquennium 1921-25 being 154 per million against 54 for females. In New Zealand the disproportion is even greater, the respective rates being 192 and 46. In Germany, Italy and the Netherlands the ratio of male to female suicides is nearly as high as in England and Wales. Even in Japan, the land of *hara-kiri*, the male suicide rate is 50 per cent above that for females.

But in India it is otherwise. Dr. Kenneth McLeod says :—"But the most striking fact in the statistics of self-murder in India is the excess of suicides committed by females as compared with males. There can be no doubt whatever regarding the reliability of the figures in this respect for the whole tendency of statistics in India everywhere is to under-register vital events affecting females."

But one welcome feature of female suicides is its slow decrease during the last 20 years.

—

Twentieth Century Tendencies : the Sex-Mania

India To-morrow has published an informative article by Prof. Devaprasad Ghosh, M.A., B.L., on "Twentieth Century Tendencies : A Reversion to Barbarism ?" from which the following is quoted :

You will be astonished at Judge Lindsay's diagnosis of this sudden sex-mania, this morbid lust that has so much obsessed Western society that, as one wag has put it, it has struck sex o' clock in the West. He points out three main factors—mass education, the cinema, and the motor car. Mass education has put a little learning into every blessed child's brain, and you all know that a little learning is a dangerous thing—the result has been that every idiot has now learned to question why, to cavil at established moral usages and conventions, and to settle his course of conduct as his sweet pleasure and inclination dictate—and these dictates, to the ordinary adolescent youth, point very naturally to sex-indulgence. I think it was Voltaire who once said, "If there be no God, then a God must be invented with his Heaven and Hell, if society is to be kept in order." He was a true mass-psychologist who said that. Then comes the cinema which brings before the very eyes in all their allurement the voluptuous scenes of sexual dalliance, and the appeal of the eye is very powerful, much more so than the effect of printed types. On the top of this comes the opportunity provided by cheap taxis and motor-cars, through whose instrumentality amorously inclined couples can rush off to some distant and secluded spot, satisfy their desires and return to their homes in the space of an hour or so, and nobody suspects anything wrong. It is the cumulative effect of all these various factors, aided and abetted by the glorification of bestiality as such, that has brought about an awful state of things in America.

—

Prospects of Ground-Nut Industry in Bengal

Prof. J. C. Ghosh of Dacca University has contributed an important paper on the subject to *Science and Culture*. The portion of the article relating to the prospects of ground nut industry in Bengal together with his valuable concluding remarks is given below :

The replacement of 100,000 acres of surplus jute lands by cane out of a total surplus of 600,000 acres only touches a fringe of the problem. Other alternative money crops must be found to cover the remaining 500,000 acres. The Bengal Department of Agriculture strongly recommends the growing of ground-nut over this area. 600,000 tons of ground nut oil seeds were exported from India in 1931-32 valued at 10 crores of rupees. It is now mostly grown in Madras, Central Provinces and Bombay. The total production in 1934-35 is about 3.2 million tons of which the export market is expected to consume 20 per cent. The production of ground nut has increased even during these years of depression by about 500,000 tons. This subject was very carefully considered in the Crop Planning Conference held in Simla in June 1934 and their conclusions may be given in language of Mr. Burt, who is the Expert Adviser to the Imperial Council of Agricultural Research :—"The internal market for ground nut in India is extremely important. The internal market for the oil is expanding, and ground nut oil is the one oil which is being used by all the new hydrogenation plants which are producing Vanaspathi Ghee to replace imports of fats and other kinds of vegetable ghee. After going into the trend of exports and the increasing demand for internal consumption we came to the conclusion that there was room for cautious expansion specially in those provinces where the ground nut area is not very large." Bengal's present production of ground nut is negligibly small and the recommendations of the Crop Planning Conference apply to her condition with special force.

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The method for the cultivation of ground nut is described in leaflet No. 3 of 1933, of the Bengal Department of Agriculture. It has been found that in Bengal this crop can be grown as a *kharif* crop in the highlands during the summer and the rainy seasons and as a *rabi* crop in the lowlands from December onwards. In some localities in Bengal, an yield as high as 36 maunds per acre has been obtained which means an income of Rs. 200 per acre of crop even in these days of depression. The average yield in Bengal will however be at the lowest estimate 18 maunds or ·66 tons per acre. If the produce of ground nut in Bengal is increased at the rate of 60,000 tons per year until a maximum of 300,000 tons is reached in five years, the Indian market for this crop will not be seriously dislocated in view of the expanding internal consumption. This crop will require about 500,000 acres of land yielding an average income of 4·5 crores of rupees to the Bengal cultivators. As a matter of fact it will not be difficult for the experts to work out satisfactory systems of crop rotation suitable to each locality of the province based on the following crops—cane, ground nut, jute and *aus* paddy.

A theoretical solution of the problem of crop planning is easy; the practical realization of the possibilities indicated in such solutions is however a very difficult task. The cultivation of ground nut in Bengal has not made any progress whatsoever because the valuable knowledge has not been brought to the door of the ryot and because there does not exist any marketing organization to handle the ground nut which he might produce. Normal channels of trade are automatically set up when the supply of a commodity from a particular area has become regular but until this has happened, the pioneering marketing work should be undertaken by the Government. The Government of Bengal would have been well advised, if instead of frittering away the sum of 16 lakhs of rupees placed at their disposal for rural development on petty schemes of little permanent value, a five year plan had been adopted with this financial backing, to develop and expand the cultivation of ground nut in this province. Such a course would have brought to the Bengal peasantry at the end of this period an income which is equivalent to 30 per cent of the present harvest price of jute. I wander why men in authority cannot understand that good drinking water and good cattle will take care of themselves if money can be made to flow back into the countryside.

A constructive agency is required to bring any such scheme into fruition. The Chancellor of the Dacca University in a very thoughtful address recently exhorted the educated youth of the land to go back to the country in a spirit of service to the villagers. Such appeals always strike a very responsive chord in the heart of our young men; and if the people and the Government of Bengal so will it, an organization at a small cost can be easily set up which will absorb the constructive energies of a large section of our educated but unemployed youth and will carry through well planned and comprehensive schemes of crop rotation within a short time.

I have indicated above how well directed and conscious efforts at crop planning coupled with industrial development can bring back a considerable measure of prosperity to the countryside of Bengal. Nature has endowed this land in which we live, with a soil whose richness and fertility cannot be excelled. It lies with the people of the land to make an intelligent use of this precious gift. In the Biological world, standards of efficiency are judged by the readiness with which a living organism adapts itself to changing environment, and the inefficient are not permitted to survive. In the world of human affairs the same standards prevail, however much we wish it to be otherwise. When will the Bengalees learn this lesson of life?

—

Twelve Rules for Happiness

The Oriental Watchman and Herald of Health has the following:

1. Live a simple life. Be moderate in your desires and habits. True simplicity is free from self-seeking and selfishness. Realize the desirability of true simplicity, and try to make it a pre-eminent quality in your character, work, and daily life. Simple things are best.

2 Spend less than you earn. Avoid extravagance. Keep out of debt. To secure ultimate independence, exercise the fine qualities of prudence, frugality, and self-denial.

3. Cultivate a yielding disposition. The habit of generous acquiescence gives right balance to human will. Resist the tendency to want things your own way. See the other person's viewpoint. Take a large view of life.

4. Think constructively. Store your mind constantly with useful, progressive, encouraging thoughts. Every uplifting idea you entertain has a happy influence on your life. Train yourself to think deeply, accurately.

5. Be grateful. Be glad for the privilege of life and work. Be thankful for the chance to give and to serve. Let each day witness to your spirit of thankfulness. Be appreciative in your appraisal of others.

6. Rule your moods. Rid your mind promptly of every discordant or undesirable thought. Cultivate a mental attitude of peace, poise, and good will. Direct your mind to pleasant, agreeable, helpful subjects. Dwell upon the best aspects of life.

7. Give generously. Give out of the fullness of your heart, not from a sense of duty, but because of the wish to serve. There is no greater joy in life than to render happiness to others by means of intelligent giving.

8. Work and pray with right motives. Analyze your motives and impulses, to determine which should be encouraged and which restrained. Resist all undesirable tendencies. The highest purpose of your life should be to grow in spiritual grace, strength, and symmetry.

9. Be interested in others. This will divert your mind from self-centredness and other selfish habits. In the degree that you give, sympathize, and help, with no thought of return or reward, in such degree will you experience the by-prodnct of happiness.

10. Live in a daylight compartment. This means to live one day at a time, Take no anxious thought for the morrow. God supplies you today with everything essential to your best progress. Concentrate upon your immediate task, and do it to the best of your ability.

11. Have a hobby. Cultivate an avocation to which you can turn for diversion and relaxation.

12. Keep close to God. True and enduring happiness depends primarily upon close alliance with God. Priceless riches come from close daily communion with Him. It is your privilege to share His thoughts for your daily spiritual nourishment, and to

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have constant assurance of divine protection and guidance.

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Common Words in India

Ever-interesting is the study of the language of Man. We quote below extracts from a paper in *Indian State Railway Magazine* which will no doubt prove very interesting :

The study of words is not only instructive but also intensely fascinating. The sport of finding their original homes, and of tracing their travels is alluring. Many words have had quite long journeys, for example, from Portugal or England, to India, from India to England, or from Arabia to Spain, Portugal and England, or from Persia to India. In the give-and-take of languages, both India and Britain have had their share.

Arabic enriched both the English and Indian languages. There are very many words in the latter languages that are Arabian by descent. A thousand or more words of Arabic origin are to be found in English, and many thousands of their derivatives. About two hundred and sixty of the thousand odd words are in everyday use. Many Arabic words in English are varied and confusing, and their spelling, even, divergent. But Arabic words that crept into English before the Restoration period have taken a thoroughly English form, e.g. *assassin, apricot, orange, sofa* and *zero*. Few would suspect that the middle three were from Arabic. *Carafe* and *sahib*, are examples of post-Restoration words. From Arabic there are, too the names of many animals (*gazelle, bulbul* the Indian nightingale—and *albacore*); of stars (*Aldebran*); botanical words (*camphor, henna, tamarind*); words relating to chemistry and alchemy (*alcohol, attar, elixir*); names of articles of clothing and stuffs (*chiffon, cassock, mohair*); words connected with dyeing and colours (*carmine, saffron*); names of goods, drinks and vessels (*halwa, jelaibi, sherbet*); words geographical and of travel (*Kafila, Sahara*); mathematical and musical words (*algebra, lute*); words about medicine and surgery (*cubeb, taraxacum*); names and titles (*rais, amir*, and *Percival* which comes from *faris-al-fal*, 'a rider *or* knight of good destiny *or* of the prize'); words for use in religion, shipping, trade and war (*mosque, cable, tariff, havildar*); miscellaneous words such as *amulet* and *khan*. *Howdah, ghoul, jinn, giaour, kaffir, Caaba, cadi* or *cazi, caliph*, are derived from Arabic. Nearly all the examples given are commonly used in India.

Arabic words began to affect Indian speech in pre-historic times. Moreover, Arabic words did not enter English at the time of the Crusades as so many think, but at an anterior date. "For the Crusaders, for the most part, spoke a Latin lingua-franca ; and for verbal communication with the enemy, they could have interpreters enough from Spain and Sicilly. Sir Walter Scott's picture in *Ivanhoe* of Arabic-speaking English knights and palmers is fanciful." (Walt. Taylor).

Greek and Roman commerce with India of the later centuries has left its fossils on both sides, testifying to the intercourse that once subsisted. Sandal, musk, beryl and sugar, are examples of Indian words taken into one or other of the two 'classical' languages. *Kastira* (tin) and *kasturi* (musk) are Indian words taken from the Greek.

Persian words have been brought into English chiefly through Indian languages, e.g., Urdu. Some of these words can be traced back to Sanskrit as well as Persian but it is incorrect to give them a purely Sanskrit origin. It can merely be said that Sanskrit and ancient Persian were parallel, being two closely related languages. By far the greatest number of Persian words took root in India in Mughal times, during the formation of Urdu, the language of the camps, the 'dog-Persian'.

A most interesting English word comes from the Persian. As the name of a somewhat different substance, it is known in India. *Margarine* comes from the Persian *murwarid* meaning a pearl, which is also the parent of the word for the flower, marguerite. "The name margarine was first given to a pearl-like substance extracted from lard, and from this was transferred to its present even less congenial use." (Daryush). English names of common flowers such as *rose, jasmine, lilac, narcissus* (*nargess*), and names of plants such as *peach, asparagus, spinach*, are of Persian extraction. Medicinal words, too, such as laudanum.

Verandah comes from the Persian 'barandaz' meaning, literally, the 'loadthrow', and is the covered passage or portico in front of offices in a caravanserai where goods are unloaded for protection." (Daryush).

Words of Indian origin began to creep into English from Elizabethan times, e.g., *calio* and *chintz*. As trade increased inter-borrowing of words also became more general with the result that English now owes a great deal to Indian languages.

Before the English went to India the Portuguese had already added words to the Indian vocabularies. The Dutch who were contemporaries of the English in their first visits to the 'East Indies,' did not add much to the Indian languages. They, however, gave the word *burgher*, synonymous with a man of mixed blood, to Ceylon ; and *petersilly* (parsley) which word was, in the old days, always used by Indian cooks, who were then not so sophisticated as they are now.

A French word, once used in India, namely *boutique*, meaning shop, still survives in Ceylon. The word *mort-de-chien*, meaning cholera, is no longer heard in India. It is a most interesting word. The Portuguese pronounced the Mahratti word for cholera namely *mordachi* as *mordexim*. The French again 'murdered' the Portuguese word and revived it as *mort-de-chien*. It is a matter for congratulation that owing to improved sanitation and to the advance of medical science, the need for the popular use of any word for cholera is becoming less and less necessary every year. A 'dog's death' is not looked upon as one of India's greatest perils, and in the same way, the West Coast of Africa is no longer the 'white man's grave.'

The word India, itself, is etymologically of great interest. As is pointed out in *Hobson-Jobson*, a book might be written on the word. "The origin of the name is, without doubt (Skt.) *Sindhu*, 'the sea,' and thence the Great River of the West," (or, perhaps the name of the river is derived from a word meaning 'that which flows') "and the country on its banks, which we still call *Sindh*. By a change common in many parts of the world, and in various parts of India itself, this name exchanged the initial sibilant for an aspirate, and became (eventually) in Persian *Hindu*, and so passed on to the Greeks and Latins." The name of the tract gradually spread to the whole country. (*Hobson-Jobson*). The writer can remember that when he first went to India, letters to

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India were quite commonly addressed 'East Indies' a name that still exists in official Naval matters.

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Sarat Chandra

Shri Ramnath Suman writes appreciatively of the novelist Sarat Chandra Chatterji in the *Twentieth Century* partly as follows:

Sharat Chandra's rise in the firmament of Bengali literature has been phenomenal. He shot like a meteor and dazzled us with his luminous glow. There is no other Indian writer whose rise has been so sudden. Since his appearance he has dominated Bengali literature as no other man, with the single exception of Rabindranath, has ever dominated.

A Bengali of Bengalis there is no one perhaps who knows Bengal more intimately.

The deep note of love, attended by pathos, is characteristic of his stories. He has painted love in all its thousand and one varieties. He rejoices in all. Upendra's love for Surabala, Savitri's for Satish, Girish's for Shaila, the wife of his brother, all these variations have been depicted with a consummate skill, rare in other Bengali novelists. He lays bare the struggle of the soul with a deep sympathetic touch and presents us the vivid realities of Life in a most subtle way. We wonder at his tremendous grasp of facts and mysteries of life. No other Indian novelist has created such a variety of characters, not types. A forbearing husband, with extraordinary power of toleration, a self-sacrificing wife, with the deepest possible affection for her husband, a conspiring young pair, with half-closed eyes and beating hearts, a tortured widow, with glories of heaven in her heart, a caste-ridden society, an ignoble mother-in-law, a loving sister, a typical fisherman, and a fallen woman with doors closed against her, despised by the society, none the less with feelings and longings of the feminine Eternal, with wounds bleeding with a vengeance—all are there.

Nevertheless he seems to have been influenced by the mysteries that are latent in feminine character. Apparently, the woman interests him more than the man. His feminine creations are always brilliant, original and perfect. In fact, his greatness lies there.

GLEANINGS

JAPANESE BUDDHISM

Japan is today the stronghold of Northern, or Mahayana, Buddhism. Yet a certain type of foreigner might know a Japanese gentleman for many years as a shrewd business man, a keen and efficient follower of modern American or European civilization, and never suspect that this same man began his day by sitting upright for half an hour with crossed legs, his hands on his knees, eyes half-open, regulating his breath and practising what is called "zazen"! He does this to produce "right mind." And from these thirty minutes of inward contemplation he draws moral strength for the coming struggle on the twelfth floor of his modern building. In somewhat the same spirit the Japanese lawyer, photographer or dentist, coming home, after a busy day, to his boiling hot bath and dainty, rather frugal, repast and maybe, as a tribute to civilization, half an hour of the radio, finishes off his evening by reading a dozen twelfth-century *tanka* or *hokku*—brief poems singing the transitoriness of this life:

"*For all is fleeting,—birds, music, flower's beauty . . . .*" Or a colonel, back from Manchurian battle-fields after deeds of brilliant prowess of self-possessed determination, sits in his tiny garden in Asabu ward and recites the complaint of the famous poet Basho:

"*The summer grass. . . . .*
All that is left of the warrior's dreams?"

The foreigner would be astonished at the Japanese colonel because he probably would not know that more than thirty per cent of the military class in Japan belong to the Zen sect of Buddhism, one of the most austere contemplation sects. Zen has more than eight thousand temples and nine million followers in the country. The sect is sometimes called the living church of Japan, and this is an apt description, for the reason that, although the doctrine is founded on deep though somewhat abstruse Tendai and Kegon philosophies (both systems came from China in the eighth century), the Zen monks and laymen do not attribute much importance to dogma and theories. They even discourage too profound studies in Indian philosophy and Chinese metaphysics, preferring to dwell upon the importance of man's finding Buddha at the bottom of his heart.

That is the reason why Zen teachers give such baffling replies to questions eagerly put by uninitiated students. They usually answer with an incomprehensible paradox. The hidden meaning of their reply is, however, the following: "All these subtleties have not the slightest importance. Buddha is everywhere, in this grain of dust as well as in a national hero. It is only a question of finding him, of realizing him in yourself. That is the goal of life." Once I asked the Reverend Ogata, chief abbot of the Zen Rinzai temple in Kyoto: "Do you believe in reincarnation? Are you going to be reborn another ten, hundred, thousand times?" "Is it going to rain tomorrow or not?" was his baffling reply.

Truth, the Japanese believes, can be attained in two ways only; the one is wisdom, the other is love. Now wisdom, from the oriental point of view, does not mean the acquiring of knowledge; rather it is the intuitive apprehension of the unity of all living beings and the unreality of the "outer" world. The feeling of separateness, of individuality and of phenomenal plurality is the result of ignorance, and this ignorance has to be done away with. Love means a deep feeling of compassion toward all sentient beings and the determination to save them from the bonds of life even at the cost of one's own salvation.

In Mahayana Buddhism morality does not play the important part it does in Christianity and in primitive Buddhism. The reason seems to be that morality is not considered a goal in itself: it is only one of the ways—and a very important one—of reaching enlighten-

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An immoral man is a man who indulges in sensual pleasures, whereas attaining enlightenment implies the recognition of the utter valuelessness, nay, the utter nonreality, of such sensations. An enlightened man could not be immoral any more than a drunken man could walk a rope. The Mahayana point of view on morality differs from that of Christianity because the concept of sin, as understood in Christian theology, is absent. Man is not born in sin. He is, however, ignorant and a victim of illusions which he must dispel. He must find his way back to the Fatherland, as a Platonist would say. It may take him one lifetime or a few millions of existences, but ultimately the way will be found, since man is of the same nature, of the same essence, as the Buddha.

There is thus nothing pessimistic in the *Weltanschauung* of a Mahayana Buddhist: the pessimism of the Buddhist creed was a child of the early Hinayana Buddhism. And, strangely enough, it was just that aspect of Buddhism which was eagerly taken over by Europe—perhaps as a reaction against its own anthropomorphic individualism. But times have changed, and the West begins to understand that Buddhism is not a rigid, dead philosophy but a living faith, a stream of spiritual life, which undergoes a constant evolution.

The Chinese and the Japanese are more active races than the Indians, Siamese and Burmese. No wonder that Buddhism, while spreading in these northern countries, had gradually to take a different aspect. Also it met on its way Confusianism, Taoism and Shinto, and these influences had their effect. The essential difference between Hinayana and Mahayana is that, while the first, the Southern Buddhism, is nihilistic, ignoring entirely the Absolute, denying the existence of a self, an ego, a soul, and offering as supreme goal liberation from the Wheel of Life, tantamount to extinction, Northern Buddhism establishes positive ideals—an Absolute (bearing in different sects, different names such as *Dharmakaya, Tathata, Amida*) which without being a person is an all-enfolding principle of truth and love; a future impersonal existence or rather being, of the individual merged in the Greater Self; and a final goal which is bliss.

Such a philosophy was appropriate to an active, ambitious race. The Japanese is not a pessimist, though it is true there is an undercurrent of sadness in his character, even a touch of sadness in his courteous smile. Nowhere else in the world are there so many suicides as in Japan: the number per capita is stupendous. I have no intention of denying that a world-conception based on the transitoriness of everything, on the unreality of everything visible and tangible, is likely to develop melancholy—the melancholy of the fleetingness of things—but I maintain that the chief reason for the sadness of the Japanese is constant restraint. One who gives way to his feelings, ventilates them, destroys a good half of them. Suppressed, driven back, they ferment in the human soul and produce passions and diseases. The famous Swiss psychologist Jung would find a rich field for observation in Japan. He would ascertain endless examples of suppressed emotions feeding the "individual subconsciousness" of men and enriching the dangerous patrimony of their "collective subconsciousness."

It is true, however, that this touch of melancholy does is well with the kindliness, the cleanliness and the profound artistic sense of the Japanese. There is nothing powerful, noisy, overwhelming in their artistic taste; it is sober, restrained. It lacks perhaps the grandeur of the sculptures of Phidias, Praxiteles and Michelangelo, and the architectural art of the Parthenon, the somber magnitude of a Dante or a Shakespeare, but it fits in with the gentle beauty of Japanese scenery; the art of the Japanese is a picture of their soul, and their soul is a part of their country. All this helps to explain why Buddhism has taken such a strong foothold in Japan, and why it has assumed such a peculiar aspect as the hopeful Amidism—the hope of salvation through the grace of Amida Buddha—of the Jodo and Shin sects and as the living stoic Zen of inward mystic experience.

The great Amida Buddha at Kamakura

A fact to be borne in mind for full comprehension of Buddhism is that the Oriental does not draw such a sharp line of distinction between life and death, between the animate and the inanimate, as does the Westerner brought up in Greek dualistic philosophy and Judean-Christian theism. In prehistoric times and up to the days of original Shinto, the Japanese people were accustomed to live as a united family, visible-and-invisible as it were, with the spirits of the mountains, the valleys, the rivers, the trees and the houses. Later on, when this animism quietly withdrew into the poetic realm of folklore, Japanese associated with the departed members of their own family, who were mystically present in the ancestral tablets drawn up in the household shrine. And do not ask a Japanese when he offers flowers, rice and wine to his dear dead whether they are aware of the love which is bestowed upon them—he will smile and remain silent because his reply would certainly be misunderstood. How could he tell you that their existence is just as real, or rather as unreal, as your own—just as true as the existence of this cherry blossom which rejoices your sight, perfumes the air and flutters down? But you can ask him, if he is an Amidist, a Nichirenist or a follower of Zen, if Amida or Shakamuni is aware of our struggles, our pains and our desperate efforts toward liberation, and he will answer you that, after all, it is Buddha alone who really *knows*, because Buddha is the total knowledge, the absolute consciousness and the ultimate truth.

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An American or a European trained in the logic of Aristotle, Francis Bacon or Leibnitz experiences some difficulty in grasping Buddhism. It seems to him full of contradictions. A western student would be likely to put the following question to his teacher: "Tell me, if I have no soul, no ego, what transmigrates into a new body after my death? Explain to me also, quite plainly, is this visible world a reality or only an illusion, a dream? Lastly, is *Nirvana* existence—consciousness after death—or is Nirvana extinction?

The replies of the teacher to these questions would most probably not satisfy any Westerner. And that is the reason why this poetical religion of universal brotherhood, of all-embracing love extending even to animals and plants, this religion of salvation and eternal bliss, has so few followers in the West. We are intoxicated with logic. Are we right? Yes, no doubt we are, in so far as we deal with objects located in space and existing in time, because such objects are subject to the law of causality and can therefore be enclosed in rigid frames of logical propositions. But I believe that we are wrong in trusting to sheer logic as soon as we purport to deal with objects of thought transcending space and time. Our law of causality, formulated in syllogisms, cannot any longer be applied to them. We ought to have realized that since the days of Kant.

But, to return to the indiscreet questions of our imaginary western student, one must take into consideration the great misundestanding which subsists between the oriental and occidental schools of thought over the concept of "being." From the oriental point of view a thing that *is* cannot change. The fact that everything is subject to change in this fleeting world is a proof that it *is* not. You can say that it "becomes," even that it "exists" but not that it "is." Buddha is, because Buddha never changes. Amida, Buddha, Vairocana, Tathata, Dharmakaya are different names for the principle of unalterability. Buddha is spiritual, but not personal. Round him or rather round it moves the ever changeable world of phenomena—phenomena which are only dreams of the Unique.

Now, what transmigrates after death? The elements of our deeds, our thought and our desires are combining into a new dream. We have furnished stuff for a new phantasmagoria. One dream finishes, another begins, until the very elements feeding these dreams will be exhausted, until man, having attained enlightenment, will cease to nurture selfish desires, until, all sense of separateness having vanished, he will be one with all. Nirvana is thus not a place but a subjective state. It is neither existence nor extinction: in the state of Nirvana consciousness is identical with being. Or, to put it in other words, the empirical ego is evanescent, it is the transcendental ego which is immortal, and the immortality it enjoys in Nirvana is not personal but cosmic.

Now, we must remember that Mahayana is a development of Hinayana philosophy and an adaptation of that philosophy to social life. Hinayana was distinctly unsocial. The contact with Bactria and Greece opened up monastic Buddhism, just as contact with the Gentiles unfettered the somber Christianity of the early days of the Jerusalem community.

The Japanese is a sincere Buddhist, but he lays more stress upon the life he lives than upon the doctrine he professes. Buddhism has developed in him two important features of character. Of these the first is an intense feeling of duty; for this feeling, so strong in every Japanese—duty to his Emperor, to his country, to his parents, to his patron, to his friends—is the consequence of the sense of solidarity, of nonseparateness, taught by Buddhism. Just as, in his art, lines are only symbols, so life is for him only a living symbol of duty. The second trait to which I refer is a refusal to assign an exaggerated value to transitory things. The soldier is brave because he does not cling desperately to life; the civilian is patient, enduring and daring because things, after all, are devoid of reality. To use a trivial comparison, the Japanese Buddhist is like a poker player with unlimited resources; such a man would certainly outplay a poor opponent whose whole fortune of, say, a thousand dollars is at stake.

Buddhism has been instrumental in developing the stoic mind, self-control, a sense of duty in the Japanese. But these virile qualities have their "counterpoint," to use an expression of Keyserling's, in the Japanese nature. It is the gentle touch of melancholy partly derived from the belief in the transitoriness of human joys and sorrows. This is the *leit-motif* of Japanese art and the background of Japanese life. So true is it that the human soul must be sad in order to feel! Art, after all, is perhaps only an expression of human sorrows:

"*Hab' ich ein Leid, mach' ich ein Lied daraus.*"

But it is also true that only those eyes can *see* which —perhaps for having wept too much—are incapable of tears.

Asia

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NOTES

"The Root of War Does Not Lie In The Need For Raw Materials"

Before the Twenty-fifth National Peace Conference Sir Norman Angell exposed the common fallacy that the root of war is to be found in the need for raw materials. Said he:

> I suggest that the root of war does not lie in the need for raw materials, especially in a world which is suffering from too much raw material. It is not the shortage of material which is the cause of war. No state ever had any real difficulty in getting at raw material in the sense of being forbidden to take it.
>
> If you could give each nation self-sufficiency you would not solve your economic problem. You have that fact proved in the condition of the United States today. There you have a territory wider than any territory in the world before, including more materials of industry than any state possesses, but that fact does not enable it to solve its major economic problems.
>
> In making provision for economic peace the thing is not to provide for territorial expansion for Japan or for Italy at somebody else's expense. The solution is to create in the world a code of economic rights, a freedom of economic movement which will enable any people to live while making its contribution to the economic life of the world.

That the overpopulated condition of industrial countries is the cause of their nationals taking possession of other peoples' territories is another similar fallacy. It is only a minute fraction of the vast areas in Asia, Africa and Australasia belonging to the British, French, Dutch, Belgian and Italian peoples in which their countrymen have settled. It is impossible for them to find white inhabitants for the whole area of these lands. Yet they will not allow others to settle there, or even sojourn there as self-respecting human beings.

Mr. Wedgwood Benn on the New Indian Constitution

Mr. Wedgwood Benn, who was Secretary of State for India in the second British Labour Government, has contributed an article to the current number of the *Political Quarterly* dealing with the constitution imposed on India by the Government of India Act, 1935.

Some critics of the Indian National Congress have asserted that the reactionary features in the new Act are the result of the extravagances of that body and of blundering on the part of Mahatma Gandhi. The following passage in Mr. Wedgwood Benn's article supplies a cogent commentary on such criticism:

> In the negotiations for the new constitution the spirit of co-operation was gradually abandoned. India dropped out of the picture. In the new Bill the emphasis was altered even if the technical terms remained the same. There was no mention of Dominion Status at all. There was no attempt to pretend that the safeguards were 'in the interests of India' as stated in the Delhi Pact. Worst of all, direct election, which hitherto has been the rule in India, was abandoned and it was decided that the Central Legislature should be chosen indirectly by the Provincial Assemblies. This provision combined with the extreme conservative character of the Central Assembly and the creation of Second Chambers in the provinces effectively prevented any hope of a popular and, therefore, strong Central Government.

In the Report of the Joint Select Committee on Indian Constitutional Reform it is pointed out in paragraph 22 that "the Statutory Commission," popularly known as the Simon Commission, "emphasized in their Report" that "the new Indian Constitution must contain within itself the seeds of growth." Readers of the Government of India Act,

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1935, know very well that it does not contain any such seeds. Mr. Wedgwood Benn has pointed out in his article that the condition laid down by the Simon Commission has been violated by the retention, in the new Act, of the preamble to the 1919 Act, which makes the British Parliament the judge of "the time and manner of each advance" in the Indian constitution.

"Will India Work the Constitution ?"

Many persons in India and Britain have asked, "Will India work the new constitution ?" The question of acceptance of office which has been agitating both Congress and Liberal ranks is the same question in different phraseology. In his article in the *Political Quarterly* Mr. Wedgwood Benn, too, asks, "Will India work the constitution ?" His reply is :

> Working the Constitution may mean two things. It may mean merely a willingness to stand for election, but its real meaning is a willingness to form or support an Indian Ministry. That Indians will be found to accept portfolios, of course, goes without saying. Moreover, a very large section of the Central Legislature will be nominated by the Princes and will dutifully discharge its function. Moslems will no doubt co-operate in British India. But what of the authentic representatives of the Hindus who form the majority of the population?

That, virtually, is being debated by both Congress men and Liberals, the latter and a section of the former being in favour of forming a Ministry.

The Chances of a Change in the Indian Constitution

That the new constitution imposed on India needs change, and that of a radical character, has been pointed out already in the pages of Indian nationalist periodicals and newspapers and from many a platform. To Mr. Wedgood Benn, too, it was obvious that Indians would lose no time in demanding a change. But he also perceives that the British response to the demand would be far from being prompt. Says he :

> It is to be assumed that so long as a National or Conservative Government exists it will remain unanswered, at any rate for some years. In any such period of delay the relations between Britain and India can only suffer deterioration. The economic condition of the masses is hardly likely to improve. Above all, strong vested interests will have been built up on the strength of British pledges. The task confronting the inevitable remodelling of the new constitution will be a formidable one.

Progress of Education in Soviet Russia

Visva-bharati News for October makes the following extract from the *Osaka Mainichi* and the *Tokyo Nichi Nichi* of September 3, 1935 :

> SOVIET SCHOOLS OPEN
>
> 25,483,000 children and youths to attend.
>
> Moscow, Sept. 1.—The Soviet Government opens the new school year today with over 25,000,000 children in school and 483,000 students in higher schools and universities.
>
> According to figures of the Tsarist regime the total number of students attending primary and middle schools was about 8,000,000 and 124,000 in the universities.
>
> For the upkeep of the different government schools the state provided about 3,000,000 roubles in the 1935 budget. Further figures on the expansion of state education during the year show 374 new city schools and over 1000 village schools, with the enormous construction appropriation of 223,000,000 roubles.
>
> The universal seven year education system has been fully realized in the cities, and is now being successfully introduced into the rural districts.

Orissa University Scheme

The Orissa University Committee, of which a meeting was held on the 14th October last under the presidentship of Pandit Nilakantha Das, M.A., have published a draft scheme of the University. The courses of study laid down in it are as follows :

> It is proposed that the University should undertake teaching in the following subjects though some time might elapse in instituting courses of study in some of them.
>
> Mining and Metallurgy; Marine Engineering; Physics; Applied Chemistry; Oriya Language, Literature, Art and Culture; Indian History and Culture including Archaeology with special reference to Orissa, English Language and Literature; History; Economics and Politics; Mathematics; Sanskrit and Philosophy.
>
> Each department should be in charge of a Professor assisted by one Reader and four Lecturers. Chairs may be created in the first instance in the case of Applied Chemistry, Economics and Politics, Oriya language and Literature and Indian History and Culture, including Archæology.

The prominence given to some scientific, technological, archæological, and cultural subjects in view of the needs of Orissa, is what it ought to be.

The initial cost is estimated to be Rs. 3,30,000, and the annual recurring cost Rs. 1,66,300.

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There are some ruling Oriya princes and chiefs who can individually meet the initial cost, though as a people the Oriyas are undoubtedly poor. Government ought also to contribute both to the initial and recurring costs.

Turkey for Turks

Japan has followed, at least in the initial stages, the policy of Japan for the Japanese. A similar policy is being followed in Turkey.

ANGORA (By Mail).

The new decree No. 2818 makes fundamental changes in the ownership of mines in Turkey under the motto "Turkey for the Turks." All foreigners are squeezed out of economic life. All mining and prospecting should be undertaken only by Turkish nationals. All workmen and employers should also be Turks. For every foreign specialist or skilled woman employed with the permission of the State, a special contribution should be made to support the national "Mining Institute," which goes to train Turks in mining.

The ownership cannot be transferred to foreigners. Those foreigners who are now in possession of concessions in Eregil coal mines lose their rights. These foreigners receive in lump sum as compensation 15 times the yearly amount of money paid by them to the State.

It is not yet certain what fate awaits the foreign companies, working the mines. In the coal mines of Eregil chiefly French and Italian capital is sunk, in the chromium mines German and French capital.—*United Press.*

The economic policy followed in Persia is like that followed in Turkey.

Alwar Maharaja's Banishment—Of Course without Trial

ALWAR, Sept. 27.

Speculations regarding the future of the Maharaja of Alwar have been set at rest by the announcement made in a Durbar held under the orders of the Government of India by Col. Ogilvie, A. G.-G., Rajputana States.

Col. Ogilvie said that the Government of India had been throughout anxious to spare the Maharaja's feelings, but the responsibility for the announcement he was making must rest on the shoulders of those ill-disposed persons who were carrying on propaganda for the Maharaja's premature return and by deception and intimidation, were inducing others to sign petitions calculated to disturb the present form of administration. Should these endeavours be repeated the administration knew how to deal with them and would not hesitate to act accordingly.

Col. Ogilvie announced: "The scheme for relieving the indebtedness of the state will necessitate the continuance of Government control for at least 15 years and the Government of India can see no prospect of the Maharaja's return to Alwar within that period."

Col. Ogilvie laid stress on the Government of India's determination to relieve the State of Alwar from its present position of indebtedness and repair the ravages of past misrule and to set up an administration in the interests of the State and its subjects.

The Hindustan Times of October 1, however, writes :

> But this story of "past misrule" and the damage therefrom, which it is now proposed to rectify by keeping the Maharaja an exile for 15 years longer, somehow does not fit in with a pronouncement of the same Col. Ogilvie at a banquet given in his honour on 24th November, 1932, just a few months before the Maharaja was asked to undertake a trip to Europe. Relevant portions of that speech will bear reproduction.
>
> Col. Ogilvie quoted Mr. Ramsay MacDonald congratulating the Maharaja on his wise administration:
>
> "You have been a very distinguished ruler of a most prosperous State. In your actions, in your government, in your policy, you have amply fulfilled those injunctions placed upon you by the late Lord Curzon when he visited your State. You have borne the burden of your high and troublous office with placid equanimity and uniform success. In the course of your reign, you have enriched the material prosperity of the State; and you have led it steadily on the highroad of political progress."
>
> Lest MacDonald's tribute should be discounted as being on a par with his "Ah my Indian friends" orations, Col. Ogilvie buttressed it with his own testimony. Recounting the salient features of the Maharaja's reign he said:
>
> "The income of the State has risen from Rs. 30 lakhs in 1903 to 60 lakhs. Nearly 50 lakhs have been spent on tanks, 20 lakhs on buildings and 30 lakhs on roads. A High Court has been established at the capital and the Judiciary has been separated from the Executive. Education has been made free in the State. Religious education is imparted to both communities. The number of municipalities has risen from 8 to 31 and every village possesses a Panchayat Board."
>
> And look at this testimonial:
>
> "Your Highness is always ready and eager to mitigate all legitimate grievances of your subjects. . . . . Your Highness's statesmanship and your well-known impartial solicitude for the welfare of your people, whatever may be their caste and creed, have had the effect of entirely tranquillizing the recent agitation in the State itself. . . . . Your Highness has done and will continue to do everything in your power to keep every subject of your State in a condition of happy contentment."

The Delhi daily proceeds to observe :

> How the Maharaja, who was held in such high esteem by the A. G.-G., almost overnight turned into a ruler whose very presence in or near the State spelt danger is a mystery which baffles solution. The "past misrule" cannot refer to developments between 24th November, 1932, and 21st February, 1933. And if it did, by all canons of logic, the Maharaja ought to be free from blame. Nevertheless, he has been living in exile for the last two years and more and for another 15 years at least he cannot think of coming anywhere near his State.
>
> On the last occasion, Col. Ogilvie in so many

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words told his Highness that he could always rely on the support and sympathy of the Imperial Government, and on his own assistance and advice in the Maharaja's endeavours to maintain law and order by just and firm action. Now, he holds a durbar "under the orders of the Government of India" and proceeds to announce that the Maharaja has been guilty of "misrule" which merits exile! Such is logic; such is life.

It may be suggested that it is a case of mistaken identity. The Colonel Ogilvie of 1932 is not the same person as the Colonel Ogilvie of 1935. They are namesakes but not the same person.

Communism Will End in Russia, says Dr. Will Durant

"What is truth?" said jesting Pilate, "but would not wait for an answer,"—is a well-known sentence. One may similarly ask: "What is the truth regarding Soviet Russia?" And the answers are many, differing poles asunder. So we publish as many versions as we can, proceeding from responsible persons.

Dr. Will Durant, the distinguished American writer, is known in India as the author of *The Case for India*, which was reviewed in *The Modern Review* some years ago by Rabindranath Tagore. His observations on communism printed below, have appeared in the *Los Angeles Evening Herald and Express*:

> Dr. Will Durant, noted writer, philosopher and student of human nature, today was on record predicting the overthrow of the Russian Communist regime.
>
> "It is a Utopian dream that cannot be achieved" he declared. "Such an unnatural condition cannot last long. Power, greed, ambition and love of family are inherent in the human race and can only be divorced by force."
>
> RADICAL—$5000—LIBERAL
>
> Dr. Durant, who is lecturing at the summer session of the University of California at Los Angeles, sprang into international fame a few years ago, with his book, "History of Philosophy," and is now writing a history of the world.
>
> In his comment on Communism, the famous philosopher dryly observed that "a radical becomes a liberal with $5000 and a conservative with $10,000."
>
> TELLS DISILLUSIONMENT
>
> Conditions of poverty and tyranny disillusioned him when he sought the perfect society on a visit to Russia. He said:
>
> "Communism is taking on the aspects of a state religion, the people of necessity having to look up to something to relieve them from the terrible struggle," he said, "Russia is having trouble at home. Germany and Japan both watch her with greedy eyes, ready to step in at any opportunity. It will be only a matter of time before private industry takes over the now state-controlled factories and shops. I saw distinct evidences of that three years ago when I was there. Russians are becoming increasingly dissatisfied with the regime of today and the end is in sight."

Exaggerating Mere British Declarations of Intentions?

San Francisco Chronicle of August 11, 1935, is responsible for the following:

> BRITAIN TRAINS INDIAN CREWS FOR WARSHIPS
>
> London, Aug. 10—Indians are to be taught heavy gunnery in the biggest ships of the British navy. The gun turrets will be commanded by native Indian officers, the aerial observers co-operating and the gun layers, and gunners will be Indians.
>
> This will be a tryout which envisages the day when India, like other dominions, will have an auxiliary Royal British Indian Navy to succour the empire in time of need.
>
> This decision has not been taken recklessly or in a theatrical mood because of present naval talks. For the last three years, since Admiral Walwyn submitted his famous report that India was unspeakably vulnerable from the sea, Indian officers and men have been undergoing intensive training in gunnery in the royal Indian marine, recently reconstituted as royal Indian navy.
>
> GUNNERY EYE COMES BACK
>
> At first the gunnery aboard the armed sloops, which form the nucleus of this fleet was disappointing in the extreme. When British seized India she forbade Indians to have artillery ashore or afloat.
>
> The gunnery mind and the gunnery eye, still strong among Turks, Persians, and Afghans, has died out. But there has been so much enthusiasm among Indian soldiers and sailors and they have devoted themselves to gunnery with such zest that Admiral Bedford's reports from the East Indies squadron, which he now commands in the place of Walwyn, have staggered the admiralty in Whitehall.
>
> SHOWING SATISFACTORY
>
> The Indian has taken to gunnery. His target practice can compare with that of any of the dominion's fleets. The latter have had decades of training: the Indian has had three years and the highest calibre gun which has been employed was a four inch.
>
> They will be given intensive training in handling the mammoth guns of vessels like the Hood and the Queen Elizabeth.
>
> In these exercises complete control, under British supervision, will ultimately be handed over to Indian officers and men, and the targets will be at ranges of 17 and 20 miles.
>
> WILL HANDLE AIR TALKS
>
> Indian airmen, alone, will do the observation work and Indians alone will be employed as signalers.
>
> If these tests are successful, then it is the intention of Whitehall to hand over to the royal Indian navy one of the county class cruisers of the royal navy to become the nucleus of a real Indian fleet which it is hoped within 20 years will become as much an asset in empire defense and politics as the Indian army is today.

The above is a sample of British propaganda in relation to what wonderful things Britain is going to do for Indians.

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Will some M. L. A. or other put questions in the Legislative Assembly to ascertain what fraction or multiple of a dozen Indians will have the advantage of the training so magnilo-quently described above ?

The Royal Indian Navy is a pompous and imposing name. But it has no super-dread-naughts, dread-naughts, cruisers, submarines, etc. "At present the sea-going units comprise the 5 sloops *Indus*, *Hindustan*, *Cornwallis*, *Clive* and *Lawrence*, a surveying vessel, a patrol and a trawler, used for target towing." And this imposing array of sea-going units is for a country having an area of 1,808,679 square miles, with thousands of miles of sea-board, and a population of 353 millions. Moreover, though it is called the Royal *Indian* Navy, its commanding officer is a Britisher, its Indian personnel is microscopic, and it can and will be used for British imperial purposes without the consent and even in defiance of the opinion of the people of India.

Women as Heads of Departments in Nagpur University

The following item of news has appeared in several dailies :

NAGPUR, Oct. 8.

Mr. M. B. Niyogi, Vice-Chancellor of the Nagpur University, has appointed the following three ladies to be the heads of the department of studies noted against their names with effect from 21st October, 1935. The appointments have been received with satisfaction in Nagpur and elsewhere since this is the first time that ladies have been appointed to such responsible posts in the University. 1. Miss K. S. Ranga Rao, M.A., L.T., F.R.G.S. (Geography). 2. Mrs. Comolata Dutt (Music). 3. Mrs. Ramabai Tambe (Domestic Science), B.A., T.D. (London).

How Thirty-six Is Equal to Six Hundred and Nine

The Bombay Sentinel writes :

Mr. L. R. Tairsee bitterly complained that the Indian Merchants' Chamber had not been fairly treated.

The Delimitation Committee couldn't be fair to every one, and it had to be more than fair to the Bombay Chamber of Commerce and European Trades Association. Indians should preserve a proper sense of proportion, as we have always said.

While the European Trades Association with 36 members had got one seat, said Mr. Tairsee, his Chamber with 609 members had also got only one seat.

He forgets that these shopkeepers represent important interests like those of ice-cream sellers, caterers, hairdressers, tailors, etc., on whom the European community has to depend for its comforts.

Mr. A. Greville Bullock said the Trades Association could not make its membership larger than the number of retail traders, namely, 36.

We are afraid not, though their importance could be increased to any extent either by the Government, or the Delimitation Committee.

L. R. T. said that 80 crores of capital was involved in the Indian Merchants' Chamber, and asked how much capital there was between the 36 pastry-sellers and hairdressers.

But while no safeguards and reservations are needed to protect the 80 crores, the Viceroy has special powers to protect the 36 shopkeepers.

The Viceroy-designate made an important pronouncement at the International Grocers' Exhibition in London, on the new constitution.

Just to show the importance of British shopkeepers in the new reforms, we suppose.

"Faith in the future of India," says a headline from B. B. to Lord Linlithgow's speech to grocers.

Something like a faith cure, by which Indians are to believe that they have secured full responsible government, while the grocers parade their safeguards.

"Libertie and Right Reason"

All journalists, if not all who value "libertie and right reason", should take note of what was said at the unveiling of the *Manchester Guardian* Staff's Memorial to Mr. C. P. Scott and his son, Mr. E. T. Scott, which came off in August last in the vestibule of the offices of the famous newspaper which still embodies their faith and courage. The present editor, Mr. W. P. Crozier, who is maintaining admirably the great tradition of the *Manchester Guardian*, paid a tribute to the two men whose work the bronze plaques with their heads in bas relief commemorate. Said he in a notable speech :

> Their success—a success of which neither the one nor the other took any great account—rested on a firm moral basis. They sustained a clear philosophy of right and wrong; to the problems of the daily newspaper they applied the principles of Reason. They possessed in their minds what Milton called that "true Libertie which alwayes with right Reason dwells."
>
> Milton says that when a man forsakes the rule of Reason and loses his inward liberty, then it is easy for a Tyrant to take away his outward liberties as well. We may think, and rejoice in thinking, that these men were examples of that calm courage of Reason which will make this country safe against the coming of tyranny. We may think, too, with what tenacity they would have resisted every encroachment on the disciplined freedom of this country, the "mansion-house of liberty," and with what faith they would have assailed the foreign tyrannies that now afflict the world, believing that a steady flow of light and reason, like a stream of particles bombarding an atom, will in time disintegrate and dissolve the strongest opposition.
>
> The Scotts lived among the multitudinous things

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that hurry through the columns of a newspaper, the things that are in the mouths of all today and tomorrow are forgotten, and out of it all they created something that will not die. The reason was that, whatever they did, they always looked to the end in view. Over two thousand years ago the wise Jew of Ecclesiasticus said, "Whatsoever thou takest in hand, remember the end and thou shalt never do amiss." But, indeed the daily paper is not, or need not be, a thing of the day alone. It has its spirit, its character, which no alien hand can take away and no one but itself destroy.

We here, celebrating the two Scotts, may make bold to say of newspapers what John Milton said of books—and in Milton you will find more about the Scotts than in any other author,—"Books are not absolutely dead things, but do contain a progeny of life in them to be as active as the soul was whose progeny they are." A newspaper is in one way more than a book, for the inheritance in it should live and grow as it lives and grows itself.

The work of the Scotts is, no doubt, embodied in the files, in the papers of their time. But what they did and were is still abroad in the world; it is a leaven that works far beyond the range of the physical eye.

Official Advice to "Preserve Priceless Materials for Posterity"

A note issued from Simla by the Director of Public Information runs as follows :

> The rich heritage which Southern India possesses in its large number of temples remarkable alike for their size and the wealth of sculptural and epigraphical material is well known to students of Indian architecture, Art and History. Few people, however, realize the real value of these precious monuments and the great harm done to the cause of history by the indifference and neglect to which they are subjected at the hands of the larger public, and sometimes by those who are charged with the duty of looking after them. The archæological Department has already taken steps to collect, study and publish as many of the inscriptions as possible, but thousands of inscriptions yet remain to be copied and deciphered. The importance of these inscriptions, which are veritable mines of information regarding the life and times of the princes and peoples in the past ages, cannot be exaggerated and it is of the greatest importance that well informed public opinion should range itself on the side of those who are making efforts to preserve these priceless materials for posterity.
>
> One of the most baneful practices, which has resulted in considerable damage to sculptures and inscriptions, is that of white-washing against which the archæological department has repeatedly raised its voice. The practice, however, has continued to grow from year to year till there are hardly any temples with endowments that have not adopted this utterly unnecessary practice at one time or another. Valuable inscriptions are in this way damaged beyond recognition and valuable ancient painting hidden for ages under thick layers of chunam. It is hoped that the enlightened public will co-operate with the Archæological department and exercise their influence on temple authorities and pious but ignorant devotee, who may be inclined to adopt this superstitious practice. Indiscriminate burning of lamps on sculptures, pillars, panels and inscribed slabs is another harmful practice which must be put a stop to, if these monuments are to be saved. The pressure of public opinion ought to force the managers of temples to remove coatings of white-wash or oil where they may be existing and restore the inscriptions, sculptures, etc., to their pristine condition.
>
> The activities of certain rich and pious communities, such as the Nattukkhottai Chetties, constitute another source of danger to the historical records and sculptures preserved in old temples. In course of renovating ancient shrines often at an enormous expenditure of money, old inscribed and sculptured stones, are sometimes chiselled out and employed in new masonry or placed in the foundations of new constructions without regard to the records and carvings engraved on them. It is hoped that the good sense and cultural conscience of the more enlightened members of such communities as are engaged in such pious but often misguided works will assert themselves and remove the danger to which these ancient records are exposed. The Hindu Religious Endowment Board, which is functioning in the Madras Presidency, can with advantage take up the matter and impress on those concerned to look upon it as their sacred duty to preserve every stone of the old structures intact and thereby induce posterity to respect the pious foundations of our own generation.

Official Precept and Example Differ

The foregoing official note represents the official precept to be followed by the public and the precept is praiseworthy. But the official advice does not tally with the official practice and example in matters archæological. Adequate efforts are not made by the Government of India to preserve for future generations of Indians India's priceless archæological materials. The sums provided in the budget for archæological work are quite inadequate. Indians have given practical proofs of capacity for undertaking and carrying out archæological excavations and investigations and determining their value. But, far from employing capable Indian archæological officers in continuing work in fields discovered by them and from making adequate arrangements for the training of students in archæolegy for having a sufficient supply of such officers in future, Government have by legislation given to foreigners the right to do archæological work in India and appropriate its results to an extent unprecedented and unheard of in any other ancient country having materials like those in ours. The least which Government should now do is to attach to each foreign archæological expedition working in India a quota of Indian archæological officers and

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a batch of Indian students for receiving practical training.

Exploitation of Indian Archæological Finds By Foreign Agencies

The immediate occasion for writing as we have done above in the foregoing notes will be plain from the following questions asked by Mr. C. N. Muthuranga Mudaliar in the Legislative Assembly on the 19th of September last and the answers given to them:

Is it a fact that some important archæological finds have been allowed to be taken out of India to foreign countries?

Are the Government aware of the fact that some fine sculptures from Amaravati now find a place in the British Museum, the Musee Guimet in France, the Metropolitan Museum of New York and the Boston Museum?

Were they taken with the full knowledge of the Government of India? If so, how did the Government allow such things to happen, and are the Government prepared to stop such things in future?

In reply Sir Girija Shankar Bajpai stated that

The Government were not aware of any archæological finds being taken out of India since the passing of the Ancient Monuments Preservation Act, 1904. The antiquities referred to by Mr. Mudaliar were probably taken out of India before the Act was passed. Section 17 of the said Act itself is designed to prevent the exodus of antiquities of value.

Interpellations followed.

Mr. Muthuranga Mudaliar: Is it a fact that the Government have permitted foreign Archæological Societies to carry on excavations in select sites in North India? If so what are the Societies that have been granted such privileges? What are the places such Societies have been permitted to work on?

Continuing, Mr. Mudaliar asked: could not the Government find funds to carry on the excavations themselves? If for any reason the Government could not take up the work at once why did not the Government wait till funds are available?

Are the Government prepared to see that foreigners are not allowed to meddle with our monuments?

Sir Girija Shankar Bajpai: A licence for the excavation of a site at Chanhudüro in the Nawab Shah District of Sind has been granted to the American School of Indian and Iranian Studies.

The Government regret that funds to carry on excavation on any large scale cannot be made available until the financial situation improves. The ancient sites, both historic and pre-historic, available for excavation in this country are so numerous that it is highly improbable that more than a very small fraction of them could be explored by official agency during the next hundred years.

Outside assistance under proper safeguards is, therefore, to be welcomed. Such safeguards will be found in Section 20-B of the Ancient Monuments Preservation Act and the rules made thereunder.

In spite of the financial situation being as it is, Government find no difficulty in spending money lavishly on their pet civil and military projects. For this reason, the Indian public can never be convinced that no money can be provided for archæological work on an adequate scale. If sufficient money were found and proper arrangements made for training capable Indian students in archæology, "outside assistance" would never be necessary. As for "outside assistance under proper safeguards" —well, Indian expert opinion is that the safeguards are not such as would protect Indian interests.

Seeing that Nature and Mother Earth have preserved India's priceless treasures in their womb under the ground for ages, why do not the British Government wait a century or two longer to see whether Providence cannot preserve India's heritage, instead of allowing even a part of it to be carried away to foreign countries? India has no glory to be proud of at present. Why grudge the posterity of India the pleasure and the pride of finding and interpreting Indian antiquities in their own way, as all other civilized peoples are now doing?

There were further questions and answers in the Assembly.

Mr. Muthuranga Mudaliar: Are the Government aware that some agents of foreign scholars are attempting to remove beautiful specimens of Hindu Bronzes? Do the Government propose to prevent such things?

Sir G. S. Bajpai: The Government have no information but if the Hon'ble Member will quote specific instances they will consider the question of taking suitable action.

That further progress with excavations of the two pre-historic sites discovered in South India 25 years ago one at Perumbair in the Chingleput District and the other at Adichanallur in the Tinnevelly District could not be made for want of funds was the reply given by Sir Girija Shankar Bajpai replying to Mr. C. N. Muthuranga Mudaliar, at the Assembly today.

Sir Girija added that the question of conducting further excavations at the above sites would be considered when more funds became available. Continuing Sir G. S. Bajpai said that the Government had not undertaken a complete survey of the places that are worthy of excavations, but they are in possession of lists of the more important sites.

Asked whether the Government are prepared to take up the work of a survey at an early date the Hon'ble Member said that it is not possible for financial reasons.

As old Dr. Johnson cynically described

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patriotism as the last refuge of scoundrels, so "financial reasons" may be described as the last resource left on some occasions for officials at their wits' end for a reasonable reply. For other occasions of similar use are the expresions "reasons of state," "in the public interest," etc.

Archæology in Afghanistan

KABUL, Sept. 27.

His Excellency Sardar Ahmed Ali Khan, Minister for Education, who had gone to Bamian to decide about the steps to be taken to preserve the beautiful Buddhistic remains there after consultation with the engineering board, returned to the capital. A plan costing about two lakhs of Afghan rupees has been prepared.

The total revenue of Afghanistan is estimated at about one hundred and fifty million (Afghani) rupees, or a little more than four crores of Indian rupees. The total Government revenue of India, Central and Provincial, in 1934-35, was Rs. 204,24,23,485. If the unadvanced Afghan Government can spend two lakhs of Afghani rupees out of a total revenue of 150 millions of Afghani rupees for simply preserving the relics in a single place, the very advanced British Government of India ought to be able to spend 2,72,300 Indian rupees for the excavation and preservation combined of unique archæological remains in each district containing such things —for example, Nawabshah in Sind, mentioned in a previous note.

The Literally Priceless Archæological Finds should Remain in India

It should be borne in mind that the remains at Bamian in Afghanistan are of the ordinary Græco-Buddhist kind, whereas the archæological finds in Sind are unique and epoch-making, and have compelled historians to change their ideas of ancient Indian history radically in many respects. Hence, they are literally priceless. Everything of such description found in India should be kept in India. If duplicates, triplicates, etc., are found, they should be kept in different museums in India and it is only after all the principal museums have been supplied, if possible, with such duplicates that the question of allowing foreigners to take any of them away out of India ought to be considered.

This has not been done in the case of the Harappa and Mohen-jo-daro finds. Hence they should all be brought back to India, and kept in the different principal museums in this country.

When on a visit to the British Museum in London, we found that some magnificent Amaravati sculptures had been given to that museum by a former Secretary of State for India. What right had he to rob Amaravati of these priceless possessions? Would he have displaced a single stone of any Muhammadan tomb or shrine?

Archæological Activity in the Indian States

Many Indian States are entitled to praise for what their Governments have done to discover and preserve ancient remains. H. E. H. the Nizam's Government has spent a large sum for preserving and publishing coloured facsimiles of the frescoes at Ajanta, and it has an archæological survey department of its own. Tranvancore and Mysore have done noteworthy archæological work and continue to spend considerable amounts on such activities. Bhopal has paid and pays for the preservation of the remains at Sanchi. There are museums at Gwalior, Baroda, Mayurbhanj, Jaipur, Jodhpur, etc. Every ruling prince and chief, however small his territory, ought to encourage archæological excavation and investigation, if there is anything ancient to be found in his state.

One thing more the Princes ought to do, if they are not doing it already. They should award scholarships to deserving students of ancient Indian history and get them trained in archæology. The most brilliant and able among them should be sent abroad for further study, observation and training. They should visit Egypt, Iraq, Palestine, Crete, Greece, Italy, etc., on the one hand and Java, Bali, Anam, Cambodia, etc., on the other. Those who want to specialize in museum work should visit the principal museums in Europe and America. All such students should be required to submit periodical reports of their work abroad to the proper authorities through competent scholars of the places of their sojourn.

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Faridpur Women's Conference Demands

FARIDPUR, Oct. 20.

A largely attended women's conference was held at Orakandi, Faridpur, under the auspices of the Hari Guru Chand Mission, Mrs. Mohamaya Ganguly presiding.

The conference adopted resolutions urging the Government to take up the offences under the Child Marriage Restraint Act as crown cases; to award capital sentence as the highest form of punishment to those who offended against women; and immediately to bring into operation the Bengal Compulsory Primary Education Act. The necessity of enacting such laws as would prevent a man of above 45 from marrying a woman below 30 was also stressed by the conference, which appealed to the Government for sanction of adequate funds for raising the Devi Santi Satyabhama Girls' M. E. School to the status of a high school.—*Associated Press.*

All the resolutions are worthy of support.

As regards capital punishment for heinous offences against women, it will be remembered that the late Justice Syed Amir Ali of the Calcutta High Court suggested in the eighties of the last century that such sentences should be pronounced in cases of gang rape and the like, mentioning the precedent that in Australia such sentences were inflicted on 'larrikins' in similar cases, so long as necessary.

Legislation for preventing elderly and old men from marrying young girls is also necessary. Last month a retired district and sessions judge named Braja Lal Dutt, 81 years old, married a 14 year-old girl against her declared wishes, by paying her father Rs. 15,000. The marriage ceremony was to have been performed in Calcutta. But some young men there coming to know of the preparations prevented it. The details of their efforts are tragi-comic. Foiled in his attempts, the bridegroom in his dotage cursed the young men and wandered disconsolate in the streets. The bride, when asked whether she would marry the dotard, said, "No," adding that he was her father. And yet, driven away from the city, the bridegroom and the father of the bride have made a victim of the girl in the native village of the father. Surely such things should be prevented by law. There is a strong volume of opinion against such marriages and it may be hoped that even the Varnashram Swarajya Sangha and the Brahman Sabha will not oppose such legislation.

"Something Valuable in Ayurveda"

COLOMBO, Oct. 19.

Any proposals from a representative medical body for a scientific investigation of the Ayurvedic system would be favourably considered by the British Medical Association, declared Dr. G. C. Anderson, Secretary of the Medical Association, in an interview here. Dr. Anderson was one of a party of nearly 200 distinguished members of the British Medical Association who passed through Colombo, today, on their voyage home aboard the P. and O. liner, Rajputana, after attending the recent Congress at Melbourne.

"I have no doubt," observed Dr. Anderson, proceeding, "that something valuable to the medical world could be found in the ancient system of Ayurveda, but it is a pity that Indian and Ceylonese doctors trained in the West have not themselves carried on the work of investigation." He also said that it was possible the next meeting of the British Medical Association might be held in India.

This is not the first time that Western physicians have pronounced such opinions in relation to the Ayurveda.

It is not quite correct to say that Indian doctors trained in the West have not at all carried on the work of investigation in Ayurvedic medicine.

Those who want to carry on such investigations will obtain much help in some directions from the late Major B. D. Basu and his co-workers' *Indian Medicinal Plants*, of which a revised and greatly improved and enlarged second edition is nearly ready.

Poison Gas and Aeroplane Bombing "Barbarous Perversion of Science"

LONDON (By Air Mail).

"We view with apprehension the growing tendency in official quarters in this and other civilized countries to accept the use of aircraft for unrestricted bomb and gas attacks on the civil population.

"We consider this the most barbarous perversion of science and industry that has yet occurred in human history. We feel sure that if practised, it will, in a short time lead to the breakdown of civilized life."

This attack on the bombing of civilians from the air was issued through the National Peace Council by some of Britain's greatest scientists, including Sir Frederick Hopkins, 1929 Nobel medicine prize-winner, Mr. Julian Huxley, Mr. Bertrand Russel and Sir Daniel Hall.

The statement continues: "The method (implicit in the British Government's air expansion programme) of countering air attack by means of reprisals carries its own condemnation. The acceptance of this principle by the Government has already increased general apprehension of air attacks in Western Europe. Active defence by interceptor aircraft and anti-aircraft guns, etc., can, it is admitted, only result in casualties in the attacking force without preventing more than a small fraction of possible damage."

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The statement then repeats the warning recently issued by the National Peace Council, that the Home Office's plans for the defence of the civil population, on the one hand are inadequate, and on the other calculated to produce a dangerous illusion of security.

Meanwhile the concrete measures the Government intends to be taken against air attack have been announced by Wing Commander F. J. Hodsell, Assistant under-secretary in charge of the air raid precautions department of the Home Office. These include the setting up of first aid and decontamination posts, casualty clearing stations, an intelligence service for information, and the issue of respirators and protective clothing to all fire brigades.—*Reuter.*

Though this is the opinion of some of Britain's greatest scientists—and of some of the greatest scientists elsewhere—the British Government in India have recently bombed villages beyond the N.-W. Frontier from the air, and Italy has been using poison gas and bombing the civilian population of Abyssinia from the air in her war against that country.

Incidentaly, we draw our readers' attention to the article by Mr. Wilfred Wellock, ex-M. P., in the last August number of this *Review* showing that there is no real protection against air attacks.

It was at one time supposed that as Mussolini is the dictator of *civilized* and *artistic* Italy, he would not have recourse to the *savage* and *barbarous* use of poison gas (we must beg pardon of real savages and barbarians, who neither knew how to prepare poison gas nor used it consequently). So *The Manchester Guardian* asked: "But are the Italians going to use gas at all?" By way of reply it added:

"It is charitable to suppose that the Italians have no intention of using gas in the Abyssinian campaign. Italy is one of the Powers that signed the Gas Protocol of the year 1925 without reservations. This protocol is an international treaty and is now in force. Italy has not shown much regard for international treaties of late, but it is questionable whether any Power can defy treaties without any limit of any kind. If Italy uses gas in her campaign, the shock to world opinion will be considerable, and none the less so because yet another treaty will have been violated."

The great British newspaper then went on to hope that

"even if she (Italy) thinks it in her national interest to invade what she calls a barbarous country, she will refrain from a method of warfare more barbarous than any the alleged barbarians themselves could think of."

And yet *civilized* Italy has been using *barbarous* methods of warfare (*pace* true barbarians) and still more civilized Britain has been using another barbarous method of warfare.

Taxing Spread of Knowledge By Increasing Postage

The representation, submitted by a deputation of the Publishers' and Booksellers' Association of South India to the Director-General of Posts and Telegraphs during his recent visit to Madras, for reduction in postal rates, will be supported by the publisers, booksellers and authors in other parts of India, as well as by educators, students and the general public.

Among countries claiming to be civilized, India beats the record for poverty and illiteracy. Too few of her children and fewer still among her illiterate adults receive education. Among the children who receive some instruction, many lapse back into illiteracy, which is due in part to the lack of supply of cheap interesting books. Such being the state of the country, high rates of postage on books are a prohibitive tax on the spread of knowledge.

The deputation pointed out among other things that in the case of small (and we may add, even big) and popular moderately priced books, the postage is often as much as or more than the price. Such a statement is not at all surprising. Formerly, a book weighing ten tolas could be sent by post for half an anna. At present that would cost one and a quarter anna, the first five tolas costing three pice and the second or its part two pice. Formerly publishers could send small packets of notices and descriptive literature for advertising their books for two pice. That costs three pice now. Formerly value-payable packets could be sent at will unregistered, and registration cost only two annas extra. At present all value-payable packets must be registered and the registration fee has been increased fifty per cent to three annas. Formerly, the money order commission for a five rupee V. P. packet or less was only one anna. Now it is two annas.

Recently the Nawab of Chhattari, who officiated as Governor of the United Provinces for a short period and hence ought to know, is reported to have declared that our Government is socialistic. One may go a step further

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and say that as a great leveller it is even communistic. For, it taxes salt, tobacco, amusements, knowledge, spirituous liquors, pilgrimage, and intoxicating drugs alike.

Calcutta European Capitalists as Pilgrims by Third Class to Katra !

Recently the North-Western Railway of the Panjab published an advertisement in a Calcutta business weekly selling at Re. 1-8 per copy, inviting pilgrims to Katra *via* Jammu, offering them cheap third class return tickets. This weekly is read by business men who travel first class and who do not go on pilgrimage to Indian holy places. And the third class return tickets advertised are not sold at any station east of Sialkot in the Panjab! And therefore the aforesaid high-priced Calcutta British weekly is the best medium for such an advertisement!

Even official patronage of British-owned newspapers ought to be decent.

Mahatma Gandhi's Appreciation of Folk Songs

In the introduction to Mr. K. M. Munshi's "Gujarat and its Literature" Mahatma Gandhi writes :

> "The dignified persistence of Shri Devendra Satyarthi, a writer whom I do not remember to have ever met, has made me peep into his remarkable collection of folk songs of the provinces he has been travelling in. They are the literature of the people. The middle classes of the provinces to which the songs belong are untouched by them, even as we of Gujarat are untouched by the songs of folk, *i.e.*, the language of the masses of Gujarat."

Mr. Arthur Henderson

The late Mr. Arthur Henderson, whose death is mourned not by Britishers alone, began life as an iron-moulder, but began to take active part in politics from the time when he became the circulation organizer of a newspaper. He was at first a Liberal, but when the Labour party was formed, he joined that party and rendered considerable service to it by his organizing ability. He was a member of the ministry in the coalition cabinet during the last great war as well as in the two Labour cabinets—in the first Labour ministry as home secretary and in the second as secretary for foreign affairs. He became a world figure as President of the Disarmament Conference. That that conference proved abortive and that the Powers favoured *re*-armament instead of *dis*-armament was not due to any want of zeal, sincerity or industry on the part of Mr. Henderson. He was a sincere advocate of world peace and worked for it unremittingly. As a pacifist, he was awarded the Nobel Prize for peace and the Carnegie peace prize.

Calcutta University Sanctions a College But Not the Bengal Government

The Bengal Government in the Ministry of Education has maintained the reputation which it acquired by refusing sanction to the establishment of the Ashutosh Training College which the Calcutta University had approved, by refusing sanction recently to the establishment of a college at Madaripur for which Mr. Haricharan Ray, a local citizen, had offered a donation. The Calcutta University had given its approval to the foundation of the college. According to a press report, Government sanction has been withheld on the grounds that a college is not required at Madaripur and the sum offered is not adequate. The people of the locality and the Calcutta University are better judges of local educational needs than the Bengal Government. If the money offered was insufficient, the Bengal Government should have mentioned the amount required and asked the people of Madaripur to raise it and apply for sanction again—assuming, of course, that that Government is keen on the spread of education.

We think the donor and the people of Madaripur should establish a technical institute to teach such small industries for supplying local, provincial and Indian needs, as would be able to hold their own against outside competition. The establishment of such an institute would not require the approval of the Education Ministry of the Bengal Government.

A British Labour Leader on the Ethiopian Question

It would seem from Sir Samuel Hoare's speech in the foreign affairs debate in the British House of Commons that the ministry were inclined to climb down or temporize. Sir Samuel was criticized by Major Attlee for his views and attitude.

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LONDON, Oct. 22.

In the course of the foreign affairs debate following Sir Samuel Hoare's speech in the Commons today Major Attlee declared that the Labourites policy was based on the need of subordinating national considerations to those of the League and ultimately of the great world economic commonwealth.

Major Attlee welcomed Sir S. Hoare's stand for the Covenant but criticized Government's earlier inaction. He said the present position was largely due to the failure to act in the Sino-Japanese dispute. Labourites supported the economic sanctions and the League system but the League must be made a reality for the future.

SCRAP THOSE ADVANTAGES

Major Attlee urged Government to get rid of every suspicion of their being interested in the Abyssinian question by scrapping any advantage which the past treaties gave them. The Nile water supply should be a matter for the League while Egypt should be released from her present relationship with Britain and the Sudan should be administered under the League mandate.

NO BLANK CHEQUE TO GOVERNMENT

Major Attlee criticized Government's Rearmament policy and said the Labourites were prepared to support such armaments as were necessary to fulfil the League obligations but would not give Government a blank cheque. The Labourites would go to the polls with the programme of Socialism and peace, being convinced, they were inseparable.—*Reuter.*

Britain, France and Italy to Partition Ethiopia ?

The following extract should be read along with Mr. Subhas Chandra Bose's article in our present issue :

LONDON (By Air Mail).

Ategro, Foreign Editor of the "Sunday Referee" in its issue of October 13, says:

"So far as Abyssinia is concerned Messrs. Eden, Laval and Mussolini are agreed. The map of North Africa is to be changed to the advantage of all three.

"It is already changed but they are not decided yet as to the exact colouring of certain parts.

"The differences lie chiefly between Mr. Eden and Mussolini. Each is determined to acquire the most economically profitable portions combined with the maximum of strategical advantage.

"Britain with an eye on Egypt demands control of the Western area. But this section and the centre are also the most favourable for Italian colonization.

"Whitehall is considerably worried about Massawa, the fortified Italian port in the Red Sea.

"This is the reason why previous tentative arrangements with Italy over the division of Abyssinia have become items for Geneva. If Mussolini had confined his attention to the East—that is, to an extension of Italian Somaliland—the matter would have been settled outside the League of Nations.

"But the Duce, who is prepared to do the fighting, wants the pick of the prize. Britain disagrees, but is letting him get on with it. Any sanctions imposed will have the object of weakening him when it comes to the final division of spoils.

"And then there will be military sanctions in the event of Mussolini hesitating to hand over the west and share control of Central Abyssinia. By that time, Italy will have lost much strength and the feeling against Mussolini in Britain will be such as to make even war possible.

"Hence the Military and naval preparations are not absolutely necessary to supplement the League economic sanctions, even assuming they will be seriously imposed."—*United Press.*

Bengal Education Minister's Primary Education Scheme

On the first of August last, the Bengal Education Minister published a resolution on the re-organization of education in Bengal dealing particularly with primary education. This was followed by a communique on the 25th of that month, substantially modifying the original scheme of primary education. Other additions, alterations and withdrawals have been made in speeches delivered by the same official. All this shows that he does not possess advisers who are competent and desire the improvement and spread of education above all other considerations, and that he had not given due thought to the subject.

The scheme has been subjected to drastic criticism in the press and on the platform and by individuals who understand and take interest in the educational advancement of the province. In the memoranda submitted by the Calcutta University and the Bengal Education League, both weighty documents because of their intrinsic worth and the importance of the bodies whose opinions they embody, the Minister's scheme has been considered in detail. In giving it such consideration, the University and the League have had the advantage of previous criticisms, which they substantially endorse. If the Bengal Government be not above learning a lesson in any matter, the wisest course for it now to adopt would be to withdraw the original scheme in its entirety and draw up a fresh one in the light of public criticism and circulate it for eliciting the opinion of educationists and others interested in education.

No Mention of Speaker Patel's Foreign Publicity Wishes in Bombay Anniversary

Last month the citizens of Bombay assembled at a public meeting to celebrate the

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anniversary of the late Mr. Vithalbhai Patel, speaker of the Indian Legislative Assembly. Mr. Bhulabhai Desai took the chair. All the speakers, including the chairman, paid glowing tributes to the memory of the departed patriot and leader. It was suggested that the erection of a statue of speaker Patel would be a fitting memorial to a great leader. It was also announced that henceforth the Congress House, which had been named after him, would be called "Vithal Sadan."

Mr. Nagindas Master, vice-president of the Bombay Provincial Congress Committee, said in proposing Mr. Bhulabhai Desai to the chair:

> The late Speaker V. J. Patel died fighting for the freedom of his motherland. Though there had been occasions, when Vithalbhai differed from other leaders, he had always been in the vanguard in the country's struggle for freedom.

Mr. Bhulabhai Desai said among other things:

> Till the very last moment, Sjt. Vithalbhai was thinking of the freedom of India and how it could be achieved. One of the earliest persons that the speaker met on his reaching Europe after the Poona Conference was Sjt. Patel. He had then come to Geneva to address the Council of International Affairs. The speaker, Sjt. Patel and Sjt. Subhas Bose met and discussed as to what was the best thing to do to further the cause of Indian freedom under the conditions that existed then. It was Vithalbhai's desire that the Congress should challenge a division at the polls to prove to the world that the Congress had the backing of the country. The main reason for Mr. Patel to hold the above view was his long experience and his first-hand knowledge of the Western mind and methods, which had convinced him that the only proof that would count with them was to prove that the Congress had the backing of the country.
>
> Sjt. Patel saw Mr. De Valera and came to know a great deal about Ireland and its struggle for freedom. He then visited America and strained himself so much that his recovery became impossible.
>
> All this had convinced Vithalbhai that the Western mind appreciated the elective basis to prove the backing of the country, however narrow the franchise might be. As soon as circumstances permitted, the Congress showed to the world that the country had the fullest confidence in the Congress by sweeping the polls and one of the greatest wishes of Vithalbhai had been fulfilled.

One would like to know whether the late eminent patriot said nothing to Mr. Bhulabhai Desai with regard to publicity work abroad in relation to India when they met at Geneva.

The speech of Mr. Jamnadas Mehta included a narration of the following episode:

> It would be remembered that the Commander-in-Chief after criticizing Indians, left the Assembly hall. He was not present, when the Indian members were replying to the criticisms of the Commander-in-Chief. Speaker Patel, after waiting for some time, burst out with an exclamation that it was a surprise that the Commander-in-Chief should not be present in his seat when he was being replied to. He said he would not allow such things to happen in the Assembly. He further stated that, unless the Commander-in-Chief apologized to the Chair for the insult, he would not be allowed to make a speech in the Assembly again. A struggle ensued between the Officials and the Viceroy on the one side and Speaker Patel on the other. It was contended that the Army had been scandalized by the Speaker demanding an apology from the Commander-in-Chief. Speaker Patel did not budge an inch and the Commander-in-Chief did apologize to the Chair.

A similar occasion arose during the last session of the Assembly, the absentee being the Home Member. But the present speaker did not show similar firmness.

Mr. Hansraj, Mr. Gokulbhai Bhatt, Mrs. Gangaben Patel and Mr. S. K. Patil also took part in the proceedings of the meeting.

It is curious that not a single speaker, according to the *Bombay Chronicle's* report, referred to the wish of him whom they had met to honour that some truthful propaganda and publicity work on behalf of India in foreign countries was needed, for which he had left a lakh of rupees by his last will and testament. How dear that wish was to his heart will be clear when it is remembered that it was for doing such work in America and Ireland that he gave himself no rest, with the consequence that he could not recover from his last serious illness.

It may be that very conscientious lawyers have doubts whether the money for such work was really left for Mr. Subhas Chandra Bose in right legal form (we non-lawyers have no such doubts, for the testator too knew a little of the law). But is there the least doubt that Mr. Patel wanted such work to be done and left money for it? If Mr. Bose be not considered entitled to make use of the amount for work to be done as desired by the departed leader, let the work be done in some other manner by some other man or men. But why omit all reference to the subject in a meeting held to do him honour—and in which, by the by, another dear wish of his was mentioned as having been fulfilled by the Congress?

Months ago, a rumour was started at and circulated from Bombay that Government would confiscate the money if given to Mr.

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Subhas Chandra Bose. Why Government would do it, was not explained. Mr. Bose has made it quite clear that, if he got it, it would be used in a lawful way for lawful work. But assuming that those who have it in their power to make over the amount to Mr. Bose really wanted to do it in order to faithfully carry out the donor's wishes, and assuming that they believed the rumour to be well founded, they would have kept the money in a safe place somewhere outside the British Empire to hand it to Mr. Bose in due course.

It was stated next that the particular passage in the will referring to the matter could bear some other meaning than that generally given to it. Of course, there are lawyers and lawyers, and some may be prepared even to prove that white is black, if it be necessary to do so.

It would be deplorable if the suspicion proved correct that provincial jealousy and Congressite party feeling stood in the way of the money being placed in the hands of Mr. Subhas Chandra Bose.

"Swayamvara" or Own-choice Redivivus ?

ALIGARH, Oct. 24.

Piquant scenes were witnessed in the District Judge's chamber when the young heiress to a fortune worth over a lakh of rupees interviewed in the chamber a number of suitors, among whom were several University graduates. The girl, however, selected as her future husband a remarkably handsome undergraduate.

Sreemati Premawati, the girl, attained majority about two months ago. Hitherto she had been living with her maternal grandmother and a vakil, appointed by the District Judge, was her legal guardian.

As heiress to a fortune the girl received numerous offers of marriage from a host of eligible young men. Recently she made an application to the District Judge for permission to make her own selection from the suitors.

The Officiating District Judge, Pandit Bhagwandas, sent for the girl and her grandmother and arranged for them a series of interviews with the candidates in his retiring room in the court.

The court-room, packed with a host of prospective bridegrooms, was reminiscent of the Swayamvar ceremony of the forgotten days of the Indian courts when a princess had to choose her husband from a number of princes invited by her guardian.

As each suitor stepped into the retiring room he was subjected to a close scrutiny by the girl, her grandmother and the Judge. He had to answer a series of questions as to his age, status and educational qualifications.

It is stated that two candidates, one of them a first class M.A. of the Agra University and the other a graduate of the Allahabad University, were specially recommended by the Judge but the girl expressed her preference for a handsome undergraduate, son of a local advocate.

The lucky candidate was heartily congratulated by all those present in the court when the Judge did not object to the choice made by the heiress.—*United Press.*

Congress and the Indian States People

Mr. Manishanker Trivedi, General Secretary, Indian States' People's Conference, has issued a statement to the press about that part of the proceedings of the last A. I. C. C. meetting at Madras which related to the people of the Indian States. He says therein in part:

The States people have no reasons to be discouraged by the apparent defeat sustained by the amendments based upon the minimum requirements of their cause at the last meeting of the A.I.C.C. at Madras. The personal appeal of the Congress President and Sardar Vallabhbhai have triumphed over the most forceful argumentative and unanswerable plea for extension of vision in defining the Congress attitude towards the people of the States as put forth by Mr. Meherally, Mrs. Kamaladevi and Mr. Gadgil and other members.

The encouraging feature of the discussions lies in the fact that the Congress commands have pleaded throughout for the present limitations of the Congress and avoided opposition either to the merits of the case or to any one of the arguments advanced in favour of the proposed amendments.

Mr. Trivedi proceeds to state :

It has taken more than a century for the British Government to succeed in dividing India into British India and Indian India for the first time in Indian History by the Iron hand of a British made constitution but the states peoples are confident that it would not take more than a few months for the Congress Leaders once for all to realize in thought, word and deed the fact that India is one and undivisible—a fact that cannot be invalidated by any convenient interpretation of the Congress ideals.

We appeal to the Congress command to depart from that ideology and phraseology which tends to scare us as foreigners in our own National organization and hints to regard our question as something undesirable if not untouchable.

We believe that the daily increasing evils of the system of personal rule prevailing in most of the states cannot be cured by limiting these dignified efforts to the cases of firing only. But at the same time we are surprised to learn how the vital issues contained in the second part of the above amendment, *viz.*, those assuring proper representation to the states people in the constituent Assembly, etc., were avoided with the force of personal appeal and influence.

Regarding the suggested constituent assembly Mr. Trivedi says :

We trust that the idea of depriving the states people of their right of representation in the Constituent Assembly on the same basis as British India is also equally remote from the minds of the Con-

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gress Authorities. Besides, we hope that they do not mean to deny the states people their legitimate rights and proper position in any federal Constitution that the Congress may accept.

As regards the new constitution imposed on India, Mr. Trivedi observes :

The Congress has rejected the new Federal Constitution. However, it is apparent that Congressmen will utilize the franchise embodied in the New Federal Constitution. The glaring injustice done to one-fourth of the Indian Nation, *viz.*, the states people, in depriving them of their legitimate rights of having the franchise on equal basis ought to appeal to the Congress authorities to extend their support to the states people's cause more vigorously. This fact alone should inspire them to be more generous in their attitude towards the states people.

The statement concludes by inculcating the principle of self-help :

But the states people would be guilty of having neglected their duty towards our scared cause if we solely depend upon the Congress for our emancipation and shirk our own responsibilities in the matter. The most appealing suggestion that has come out of the A.I.C.C. discussion at Madras ought to direct us to sustained and organized action within and without the states keeping in mind the well meaning advice that none helps those who do not help themselves.

Disallowance of Ramlila at Allahabad

The negotiations for the revival of Ramlila celebrations at Allahabad having broken off, a public meeting was held there on October 3 last. The correspondence that passed between the district authorities and Mr. Niranjan Lal Bhargava and the negotiations that took place for a settlement between him and some Muslim representatives were explained by Mr. Bhargava. Dr. Katju presided over the meeting and the speakers, besides the chairman and Mr. Bhargava, were Messrs. A. P. Verma, Parmeshwar Singh, Deo Sharan Kanj and Mr. R. N. Basu. The following resolution was passed :

This public meeting of the citizens of Allahabad after having heard the correspondence that passed between the District Magistrate of Allahabad and Pandit Niranjan Lal Bhargava (the latter representing the Hindus desirous of holding the Ramlila celebrations) and between Mr. Bhargava and Maulana Vilayat Husain and Haji Muhammad Husain as representing the Muslims of Allahabad, records its satisfaction at the attitude of the Muslim leaders in agreeing to the Hindus' taking out the Ramlila processions according to the time-table given by Pandit Niranjan Lal Bhargava, strongly condemns the refusal of the district authorities to permit the processions to be taken out according to the agreed time-table and deeply regrets that the district authorities instead of permitting the Ramlila celebrations in the circumstances threw obstacles in the way of such celebrations and thereby displayed administrative inefficiency and utter indifference to the Hindu feelings.

The meeting further requested the provincial Government to enquire into the circumstances under which permission for taking out the Ramlila procession had been refused by the district authorities and to adopt measures for the redress of the long-standing grievance of the Hindus of Allahabad about the stoppage of their annual Ramlila.

It is not strange, though it is deplorable that, though the representatives of the Hindus and the Muslims, who were the parties concerned, had come to an agreement regarding the routes and the time-table of the processions, the district authorities refused permission to take them out.

"New India Steam Navigation Company"

We welcome the formation of the New India Steam Navigation Company for steamer traffic between India and Burma. It is noteworthy that a public meeting was held last month in Rangoon to welcome its representatives at which all Indian and Burman communities took part. We hope it will be run by competent men on correct business principles.

All who undertake any shipping enterprise should particularly bear in mind two things. One is that they must know the details of the business thoroughly ; and the other is that so long as rate-cutting is not put an end to by legislation, any new Indian enterprise of this character is bound to be at the mercy of the British companies engaged in the carrying trade in Indian waters.

What is Emergency ?

Emergency is defined in English dictionaries prepared even by Britishers as "a sudden juncture demanding immediate action." But here in India the British rulers appear to think that there has been a state of perpetual emergency for more than a period of thirty years, and therefore ordinances and ordinance-like laws have been the order of the day. To meet this state of emergency, the Government of India have got their Criminal Law Amendment Act by the process

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of certification by the Governor-General. Bengal had already passed such a measure. Bombay has followed suit. Now the Panjab is debating one. And the other provinces may have similar provisions made, ostensibly for public safety, but really for safeguarding bureaucratic and autocratic rule. Not that it is necessary for each province to have a separate Act. For the all-India Act is sufficient for all the provinces; and even that was not necessary, as there were already laws in the Executive armoury which were quite sufficient to meet their needs. But they act on the principle, "*Adhikam tu na doshāya*," "It is not wrong to have something extra and to spare."

"*The Development and Continuance of Terrorism in Bengal*"

As all these all-India and provincial Acts have been and are being passed to meet what are officially called subversive movements and tendencies, real or so-called communal clashes and riots, and the like, it may be useful to note the genesis of such undesirable things as stated by competent observers. Let us take, for example, what has been officially styled terrorism in Bengal.

In course of the debate on the Criminal Law Amendment Bill in the Legislative Assembly in September last, Mr. Akhil Chandra Datta, Deputy President of that house, said, according to the official report:

> Now, Sir, while dealing with this aspect of the question, I mean the development and continuance of terrorism in Bengal, may I invite the attention of the House to the views expressed by one who is not an occupant of the Opposition Benches, but by one who now occupies a seat as the Honourable the Leader of the House, I mean the Honourable Sir Nripendra Sircar.
>
> **The Honourable Sir Nripendra Sircar:** You won't find there anything to support your view.
>
> **Mr. Akhil Chandra Datta:** At one place, Sir Nripendra Sircar said:
>
> "Nothing can be a surer guarantee for filling the terrorists with well-founded hope arising from the creation of an atmosphere favourable for their activities. The Hindus will be justified in feeling that serious injustice has been done to them, and the belief that they cannot have their legitimate share or an effective voice in the Legislatures will be a formidable recruiting agency for swelling the ranks of sympathizers of terrorists."
>
> Then, at page 152 of this book, called "Sir N. N. Sircar's Speeches and Pamphlets," we find that when he was cross-examining Mr. Villiers, the President of the European Association, in London, he put this question:
>
> "Am I right in saying that, judging by the members of the movement who have been caught from time to time by these officials, their view is probably this, that the present condition of difficulties is due to a foreign rule, and, therefore, foreign rule must be cut off altogether."
>
> That was the question. I am not sure whether there was not some implication and suggestion conveyed by the question and it was not without purpose. The answer was:
>
> "So far as it is due to any reasoning thought at all, it is definitely due to that. In a great measure, these boys are caught while they are absolute youngsters, and their emotions are worked on until they get into a state of hysteria over a matter which is right beyond the scope of reasoning at all, but so far as reasoning comes in at all, you are correct in your statement."
>
> Meaning thereby the statement contained in the question.
>
> Another question was like this:
>
> "Do you think that, if the Bengal Hindu would come to the Legislature, and try to work out his salvation through it, that would result in weaning sympathizers of terrorists, and isolate the terrorists?"
>
> The answer was this:
>
> "I think in time that will undoubtedly be the tendency, but I think it will take a certain amount of time."
>
> Then, there is another question:
>
> "May I take it that it follows that if the Bengali Hindus feel that they have a legitimate grievance and they keep away from the Legislature, knowing their position, and so on, it will really help disturbance and the terrorist movement in Bengal?"
>
> The answer was this:
>
> "Any feeling of legitimate grievance on the part of the community would have that effect, so far as that community is concerned."
>
> Then, Sir, in another place, the Honourable Sir Nripendra Sircar says this:
>
> "At first sight, no connection may appear between the financial statement and the terrorist movement, but looking below the surface it is fairly obvious that dyarchy failed in Bengal and general discontent and unrest increased, because the Ministers, having no available resources, were unable to achieve anything in furtherance of the beneficent activities of Government."
>
> **The Honourable Sir Nripendra Sircar:** Quite right.
>
> **Mr. Akhil Chandra Datta:** My Honourable friend says, it is quite right. I also have cited these passages to show that he is quite right and what is right is this that this terrorism is being developed and food is being supplied to these terrorists by what has been suggested in these questions by the Honourable Sir Nripendra Sircar, namely, the injustice done to the people.

"*Terrorism in the Panjab*"

As regards "terrorism" in the Panjab Mr. Akhil Chandra Datta said:

> I shall not speak as to the root causes of the terrorist movement in the Punjab. I shall, however, say only this that, as in Bengal, the partition gives the explanation, so, in the Punjab, it was the Jallianwalla Bagh massacre which brought into existence the terrorist movement there. In this connection, may I call the attention of Honourable

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Members of this House to the attitude of Mahatma Gandhi with regard to the question of the massacre of Jallianwalla Bagh? Immediately after this massacre, that very year in the December following, there was the Amritsar Congress, and, only a few days before the Congress, the reforms had been published. The question before the Congress was whether those reforms were adequate and satisfactory and whether they should be worked. There was a controversy and difference of opinion between the leaders, and the attitude of Mahatma Gandhi was that they should be worked. He was for co-operation as he had all along been; in fact, he had been even a recruiter. That was the position of Mahatma Gandhi at Amritsar in December, 1919. The other leaders were of a different opinion. However, there was some settlement between the leaders, and a Resolution was passed to the effect that the reforms were inadequate, unsatisfactory and disappointing. Mahatma Gandhi was waiting at that time for the report of the Hunter Committee about the Jallianwalla Bagh massacre. That report was published not very long after in the course of the year and that disillusioned Mahatma Gandhi, and the result was that from a co-operator he became a non-co-operator. That was the result so far as Mahatma Gandhi is concerned. His attitude was influenced by the massacre and by the official attitude with respect to this massacre. But younger people went a little further; they not only became non-co-operators, but went one step further, and some of them became terrorists. This being the true genesis of the revolutionary movement, I say with regard to this Bill that the proposed legislation is the remedy of a quack, not that of a real physician, and it is bound to frustrate its own object. This, however, is no matter for speculation, but the very fact that this repressive legislation failed in the past for so many years to crush the terrorist movement, and the very fact that it is now proposed to have a permanent emergency legislation (if it is not a contradiction in terms), goes to show and is in fact a confession that repression will not do. Repression will not do and other measures must be adopted to meet the situation. Repression may prevent major crimes and overt acts for a time as it has prevented major crimes, for we have been told that there has been no major crime for some time past in my province, but it cannot purge the body politic of the poison.

What the Dead Mr. Montagu and the Living Lord Willingdon Thought

The following extract from the diary of the late Mr. Edwin Montagu, Secretary of State for India for some time, tells us what he (and Lord Willingdon in those days) thought of repression as a remedy :

"The right answer to agitation is to remove all justifiable causes of it; then we shall have an answer to all that agitators said . . . . Internments showed that we had no answer . . . . They (the official class) must learn to defend themselves and not to think of suppressing agitation. Our whole policy was to make India a political country and it was absolutely impossible to associate that with repression. Willingdon quite agrees with me."

"Communal Riots" in Bengal

In Mr. Akhil Chandra Datta's speech in the Assembly from which extracts have been made in a preceding note, he dwelt on "communal" clashes in Bengal also, because the "menace of communalism" was one of the grounds on which the Criminal Law Amendment Bill was sought to be justified. Said he, according to the official report :

The next ground on which it is sought to justify this Bill is the third menace of communalism. To be frank, I have been requested by the Honourable the Leader of the Opposition not to dilate upon this point because he will deal with it, and, I dare say, he will deal with it far more ably than myself; and, therefore, out of respect for him, I shall not deal with this aspect of the question. But I am anxious to prove one thing, namely, that whatever communal feuds and dissension there is—I am now speaking of my own province, Bengal—, all that had been engineered and brought into existence, fostered and fomented by a third party.

An Honourable Member: What is that third party?

Mr. Akhil Chandra Datta: You know that third party.

Another Honourable Member: It is before us.

Mr. Akhil Chandra Datta: There was a riot at Chittagong immediately after the murder of a certain police officer. Mr. J. M. Sen-Gupta, whose premature death the whole country mourns, went to Chittagong and made an inquiry. After the inquiry, he came to Calcutta, and, in a meeting held in the Town Hall in Calcutta, he declared substantially to this effect:

"I say I take the full responsibility of making this statement : the riot in Chittagong was engineered and brought about by the local authorities. Here am I. I make this statement openly. I am prepared to prove it; and if the Government like they can prosecute me and put me on trial."

That was a challenge which was never accepted. So that we are perfectly entitled to assume and to proceed on the assumption that the Chittagong riots were the result of the intervention of a third party. Then, there was rioting at Dacca in May, 1930. With regard to that, there were two committees which made inquiries simultaneously about the causes of these riots—one an official Committee which was presided over by Mr. Sachse. The report of that Committee never saw the light of [day;] the reason for non-publication is significant and obvious. There was another committee, a Congress Committee—my humble self was the President of that Committee. We used to meet each other. The evidence that was forthcoming before us, with regard to those riots, was this : that it was brought about by that very same third party. A meeting was held on the night preceding the riots, in the house of a Muhammadan gentleman, where the local officials discussed about the coming riots, and Mr. Griffiths was there—I know that one Mr. Griffiths of the Indian Civil Service was the manager of the Dacca Nawab at that time. (*Cries of* "shame, shame.") I do not know whether the Honourable Member from Midnapore was that Mr. Griffiths. But, why, I am sure, he was the gentleman; and I thought and hoped that, while he

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was speaking on communalism, he would throw more light on the real state of affairs at Dacca. I do not know whether he himself was present and whether he had a share in the matter; but the evidence that I got as a member of that Committee, was that he was also present at that meeting; and here is now, after coming to the Assembly, preaching a homily on communalism and all that. It does not lie in his mouth to make this assertion. . . . .

An Honourable Member: Nor in the mouth of his chief!

Mr. Akhil Chandra Datta: With regard to these Dacca riots, I know from a reliable source that, just before the riots, two or three days before the riots, the Government officials had been told by some people, by higher officials, that they should make purchases of provisions for two or three or five days, because they were told that rioting would be going on for some days. Guns, revolvers and arms were taken away from the Hindus before the riot began. A high official, occupying the position of an additional District Judge, gave his evidence before the Sachse Committee. He deposed to the effect that looting was going on before his eyes: that the police were taking part in it, that he phoned again and again to the Superintendent of Police and Magistrate; for three days it went on and he phoned and phoned, but without any response, and no police appeared. That is the story of the Dacca riots. There was a Hindu-Moslem riot in Comilla. There, again, I have the same story to tell. I shall tell only what I know from my own personal experience. I must admit to our shame, the shame of the Hindus as well as the shame of the Muhammadans, that there was that riot. That must be admitted. But the point that I am making is that they did not fight on their own initiative. That is the whole point. Some people were assaulted: there was one man, Baikuntha, whose head was broken: I went myself with some of my friends with that broken head to the District Magistrate. Honourable Members of this House will be staggered to hear the reply that I got from the District Magistrate: he said "Why do you come to me? Go to Mr. Bepin Chandra Pal." (*Cries of* "shame.") Then, there was also the Divisional Commissioner who came. We wrote to him for giving us relief for preventing the whole thing. He would not take any notice of these things. Later on, some days after, there was a meeting of officials and non-officials: in the open meeting, we took the Commissioner to task for not taking any action when these things were brought to his notice. We said: "You came here from Chittagong on such and such day; we wrote to you on that day; but you did not take any notice." He said at first: "Oh, I did not come on that day: I was not here." Then, one of our friends got enraged and said: "You did come here on that day: you were here." After receiving that snub, he said: "Well, I might have." Then, Sir, I do not propose to dilate at length on the Mymensingh incidents. Mr. G. S. Dutt was the District Magistrate there. He tried his best to prevent all communal riots, and what was the result? He was soon transferred. (*Cries of* "shame, shame.") Then came another District Magistrate in his place. He went to the Bar Library and gave an assurance that there would be no Hindu-Muslim rioting. Almost immediately after that assurance was given to the Bar Library, there occurred one of the worst Hindu-Muslim riots in the district. There was one poor Sub-Divisional Magistrate, who went and controlled the rioting, and what was the result? Mr. G. S. Dutt, he was also immediately transferred. (*Cries of* "shame, shame" from Congress Party Benches.) Then what followed? A proposal was made by a certain Muhammadan gentleman, I think he was the Police Prosecutor, for the formation of a reconciliation board to meet the situation. It was proposed to Mr. Som, who is now a Member of this Assembly, that he should be a member of the reconciliation board. What was the reply of Mr. Som? He said: "Well, I am in possession of information and evidence that the District Magistrate and the Superintendent of Police are engineering these things through and in concert with you. You ask me to be a member of a committee in which you are taking a leading part?" That was the reply given by him in the open library. The House will be interested and pained to hear what followed the next morning. On the following morning, Mr. Som was arrested. (*Cries of* "shame, shame" from Congress Party Benches) on the ground that there was a meeting held there some days before in which Mr. Som had taken part and talked about picketing, and, therefore, he was arrested and put on trial. The trial went on for some time, I think it went on for some days, and he was kept in *hajat* (lock-up), and from the jail to the Court room, the House will be astonished to hear, Mr. Som used to be escorted hand-cuffed and roped (*Cries of* "shame, shame.") (*An Honourable Member:* "Disgraceful.") (*Another Honourable Member:* "It is no surprise to hear it.") Sir, I am reminded of the fate that overtook Mr. Nagendra Nath Sen, the Leader of the Khulna Bar, because he was also hand-cuffed and roped. There is another young man of Comilla who received the same treatment. His father is a Member of this House now,—I shall not name him. Now, Sir, all this reminds me of a certain observation of the late Swami Vivekananda. He said that some people, after creating the disease, try to cure it; it is the habit of some people to have a lavatory just by the side of the bedroom and then call for the physician to cure typhoid. Therefore, Sir, these provisions in the Bill are no cure for communalism. On the other hand, we say: "Physician, heal thyself; if you heal thyself, if you refrain from fostering and fomenting communalism, communal rioting will vanish from this land in no time." (Cheers.)

Communal Tension and Clashes in the Indian States

Recently this year, and in the immediately past several years, there have been communal tension and clashes in many of the Indian States. In many of these disturbances, the local State police and military have fired on one party or the other, or both.

There was a time when, whenever there were "communal riots" in British India, Indian-owned and -edited newspapers used to write: "There are no such riots in the Indian States; there the Hindus and Muslims live in peace and amity as they ought to; why should there be such riots in British India?" That question cannot be put now, that

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gument will no longer do. Mischief-makers are seen to it. Evidently these mischief-makers are now active in the Indian States as well as in British India—perhaps equally in both, or more so in the former than in the latter.

Dr. J. N. Maitra

Bengal and India have lost a distinguished physician and citizen in Dr. J. N. Maitra. He attained great distinction as an oculist. As a councillor of the Calcutta Corporation he took active interest in the welfare of this city. As a nationalist of the Congress school, he made his influence felt in the wider public affairs of the country. It is much to be regretted that he died at the age of only 55.

Dr. J. N. Maitra

Captain J. N. Banerjea

Captain Jitendra Nath Banerjea was the youngest brother of Sir Surendranath Banerjea. By profession he was a barrister-at-law. But he was best known as a physical culturist. He was the ideal strong man of Bengal in the days of our youth. And even when he was past seventy—he passed away last month at the age of 76—his broad chest and shoulders and muscular frame were a sight to see. He continued to his last days to encourage all manly sports and exercises by his presence and advice. His benefactions for the encouragement of physical culture amounted to

Captain J. N. Banerjea

Rs. 1,50,000. He lived and died a bachelor. Though he was known chiefly as an athlete, he was a man of culture and was connected with the Ripon College of Calcutta, founded by his famous brother, for years as a member of its governing body and latterly as its president, and with other cultural organizations.

An Appreciation of the Law Member by an Opponent

SIMLA, *Sept.* 27.

Dr. Deshmukh in a statement to press regarding the recent Simla session of the Assembly said: 'Politically we have done well. We had promised our voters that we would do our best to repeal the repressive laws. We have carried that promise so far as it lay in our power. On the social side we have brought forward measures of all-India importance, such as the question of the depressed classes, disabilities of Hindu women and child marriage. We have found a great ally in this respect in the leader of the House, Sir Nripendra Sircar, but for whose help we would not have been able to do anything. Of course our best thanks are due to him as well as to his colleagues and the House.' —*A. P. I.*

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Mrs. Sarojini Naidu at Madras Women's Conference

In opening the Women's Conference in Madras Mrs. Sarojini Naidu said :

'I am one of those heterodox persons who have never believed that the Women's movement is an isolated thing, that is to be supported, labelled and cherished and coaxed and nursed and all that kind.'

'I hear a great deal in other parts of the world about feminism, about women's points of view. I have never understood the meaning of this limitation, this segregation, this deliberate disinheritance of womanhood from the common inalienable right of humanity. We must bear in mind that when we use the word women we do not use it in the sense of a separatist definition as something apart, something walled in, something hedged round by limitations of sex. Let us rather meet to reaffirm our beliefs, our faith in our own destiny, our right to be an indissoluble part of the nation, with a common purpose, a struggle, a common mission, a common achievement earned by a common sacrifice.'

That, I think, has been the spirit in which Indian women have come into what is conventionally known as the feminist movement of the world.

THE INDIAN IDEAL

After all, whatever women in their moment of bitterness think or feel, we at any rate in India should realize that we are not working towards a new ideal. We are working towards the remembrance of an ancient ideal that was the fundamental virtue of our civilized nation. That we have need to remind ourselves is our penance for our own abrogation of our own destiny. I am not one of those who for a moment believe that woman is a downtrodden creature. I am not one of those who has ever suffered from that dreadful inferiority complex that looks outside my own strength for my own regeneration or deliverance.

As regards social reform, Mrs. Naidu said that

She was not interested in one reform or another in any particular detail. Different problems existed in different parts of the country and these were things which should be adjusted in those places alone. There could be no hard and fast rule as to what social reform should be. The fundamental principle of social reform was the right of every individual to live his life to the fullest extent; if that was understood, the crucial problems would have been solved. Each generation should and would solve its problems and there would be gradual progress.

Madras Women's Conference

As President of the Madras Women's Conference Mrs. Margaret M. Cousins dwelt in her speech on the progress made by the woman movement during the last ten years.

The women of the country know one another, they honour one another, they think things out together, they follow leadership, they initiate new schemes such as the Home science college, the Mysore Five Year Plan, the Memorandum on Women's status in the new constitution, legislation for the abolition of child marriage, for equal rights of inheritance, health treasures and Labour reforms.

She dealt with the topics of compulsory primary education, the teaching of Hindi, the appalling illiteracy in the country, the evils of child marriage, etc.

Concluding she referred to women's attitude towards their country. The new constitution imposed on India is a new make of shoe but it still pinches. How are we women going to walk in it? Just as the Nationalist organization the congress is going to do. Use it as best as we can under protest to exhibit and remove its inadequacies and injustices and at all steps to practise all the duties and technique of citizenship.

Some of the resolutions passed are summarized below.

The Conference regretted that the new powers given to women by the India Act were inadequate and yet exhorted the women to make the fullest use of such powers. The Conference strongly recommend that the Instruments of Instructions may be so framed for the Governor-General and Governors that women should be given chances of association in the administration of every Province as well as Central Governments especially in the Departments of Education, Health, Labour and provision be made for at least one woman to be appointed to each provincial Public Service Commission.

The Conference deplored that property has been made the main basis for qualification for membership to the Council of State, to the exclusion of educational qualification and also totally disapproved of the method of election for women's constituencies. The Conference also urged strengthening of the League in its efforts to abolish war. By another resolution it recommended to the Government to encourage Hindi teaching in schools and colleges.

Berar Women's Conference

Dr. Mrs. Malinibai Sukhtankar presided over the Berar Women's Conference held last month at Amraoti. In her presidential address she dwelt on the need of universal literacy ; general education ; education for developing citizenship ; a separate curriculum for girls ; the prevention of child marriages, unequal and unsuitable marriages, and polygamy ; sanctioning widow-marriage ; overhauling of the method of charity among Indian women ; ruthless destruction of superstitions and blind faith in *gurus* ; and amelioration of the pitiable condition of widows ; etc.

She proceeded to say :

"In order to equip ourselves with authority to improve our own condition we should also keenly watch political developments. We must press for adequate representation in Councils.

"Women should be taught details of administration, their privileges, method of election and voting rights. At important centres committees should be established to arrange and get prepared lists of

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women voters. It will not do to remain indifferent to politics. Those who have political rights alone can achieve all other rights."

Mrs. Sukhtankar then dealt with the widening of franchise to all literate women under the new constitution and suggested means to impart knowledge to women at large. She then pleaded for abolition of untouchability which can be achieved by women. Finally she advised 'Sangathan' (Union of all womanhood in each province) and village reconstruction for which she said Sevikas are necessary.

She concluded saying: "Self-reliance and self-effort are the only remedies for our development. The instinctive virtue of serving others which exists in women should be developed in the work of the All-India Women's Conference also. I pray to God that He be pleased to enlighten us, show us the way to success and I assure you that if we help ourselves progress is not far."

Mr. C. Y. Chintamani on Studies in Journalism

In his Mysore University convocation address, which was an able and thoughtful discourse, Mr. C. Y. Chintamani made five suggestions for the consideration of the competent authority. The fourth suggestion was contained in the following passage :

> I would request the authorities of Mysore University to consider the institution of studies in journalism more or less on the lines of the course in the London School of Economics. I am glad to notice that Madras University is moving in this direction. The newspaper press has come to stay. Whatever attempts, legislative or executive, may be made from time to time to regulate or control it, I do not suppose that any serious-minded person thinks it possible or desirable to suppress the press altogether. If, then, it must continue to exist, it is obvious that a more efficient and responsible press is of greater advantage to the state and the community than one less efficient and responsible. This end, in my opinion, can be best achieved by the imparting of education to journilists in the subjects which they have daily and weekly to discuss. In our country more than in lands where education is widely diffused among the people, the press not merely records but instructs public opinion. Should not the instructors themselves be instructed? Courses of lectures to aspiring journalists on politics, economics and sociology, to name the three most important of subjects, cannot but prove beneficial, if directly to the journalists, indirectly to the state and the community.

The question of instituting journalistic studies has been before the Calcutta University for several years. It was pressed on the attention of the Madras University later. But the Madras syndics and senators have already made some progress in dealing with it as against nothing done by their Calcutta confreres.

The importance, usefulness and influence of journalism as a profession do not require exaggeration. Wendell Philips, the American orator and reformer, declared that if he had the power to make the newspaper of a country he would not care who made its religion and law. In Bombay the other day, in the course of a talk on journalism, Mr. K. Natarajan unconsciously paraphrased that dictum in part when he observed that "The greatest single force in the making of the destinies of future India is the press."

We have been all along in favour of the proper and liberal education of would-be journalists, and we continue to hold the same opinion.

Propaganda for India

The September number of "Indian Press," issued from Geneva by Mrs. Hörup, gives the following figures "which give evidenee of the sums, other countries which realize its utility spend for propaganda abroad":

"Italy	£1,000,000
Japan	£ 100,000
New France	£1,000,000"

"We have looked for the figure of English propaganda but without success."

The Congress has not yet done anything in this direction, though it has recognized its utility in a general way.

"What should India Do with the New Constiution ?"

In the same periodical the Rev. J. T. Sunderland asks the question, What should India do with this new constitution ? His answer is :

> Speaking very frankly, I venture to say: It seems to me that the just and proper course to be pursued by India is for the Indian National Congress, and such other political parties as there may be, to issue a public statement or proclamation somewhat like the following :
>
> (1) It is an axiom among all civilized peoples that the only authority or power that has a right to frame a constitution for any nation is the nation itself.
>
> (2) The New Constitution which Great Britain proposes to force on India has been framed wholly by a foreign power, and not by India.
>
> (3) Therefore, India sees no other self-respecting or just course to pursue except to decline to accept the said Constitution.
>
> (4) Following such a public statement, or proclamation, it seems to me the policy to be adopted should be essentially that pursued by Ireland in winning her freedom, namely, obstruction, constant and unyielding obstruction, in every possible *legal* way, both in the Provinces and at Delhi, against

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all efforts of the Government to work the Constitution, *in any and every particular in which the rights and just interests of the Indian people are infringed upon.*

I am well aware that if the above indicated policy is entered upon and pursued by the Indian people, it will be likely to mean a long and severe struggle, with many discouragements and bitter hardships. But is there any other policy which promises so much? It succeeded with Ireland. If carried out with self-sacrificing, persistent, and unyielding determination, may it not be made to succeed in India?

This, then, is my Message. Whether wise or unwise, at least it speaks the judgment of a sincere and earnest believer in India's right to a place once more among the world's free and great nations.

U. P. Secondary Education Conference

An interesting, instructive and useful feature of the U. P. Secondary Education Conference held last month at Cawnpore, which was a success, was the industrial and educational exhibition held in connection with it. As girls' and women's education in India has made very little progress, the number of women in the teaching profession is much smaller than the number of men teachers. The United Provinces are not an exception to this rule. It is, therefore, noteworthy that the chairman of the reception Committee of the Cawnpore session of the U. P. Secondary Education conference was Mrs. Sobha Bose, Lady Principal of the local Balika Vidyalaya Intermediate College. In extending a cordial welcome to the delegates she made an appropriate speech, in which she dwelt on the reform of secondary education, the health of the rising generation, the problems of girls' education, the disabilities of teachers and other kindred topics.

The presidential address of Professor E. Ahmad Shah, M.A., B. Litt., M.L.C., was thoughtful, and instructive and contained much statistical and other informatton.

Acceptance of Office by Nationalists

Congress men and Liberals have been discussing the question of acceptance of office under the new constitution. It was discussed at the last meeting of the All-India Congress Committee at Madras. On the whole that Committee was right in not pronouncing any opinion of its own on the subject, keeping it for disposal at the next plenary session of the Congress at Lucknow.

We have been all along against acceptance of office by nationalists, whether of the Congress or the Liberal school. We have not changed our opinion. It is true that if very able and staunch nationalists become ministers they can do a little more good work than weak-kneed ministers. But they cannot do much and can do nothing at all as regards things that really matter and are necessary for the winning of self-rule by the nation. Ministers, both in the central and the provincial Governments, will be practically powerless. Even if they be *allowed* some power, that can only serve to lull the unwary into the delusion that the new constitution is not so bad after all.

The best use of their ability, time and energy which nationalists of all schools can make is to form a united and strong Opposition. If some of them become ministers, not only will these men in office be practically powerless to win self-rule, but such a step will create a division in nationalist ranks. These Ministers must generally vote in the legislatures with the Government, whereas their brethren as members of the Opposition must criticize them, oppose them and vote against them. There is plenty of room in the new constitution for subservience, mis-called co-operation by the bureaucracy; but there is no room for carrying out nationalist programmes in any essential matter.

Congress and Brahmin Predominance

That some very prominent Congress leaders are not Brahmins does not prove either that the Congrees is or is not a Brahmin movement. There have been and are other leaders who are Brahmins. If it be shown that the majority of prominent Congressmen were and are either Brahmins or non-Brahmins, even that will not prove that it is a Brahmin or non-Brahmin organization. The real test is whether it works for national welfare or sectional welfare. No one can show that its resolutions and activities were meant to give power to any particular caste or sect or creed. That shows that it is a national body. It does not stand in the way of any community, caste, race, political party, social party or economic party joining it and becoming influential and leading members.

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Aviation in India

Last month a report on the progress of aviation in India was published in the papers. That showed mainly what progress had been made in supplyiug the public with facilities for travelling by aeroplanes. Though some progress has been made, it is not much for a large country like India.

There ought to be another report showing what facilities there are for our youth to learn aviation and aeronautical engineering. Such a report will make it plain that India is extremely backward as regards the provision of such facilities. For such a state of things both the Government and the public must shoulder their due share of the blame.

That the D. K. Roy Memorial Association has offered a scholarship or two to girls intending to learn flying under the auspices of the Bengal Flying Club at Dum Dum is some satisfaction.

Dr. Ambedkar's Threat and Suggestion

Dr. Ambedkar's threat and suggestion that he will leave the Hindu fold and lead his followers also out of it to some other fold which will secure to him and them a status of social equality, will not have been in vain if it leads the Hindu community to make haste to do away with 'untouchability' and remove the really galling disabilities under which many Hindu castes labour.

As regards equality of social status, whatever the socio-religious theories advocated by the followers of Islam, Christianity, etc., may be, it is a hard fact that there are depressed classes among Muhammadans and Christians also, whether one calls them untouchables or not. As for Buddhism, we are not aware that Indian Buddhists are in practice a casteless community. Are the Sikhs and the Arya Samajists really casteless? We do not ask these questions in order to indirectly defend or minimize the evils of caste like untouchability, but to indicate that the mere profession of Muhammadanism, Christianity, Buddhism, Sikhism, Arya-Samajism, etc., cannot secure for any mass of men equality of social status. Advancement in education and culture and economic improvement are required for the elevation of social status. Those who have been inviting Dr. Ambedkar and his followers to come into their folds have not told the public what arrangements of theirs are ready for the educational, cultural and economic betterment of thousands of uneducated, uncultured and poor men, women and children.

Dr. Ambedkar and men of his way of thinking should ask themselves what they have done to destroy the mutual exclusiveness of the scheduled castes themselves and to remove inequality of status among themselves.

Taking conversion in its true spiritual and ethical sense, one can never say that it is synomymous with the profession of a new religion, or that when there is conversion *en masse* there is necessarily any spiritual and ethical change for the better.

Hinduism is not a narrow, limited, credal religion. There are many kinds of Hinduism, ranging from primitive animism to the exalted life and doctrines inculcated in the classical Upanishads. Moreover, in recent times, Hinduism has been understood by many to include Jainism, Buddhism, Sikhism, Brahmoism, Arya Samajism, and any other faith which has had its birth and development in India. So, we do not think any one born a Hindu who has made a broad study of Hinduism in all its phases can have any reason to accept any non-Hindu and non-Indian religion.

All the depressed class leaders who have spoken out and the majority of the rank and file who have done so have declared themselves against Dr. Ambedkar's suggestion. They think that it will do harm to the community, if carried out.

The Sankaracharya of Karavir *math* has made a suggestion which shows his liberality of spirit. He has asked Dr. Ambedkar to form a new sect within the Hindu fold, like the Brahmo Samaj and the Arya Samaj, and has promised to give it his approval and recognition. We would point out to this revered Hindu high priest with due respect that Dr. Ambedkar is not a man of the same type as Rammohun Roy, Devendranath Tagore, Dayananda Saraswati, Keshub Chunder Sen and Sivanath Sastri, and that they did not want any ecclesiastical recognition from any

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one for the religious bodies to whose spiritual and moral needs they ministered.

All depressed class leaders should recognize, as many already have, that there is now a greater awakening of the Hindu social conscience than ever before. "Caste" Hindus should make ever-increasing efforts to do their duty to the depressed classes, including the duty of giving them the highest Hindu religious instruction.

Lord Zetland on "The Press in India"

LONDON, Oct. 5.

At the annual dinner of the India, Burma and Ceylon Newspapers' London Committee, Lord Zetland was the chief guest.

Sir Stanley Reed, presiding, mentioned that in order to cover its extended scope the Committee in future would be known as the Indian and Eastern Newspapers' Society.

Lord Zetland, after paying a tribute to the way in which the Press in India, Burma and Ceylon had undertaken the task of educating public opinion on the reforms, said that he had noted with great satisfaction the tendency observable on the part of those who opposed the passage of the Bill to accept Parliament's decision now that the Bill had been enacted and to produce a favourable atmosphere for bringing the scheme into operation.

In this passage in his speech and other passages, by the "press of India" Lord Zetland meant the British-owned and British-edited papers of India, *not* the Indian-owned and Indian-edited papers. For all papers which are Indian in the latter sense and which are of any worth have throughout opposed the passage of the Bill, but not a single one of them has shown any tendency to accept the measure after its enactment. He thus practically ignored the existence of the really Indian press, among which there are Indian papers and periodicals which are in no respect inferior to but are in some essential respects superior to the Anglo-Indian papers. The Anglo-Indian papers are *in* India but not *of* it.

His deliberate recognition of only the Anglo-Indian press and his equally deliberate and conscious ignoring of the Indian press would become plainer still on a perusal of the following passage. Said he:

The Press of India had supported the constitutional proposals of the British Government in a spirit of enlightenment and good will based clearly upon their knowledge of the India of today, and of the stirrings of the deep waters of Indian life, which were now taking place and which had been for a number of years past and above all their understanding of all that was at stake from the point of view of the relations between the people of the East and those of the West. The press of Britain were quick—and wise—to take their cue from the press of India.

Can and will his lordship name a single leading Indian-owned and Indian-edited paper which has supported the constitutional proposals of the British Government and from which the the press of Britain took their cue? He cannot. His speech is calculated to mislead foreigners to believe that our papers support the new constitution, which they do not.

As regards fiscal policy, Lord Zetland said:

It must be made quite clear that Britain had no intention of imposing conditions on India in the interests of any particular industry in Britain.

No more disastrous policy could be pursued than the proposal of one opponent of the India Bill of imposing on the new Government of India restrictions with regard to the fiscal policy. The Marquess of Zetland said: "I stand by a policy of goodwill under which Indians themselves will see that they have as much to gain as we from the exchange of goods."

All this talk of India's "good will" reads extremely funny and tragic considering that the new Government of India Act has bound India hand and foot in matters of currency, exchange, tariffs, etc., by arming the Governor-General with various discretionary special powers and by the chapter on "commercial discrimination."

His lordsbip would have been right if he had said, "I stand by a policy of *compulsory* good will uuder which Indians will *be compelled to* see that *under the circumstances* they have *a little* to gain from the exchange of goods."

Infringement of Poona Pact by Subterfuge

The original plan of Government, under the Communal Decision, was to create separate electorates for the depressed classes. The Poona Pact was secured by Mahatma Gandhi's resolve to fast unto death. This pact modified the original communal decision by providing for the representation of the depressed classes through joint electorate with reservation of seats for them. This modification in favour of joint election is being sought to be nullified by the Provincial Governments by means of a subterfuge. In their sdhemes for the delimitation of constituencies they have provided a certain number of multi-member constituencies

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in which one of the seats is reserved for the scheduled or depressed castes. The voting is to be by single non-transferable vote. What ought to have been done was that in these multi-member constituencies each voter should have been allowed as many votes as there were seats in them. But there being only one vote for each voter, the depressed class voter will generally vote for some depressed class candidate, and the "caste" Hindu voter will vote for a "caste" Hindu candidate, so that there will in effect be really separate election by separate electorate under the disguise of joint electorate. This will lead to tension of feeling between the "high" and the "scheduled" castes. Owing to their economic and social dependence on "caste" Hindus many depressed class voters may feel compelled to vote for some "caste" Hindu candidate. This will lead to further estrangement of feelings. If in multi-member constituencies voters were given as many votes as there were seats, both "caste" voters as well as depressed class voters would have been enabled to cast their votes for both classes of candidates, thus promoting amicable relations between the various castes.

This cunning plan to nullify the Poona Pact has been duly noted and condemned by Rao Bahadur M. C. Rajah, who represents the depressed classes in the Legislative Assembly. He will bring the matter to the notice of the Indian Delimitation Committee.

Qualifications of Bengal Upper Chamber Electors

In the instructions issued by the Bengal Government for the preparation of the Provincial electoral rolls for the Upper Chamber, the qualifications for Muhammadans are much lower than those for Hindus. This means that, in the opinion of the Bengal Government, Muhammadanism in itself fits its adherents for citizenship so greatly that they do not require other civic qualifications to the extent that Hindus require! In the result, many Hindus will not have the civic right of franchise which they would have had, if they had been Muhammadans. This is an example of religious neutrality.

What King George V Expects

The British Parliament has been prorogued. In his speech His Majesty King George V has expressed his trust that the new Government of India Act will produce contentment and well-being in India.

Vain hope.

U. P. Medical Conference

The United Provinces Medical Conference was held last month at Cawnpore. Dr. S. N. Sen was the chairman of the reception committee and Major D. R. Ranjit Singh the president. Both made speeches of a practical character. The many resolutions which were passed were important and in the interests of both the public and the medical profession.

Ananda Chandra Roy of Dacca

Mr. Ananda Chandra Roy, a leading member of the Dacca Bar and the leader of public opinion in Dacca, died last month at his town residence at the age of 92. He was not suffering from any specific malady. In him a landmark of old Bengal has disappeared. He joined the Dacca Bar in 1863 and retired in 1908 after 40 years' extensive practice. He played a leading part against the Bengal partition in co-operation with the late Sir Surendranath Banerjea and others. He was the first Chairman of the Dacca Municipality under the Bengal Municipal Act and was elected a member of the Bengal Council after the annulment of the partition.

Young Britons Wanted by Whom ?

Addressing the Oxford University conservatives last month Lord Zetland said that "For many years Young Britons would be wanted for the Indian Civil Service." Yes, they will be wanted by Britain to form parts of the steel frame, but not by India. Every post in the Indian Civil Service can be held quite efficiently by Indians.

Mr. Jinnah on the New Constitution

Interviewed on his return from England, Mr. M. A. Jinnah said: "We all know that the new constitution has been forced on us." Whom does he mean by "us"? Muhammadans like him cannot say that every part of the constitution has been forced on them. They like the Communal Decision. All true Indian Nationalists, however, who are the majority of politically-minded Indians, can truly and sincerely say that the new constitution has been forced on them.

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Living Wage for Spinners

The resolution of the Council of the All India Spinners' Association by which the spinners are to receive a living wage is greatly to be welcomed. It is really momentous, as Gandhiji calls it.

Village Work by Mahatma Gandhi's Followers

Those followers of Mahatma Gandhi who live in villages exactly like the lowest of the low there and do all kinds of welfare work there, including scavenging, have our whole-hearted respect and admiration. Nameless and fameless, they do not stand in the lime light. They are true heroes nevertheless and are the real regenerators of the villages they work in.

Babu Rajendra Prasad's Tour

During his long tours Babu Rajendra Prasad, the Congress President, does not spare himself, though his health has been very unsatisfactory. His replies to peasants and other workers—and in fact to all who have occasion to address him—are such as befit the President of an organization which claims to represent Indians of all races, ranks, creeds, castes and classes.

Fanatical Crime in Lahore

With reference to the recent fanatical outages in Lahore, *The Tribune*, the leading paper of the Panjab, writes :

> The heinous crime which was perpetrated at Lahore on Wednesday, and as a result of which one Sikh was killed and two others seriously injured, and a Hindu who tried to grapple with the assailant was wounded, will cause a thrill of horror and indignation among all humane and law-abiding people in all communities. Even if it proves to be a stray incident, as we hope with all our heart that it will, it is serious enough to call for a vigorous investigation and for the condign punishment of the person or persons to whom the offence may be brought home. On the other hand if, as is suspected in some quarters, the crime in this case has a secret organization behind it, it may prove the starting point of a recrudescence of lawlessness. Whether the suspicion is or is not well founded, only a proper inquiry can show, and we hope that in view of the very important issue at stake the authorities will make the most sifting inquiry into the matter.

Without, of course, suggesting the remotest connection of the crime with the Criminal Law Amendment Bill of the Panjab, our contemporary obseves :

> There is another aspect of the matter to which it is impossible not to refer. The occurrence of this crime at the psychological moment when the Criminal Law Amendment Bill is under consideration, will, it may be feared, strengthen the hands of the authors of the Bill and make it even easier for them to carry it through the House than it would otherwise have been. We hope with all the strength and emphasis we can command that this will not be the case, and that no independent member of the Legislative Council will, in the excitement of the moment, forget that the issues involved in this Bill are much larger and wider than the suppression of communal disorder and crimes, important as such suppression undoubtedly is, and that there are other and immeasurably better ways of dealing with communal troubles themselves than by placing in the hands of a Government not responsible to the people nor amenable to its control powers which in the large majority of cases have been and are liable to be used for very different purposes, especially for the curtailment of individual and public liberty and the check-mating of the freedom movement.

Whitehall Not To Control India's Fiscal Policy ?

LONDON, Oct. 24.

"I shall be a false friend of Lancashire, if I suggested that there is the remotest chance of India's fiscal policy being again controlled by Whitehall," said Lord Zetland, in a speech at a dinner given by the Oldham Chamber of Commerce. He added "There is no such chance. We must look to other means for future reductions in duties on British imports. Those means must consist in persuading the people of India, that the real interest of both the countries in the domain of commerce lies in a policy of reciprocity and the prospects of advance on those lines are infinitely brighter than even a short time ago."

One does not know whether to weep or to laugh when one reads words like the above, which may deceive ignorant foreigners to to believe that India possesses or will posses fiscal autonomy. This sort of theatrical attitudinizing cannot deceive Indians.

Olympic Games at Berlin

The following 49 countries will take part in both the Winter and Main Olympic Games at Berlin :

Afghanistan, Argentine, Australia, Austria, Belgium, Brazil, Bulgaria, Canada, Chile, China, Columbia, Czechoslovakia, Denmark, Egypt, Esthonia, Finland, France, Germany, Great Britain, Greece, Haiti, Holland, Honduras, Hungary, Iceland, India, Irish Free State, Italy, Japan, Jugoslavia, Latvia, Liechtenstein, Luxemburg, Mexico, Monaco, New Zealand, Norway, Peru, Philippines, Poland, Portugal, Rumania, South Africa, Spain, Sweden, Switzerland, Turkey, Uruguay, United States of North America.

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OPINION OF
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Just Published:

THIRD EDITION OF RUIN OF INDIAN TRADE AND INDUSTRIES

By **MAJOR B. D. BASU, I. M. S.**

IN THIS EDITION THE BOOK HAS BEEN ENLARGED
ITS GET-UP HAS BEEN GREATLY IMPROVED
BUT THE PRICE HAS BEEN REDUCED FROM Rs. 2-8 TO Rs. 2 PER COPY
POSTAGE EXTRA.

Advance writes:

The wail about the plight of Indian trade and industries is now loud enough. Attempts are being made by various persons and organizations to probe into the causes of this phenomenal decline and find means to revive the flow of industrial life. Unfortunately, however, many yet go with the idea that India is essentially an agricultural country and she will ever have to perform the role of producer of raw materials. That this view is entirely erroneous will be proved, if one takes the trouble of going through this valuable book of the late Major Basu. He was not a man to indulge in cheap sentimentalism; he was entirely matter-of-fact, whose spirit of research and scholarship has not yet produced any parallel. The facts and figures about India's great industrial past have been collected by laborious research into the archives of history and official documents. Of course, the environments in India and the general state of the world have been changed, but if we are to build India's Industrial prosperity on a solid basis, we must have a workable knowledge of the conditions in the great land before she came in contract with the West and the factors which brought about the deplorable change. And for this purpose Major Basu's book is indispensable. Indeed, it ought to be a handbook to those who are now working for the revival of indigenous industries. Students of Indian Economics also ought not to miss this weighty work. The drawing on the jacket, indicating the helplessness of the Indian craftsman at the advent of the industrial and commercial paraphernalia of the West is most appropriate.

The Hindusthan Review writes:

The new edition of Major B. D. Basu's *Ruin of Indian Trade and Industries*—which when first issued was very well received by the public, and stimulated great interest amongst all interested in the industrial development of India—is a scathing indictment on the policy of the British rulers in relation to Indian trade and commerce. The third edition, just issued (R. Chatterjee, 120-2, Upper Circular Road, Calcutta) ought to draw the serious attention of the industrialists and capitalists with a view to improve the economic condition of the country.

The Modern Review says:

The third edition of this well-known work contains forty-three pages of matter which did not form part of the previous editions. Besides being thus substantially enlarged, its get-up is superior in every respect—paper, printing and binding to the first two editions. *And yet the price has been reduced from Rs. 2-8 to Rs. 2 per copy.*

The appearance of this edition is timely, too. *The Government of India Act of 1935* has just appeared, with its chapter on "Provisions with respect to [so called] discrimination. &c.." contained in sections 111 to 121 inclusive. Major Basu's book tells what was done in the days of the East India Company to ruin Indian Trade and Industries. And these "Provisions" are such as may be used to prevent Indians from regaining that position in the trade and industries of their own country which the nations of every country are justly entitled to occupy.

So this is a book which every English-knowing Indian ought to read.

The Bombay Sentinal writes:

This is the third edition of this Book, and verily it has deserved going into the third edition. It is an indictment of the exploitation of India and the steps taken to perpetuate that exploitation. It is particularly useful reading in view of the provisions contained in Part V. Ch. III of the New Constitution of India, which are specially designed statutorily to safeguard British capital and British citizens who are stationed in India mainly for commercial exploitation.

Major Basu has devoted a whole chapter to the "Granting of Special Privileges to Britishers in India" and another whole chapter to "British Capital in India." The latter gains significance owing to the privileged position that British Industrialists are seeking to secure by establishing industries in India. Two sentences will bear quotation. At page 157 the author says:

"It will be worth while for some Hon'ble Member of the Central Legislature to ask a question about the amount of subsidy which the Indian Government pays directly or indirectly to the different industries which are owned and managed by Britishers in this country..... In our opinion British Capital in India is largely a myth and even the existence of it (if true) does not entitle Britishers to enjoy any undue political privilege.

When people think of the Reserve Bank of India and the eighteen pence rupee ratio they will be able to realize the importance of an extract like the above. Appendix G (page 218) gives relevant information on this subject in a terse and telling manner.

The book is full of authenticated figures and not a statement is made which is not supported by document. Here is a list, according to Major Basu of the means employd to destroy Indian trade and industry:

(1) The forcing of Free Trade on India.
(2) Imposing heavy duties on Indian manufactures in England.
(3) The export of raw products from India.
(4) Exacting Factory Acts.
(5) The Transit and Customs Duties.
(6) Granting special privileges to foreigners in India.
(7) Building Railways in India
(8) Compelling Indian Artisans to divulge their trade secrets.
(9) Holding of exhibitions.
(10) Investing so-called British Capital in India.
(11) The denial of self-government to India.

Each one of these has been explained at great length. There is a whole appendix devoted to "sidelights on the Ruin of Indian Shipping" which gives a great deal of information which is not ordinarily available.

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The Last Chapter is headed "What is to be done." The author pleads for the practice of Swadeshi and Boycott. He gives the analogy of every important European country which followed this path and the list includes England, Scotland, American States, Italy and Germany. Surely what was good for them and made for their prosperity ought to be good for India. This Chapter concludes with a call to every Indian to "pray that success be to the cause of Swadeshi in India." That is the prayer, no doubt, of every lover of India.

Ananda Bazar Patrika writes :

মেজর বি ডি বসুর এই সুপ্রসিদ্ধ পুস্তকখানার সংশোধিত ও পরিবর্দ্ধিত তৃতীয় সংস্করণ বাহির হইয়াছে। ভারতের অতীত শিল্প-বাণিজ্যকে কি ভাবে ধ্বংস করা হইয়াছে, তাহার মর্ম্মান্তিক কাহিনী এই পুস্তকে প্রামাণিক গ্রন্থ ও দলিলপত্র সহায়ে বর্ণিত হইয়াছে। মূল্য ২৲ টাকা মাত্র।

Amrita Bazar Patrika writes :

By going through the book under review, one will get a vivid impression of the great injustices that have been done to the Indian manufactures ever since the beginning of British rule in India. To all those who are interested to get an acquaintance with the history of the degeneration of Indian trade and industry, the book will prove to be a store-house of information. By citing elaborate passages from the evidence of an enquiry or commission as also from the writings of eminent historians, the learned author has depicted the true mentality of the British Government. One genuinely interested in the welfare of our country will shudder to find how the downfall of our industries has been brought about. The early glory of India's industry and the way it found its way to rapid degeneration immediately after the accession of the British rule are well presented by the author.

According to the learned author, the ruin of Indian trade and industry has been caused by the eleven clever devices ever since England acquired political domination in India, namely,.....The writer exhaustively deals with all the above points and supports his contention by quotations from eminent writers. He says, "It is the crushing of India's cotton industries and the dependence of the millions of her population for their subsistence on the soil which should be looked upon as one of the chief factors in the causation of the recurrent famines dislocating numberless households and spreading ruin and disaster throughout the length and breadth of this country."

We do not find that there is a bit exaggeration to the condition he has depicted, as "the poverty of the Indian population is unparalleled in any civilised country." By way of remedy for this horrible state of things the writer suggests that the spirit of Swadeshism should be inculcated into the minds of the people, as no other method surer of success than that of touching the pokets of the Britishers can be effective to rouse them to their sense of duty and responsiblity.

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पता—मैनेजर, 'विशाल-भारत', १२०।२, अपर सरकूलर रोड, कलकत्ता

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Editor of the "Calcutta Municipal Gazette

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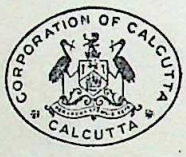

Editor
AMAL HOME

The Calcutta Municipal Gazette

OFFICIAL ORGAN OF THE CORPORATION OF CALCUTTA
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CALCUTTA

March 26, 1935

As in previous years, Bharat Phototype Studio has made the process blocks for the Health Number this year also. And I am more than pleased with the results achieved by them in handling some very difficult subjects. The plates in this issue, particularly the tri-coloured one, are in every way satisfactory and reflect great credit on the skill and care of Mr. L. M. Gupta, to whom I should offer my sincerest congratulations.

It only remains to be added that the printing of the blocks has also been done by Bharat Phototype Studio, and the effect is only to be seen to be appreciated.

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POEMS OF THE WINTER SOLSTICE
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RAMANANDA CHATTERJEE

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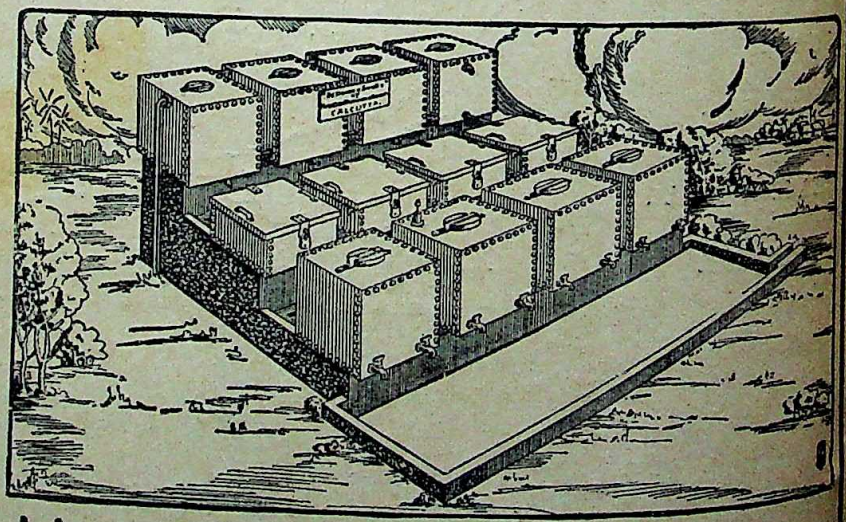

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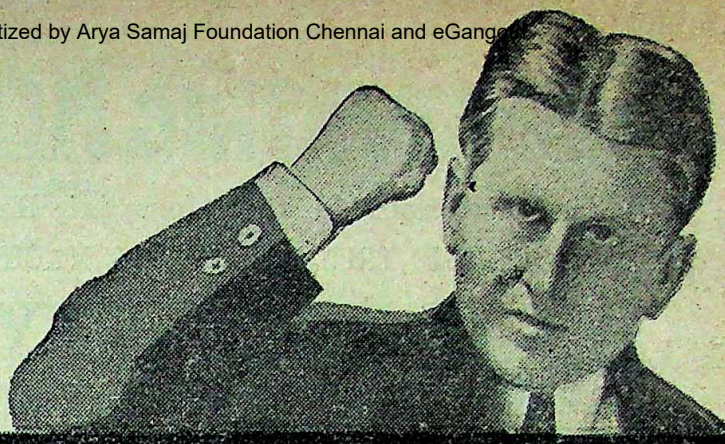

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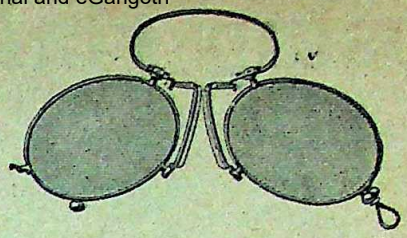

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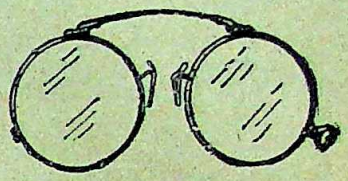

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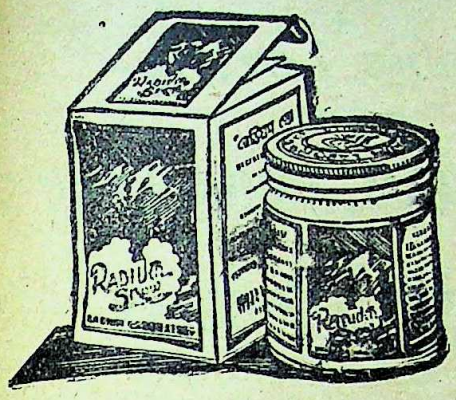

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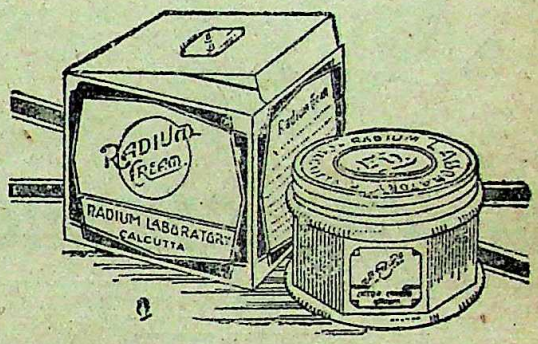

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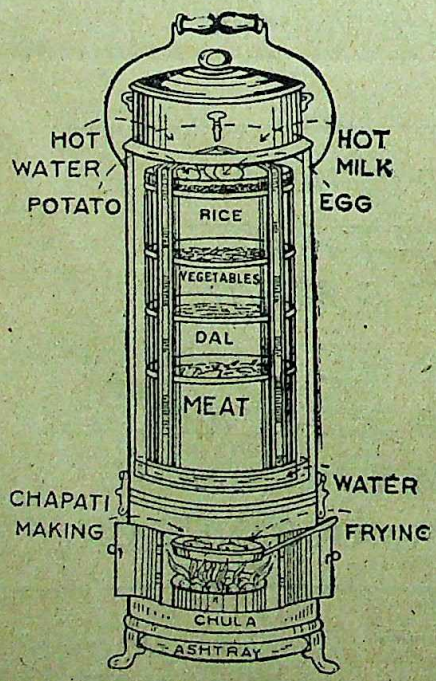

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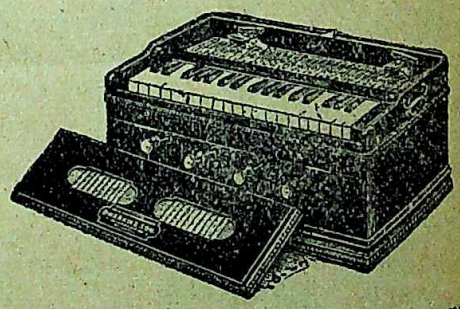

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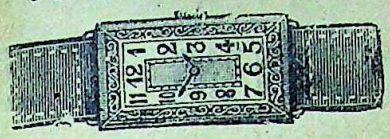

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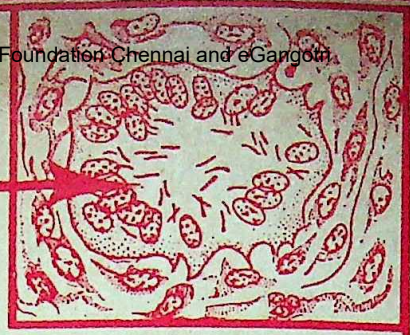

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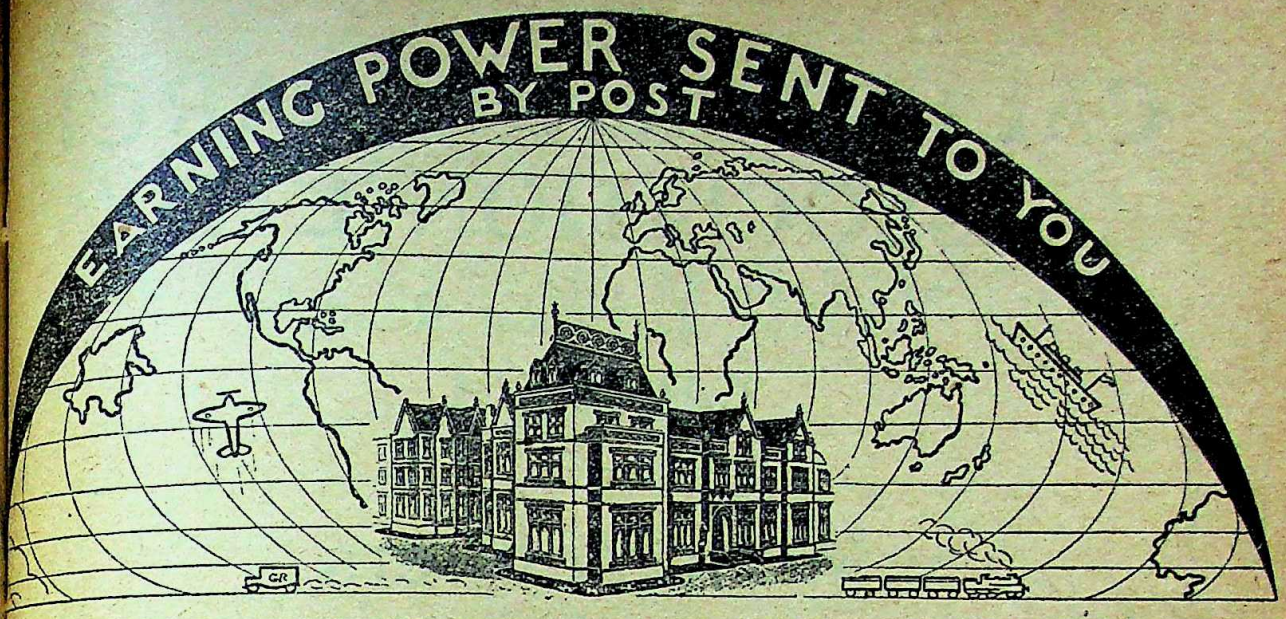

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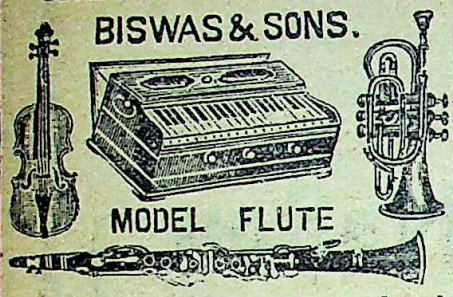

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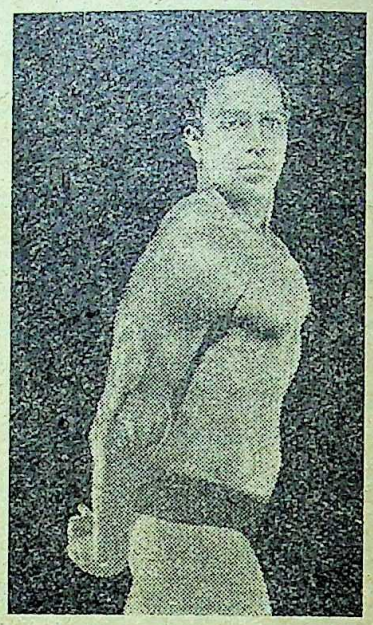

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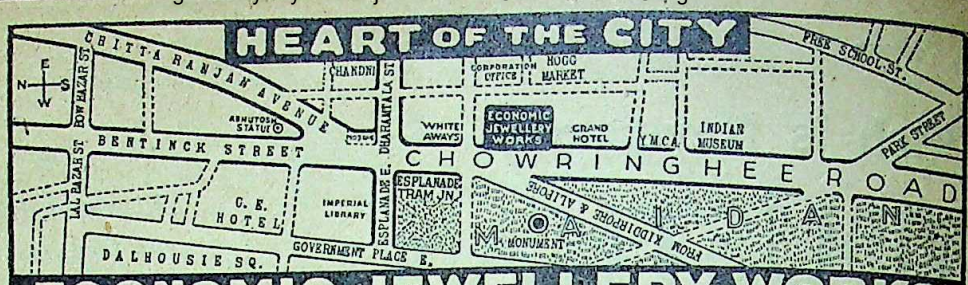

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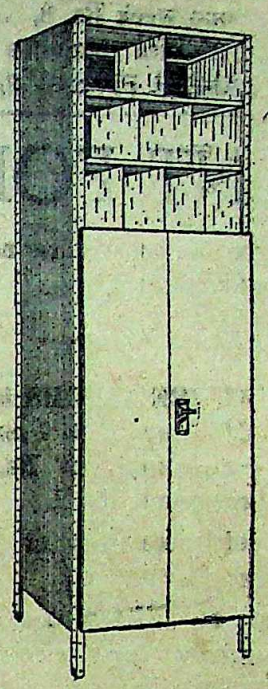

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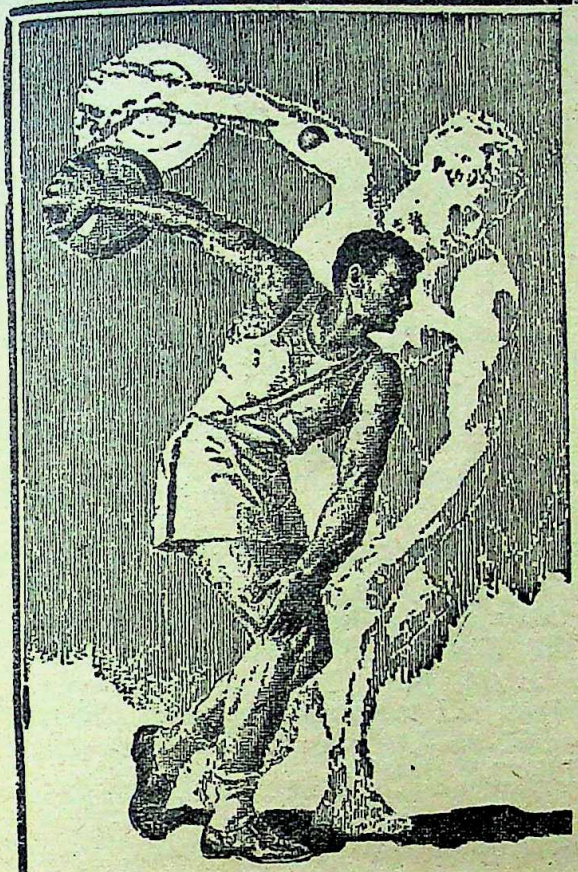

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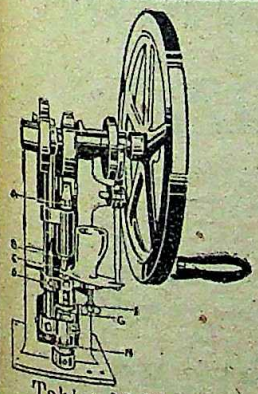

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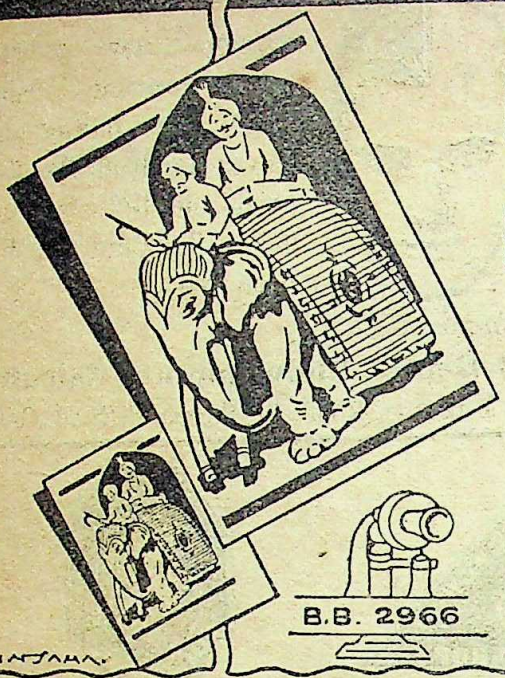

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THE MODERN REVIEW

DECEMBER 1935

VOL. LVIII., No. 6 WHOLE No. 348

THOMAS CARLYLE

BY J. T. SUNDERLAND

PROBABLY it is safe to say that in all English literary history there is not to be found a more striking character, or one who more startled and stirred the generation in which he lived, than Thomas Carlyle.

There are two ways of looking at every life—at its external events or at the manifestations of its internal experiences of thought and feeling. Most lives that are worth studying are richest and most eventful in their interior history. It is so with Carlyle's. The story of his life so far as external events are concerned is short and simple, if not commonplace and monotonous. His real life history is to be found in his books. These reveal him as living a life of thought and feeling more stirring, more tremendous in energy, more fiery, than that of almost any man of modern times. Napoleon had not a more forceful or flaming career than Carlyle. But Carlyle's force expended itself through his pen, Napoleon's through his sword. Let us first look briefly at the externals of his life, then more fully at its inner aspects.

Thomas Carlyle was born five years before the end of the Eighteenth Century,—that is to say, in the year 1795. His place of birth was Ecclefechan, Dumfries, 60 miles south of Edinburgh. Though spending most of his literary life in England he remained a true Scotchman all his days, clinging to his broad Scotch brogue and his rugged Scotch character to the last. Burns was not a truer Scot than he. Taught first at a parish school and later at an academy or grammar school, at fourteen he walked to Edinburgh and entered the university, where he studied for six or seven years with a view to entering the ministry of the Kirk of Scotland. But before the time came for him to begin his ministerial work, he found himself growing distrustful of the truth of many of the doctrines which in the Kirk he would be expected to preach. Accordingly he abandoned all thought of the pulpit, and betook himself to letters. This was when he was twenty-four years old.

But the path of literary effort which he chose was to prove a rough and stony one, difficulties to overcome which would appal any but the stoutest heart.

The first literary work that offered itself was writing for the Edinburgh Encyclopedia. This he took hold of with right goodwill, and within the next five years wrote nearly a score of articles,—among them biographical sketches of Montaigne, Montesquieu, Nelson, and the two Pitts. He also made important contributions to *The New Edinburgh Review* and other journals.

Soon we find him plunging into German literature, and devoting to it all the leisure time he can possibly find,—meanwhile visiting Germany and forming an intimate friendship with Goethe which lasted until the death of the latter in 1832. Englishmen at that time knew almost nothing of the literature of Germany. Carlyle saw how rich that literature was, and determined to give it to his countrymen.

To bring this about he wrote a life of Schiller, and translated Goethe's *Wilhelm Meister* and other German works of importance. If he had never done anything else

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except to open the door as he did for England into the treasure-house of German poetry, philosophy and romance, that alone should entitle him to lasting fame.

But so far he was only at the beginning of his real literary career. At the age of thirty-one he married one of the most beautiful and intellectually brilliant women of her time, Jane Welsh. She brought him some financial means, so that from that time on he was able to shape his literary career mainly as he chose. For a time after their marriage the two lived in Edinburgh. Then they decided upon the bold step of going away far into the country and taking up their residence at Craigenputtock, a small estate belonging to the wife, fifteen miles from Dumfries, among the granite hills and black morasses which stretch westward through Galloway almost to the Irish sea.

Writing to Goethe soon after, Carlyle thus describes their way of life in the new home. "In this wilderness of health and rock," he says, "our estate stands forth a green oasis, a track of plowed, partly inclosed and planted ground, where corn ripens and trees afford a shade, although surrounded by sea-mews and rough-wooled sheep. Here, with no small effort, have we built and furnished a neat and substantial dwelling; here, in the absence of professional or other office, we live to cultivate literature according to our strength, and in our own peculiar way. We wish a joyful growth to the roses and flowers of our garden; we hope for health and peaceful thoughts to further our aims. This nook of ours is the loneliest in Britain, six miles removed from any one who would be likely to visit me. But I came here solely with the design to simplify my life, and to secure the independence through which I could be enabled to remain true to myself. Nor is the solitude of such great importance; for a stage-coach takes us speedily to Edinburgh. And have I not, too, at this moment, piled upon the table of my little library, a whole cart-load of French, German, American and English journals and periodicals—whatever may be their worth?"

Six years—from 1828 to 1834—Mr. and Mrs. Carlyle lived in this lonely wilderness home. Emerson visited them while they were there, as did other rare spirits. Writes Emerson of his visit:

> "I came from Glasgow to Dumfries,..... and inquired for Craigenputtock. It was a farm fifteen miles away. I found the house amid desolate, heathery hills, where the lonely scholar nourished his mighty heart. He was tall and gaunt, with cliff-like brow, self-possessed, and holding his extraordinary powers of conversation in easy command; clinging to his northern accent with evident relish; full of lively anecdotes, and with a streaming humor which floated every-thing he looked upon. Few were the objects, and lonely the man, not a person to speak to within fifteen miles, except the minister of Dunscore."

The loneliness, however, was little to Carlyle; for he had his books and his thoughts in which he lived day and night. To him these Craigenputtock years were wonderfully fruitful. Here he wrote a large part, and, taken on the whole, the best part, of his splendid critical and biographical essays—among the number, those on Richter, Goethe, Burns, Heine, Voltaire, Novalis, Johnson, Diderot, the Niebelungen Lied, Early German Literature, and German Poetry and Biography. Here also were written those two very remarkable papers, *Characteristics* and *Signs of the Times*, which contain the germs of his social and ethical philosophy. Finally, here was written *Sartor Resartus*, that indescribable book,—that book the like of which had never been seen in the heavens above or the earth beneath, or in the waters under the earth,— that strange, wild, fanciful, fantastic, rambling, satirical, humorous, pathetic, poetical, wise, foolish, strangely stimulating and inspiring and altogether wonderful Essay on the Philosophy of Clothes,—which was ridiculed by half the literary world, and yet which was destined by and by to be recognized as one of the great books of the Century.

But if the loneliness of Craigenputtock afforded Mr. Carlyle the best of opportunities for work, it was nothing less than cruel to Mrs. Carlyle, who loved society and was fitted to reign a queen in any intellectual or social circle. To her the isolation grew to be more and more oppressive. She longed to get once more where there were people. At last he also began to feel a desire to be among men.

Accordingly at the end of six years they resolved to go to London,—London, the great heart of the world,—and for the rest of their lives make their home there. Accordingly the year 1834 finds them taking up their permanent abode in that city, at No. 5 Cheyne Row, Chelsea, a spot which long association with them was to make famous. Here Mr. Carlyle lived, with his wife, thirty-two years, until her death; and then fifteen years longer, alone, until his own death in 1881.

The first work written by Carlyle after removing to London was his *History of the French Revolution*. This occupied him for three years. It may not be generally known that the first volume was written twice over,—the manuscript having been accidentally burned when it was nearly ready for the printers. But

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fter a few weeks of rest, the author set resolute- to work and wrote it over again. As a mere ronological narrative of events, the *History the French Revolution* is of little or no alue—as indeed Carlyle evidently did not care o make it of value in that way. But as a ries of vivid pictures, powerful in their light nd shade, and drawn too for the most part ith a very remarkable and conscientious curacy, representing the leading events and hief men of that tragic and world-shaking evolution, Carlyle's work is invaluable. It is ifficult to find anything else in literature to be ompared with it. It is not only a great work; ut considering that it was written by an nglishman, whose veins were full of Puritan lood, and who was perhaps the strongest hater f Democracy that the Nineteenth Century roduced, it is a singularly fair and just work.

Allison and other English historians give s to understand that during the so-called Reign f Terror the streets of Paris ran with blood. But Carlyle is candid enough to remind us that en times as many persons as perished during he whole Reign of Terror are often shot in a ingle battle, over which the nations sing glorious *Te-Deums*. And further, he is fair enough o tell us that not for generations had there een a time when the people (not a few political nd religious leaders and agitators, but the wenty-five millions of the people of France) uffered less than during that very Reign of Terror. We may truly enough call the epoch f the French Revolution a wild, dark time, but t was not all dark, nor half so dark as many political and religious fanatic tries to make ut. And, moreover, dark as it may have een, out of it has come glorious light for the orld. Moreover, as Carlyle, not only in this ut in many other of his works, insists, the orld will have its French Revolutions, and its Reigns of Terror, and continue to have them, ot only in France but in many another land, until the wise begin to take thought of the gnorance around them, and the rich, of the unger at their feet, and men and governments earn justice and mercy.

During several seasons following the completion of his *French Revolution* Carlyle delivered series of lectures in London, upon German Literature, the History of Literature, the Revolutions of Modern Europe,' and *Heroes and Hero-Worship*. The last was published as a book, and forms a work somewhat in a class by itself, which by not a few persons is liked better than anything else that Carlyle wrote.

Eight years pass and we have from his pen a work worthy to rank with his *French Revolution;*—it is his *Life and Speeches of Oliver Cromwell.* Taine, the French historian and critic, calls this Carlyle's masterpiece. It is a collection of the letters and speeches of the great Protector, so commented on, and so edited as to form a continuous narrative. The impression which they leave is extraordinary. Grave constitutional histories hang heavy after this compilation. The author wishes to make us comprehend a soul, the soul of Cromwell, who to him was the greatest of the Puritans, their chief, their hero, their model. His narrative resembles that of an eye-witness. An old-time covenanter who had collected letters, scraps of newspapers, and daily added reflections, interpretations, notes and anecdotes, might have written just such a book. At last we are face to face with Cromwell,—the real man. We have his words, we can hear the tones of his voice; we see, in connection with each action, the circumstances which produced it; we observe him in his tent, in council, with the proper background; his face, his costume, every detail is here.

Carlyle greatly admired Cromwell long before he began to write about him. His task is truly a labour of love. The painstaking toil which he bestowed upon his *French Revolution* was great; but it was small compared with the toil he went through in looking up documents, facts, information, even of the most indirect and incidental kind from every imaginable source, that could throw light upon the character or deeds of Cromwell. That a complete revolution has taken place within a generation or two, in the way in which Englishmen think and speak of the great Puritan leader, is due mainly to Carlyle.

Next after *Letters and Speeches of Cromwell,* Carlyle gives us a brief and charming life of his loved and early-lost friend, John Stirling;—whether a great book or not, at least a most interesting and inspiring one. I confess that I myself like it better than anything else from his pen, unless it be his wonderful biographies and literary essays written in his early years.

In 1840, Carlyle put forth his small book called *Chartism,* a work portraying specifically and in some detail "the bitter discontent grown fierce and mad, and the wrong conditions of the working class of England."

In 1844, came his *Past and Present,* a larger work than *Chartism,* in part devoted to telling about a certain "hitherto obscure monk named Samson, unexpectedly made Abbot of Saint Edmundsbury, in the reign of Henry the

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Eighth, and the rest of the book made up of unrelated chapters under such characteristically Carlylean titles as "Midas," "Sphinx," "Morrison's Pill," "Gospel of Mammonism," "Gospel of Dilettantism," "Labour," "Democracy," "Sir Jabesh Windbag," etc.

These two books represent the least attractive side of Carlyle. While they contain much that is good and true, much noble protestation against the flagrant evils of the time, they repel by their extravagance and violence. Where they should reason they too often denounce. Where they should weigh they too often scold, even if they do not descend to rant and bluster. They represent a regrettable tendency in Carlyle which increased with his advancing years.

The last *great* book that Carlyle gave the world was his *Life of Frederick the Great of Prussia*. To its production he devoted fifteen labourious years. If the *French Revolution* and the *Cromwell* were monuments of toil, what was this? It seems as if there was nothing that could be found out about Prussia, its King, its people, its resources, its geography, etc., that Carlyle did not make himself master of, before he began to write. As he goes forward with his history we see him "penetrating the tangled maze of the petty politics of the day; clearing up the obscure intrigues and plans of rival courts and cabinets; demolishing many a high-sounding myth, which had got itself passed off as veritable history. From countless bushels of chaff he winnows the one grain of wheat. His descriptions of battles and sieges are masterpieces, as scientifically true as those of Napier, and hardly less picturesque than those of Froissart."

The work is not only wonderfully comprehensive in scope and accurate in details, but it is written with great power. The present writer cannot agree with its point of view in making such a hero of Frederick, a man who, though he had many great and noble qualities, was yet morally unworthy of such laudation as Carlyle gives him.

When this monumental work was completed, Carlyle was an old man. During the few years that still remained to him he occasionally broke the silence by some briefer word, not especially important. What attracted most attention was a small book entitled *Shooting Niagara*. But it did him no credit; his best friends regretted it; many critics described it as a tirade. His health was gone; he had long suffered severely from dyspepsia; the tendency to cynicism which had always been his weakness, had greatly increased with his age and his physical infirmities; he was no longer the powerful leader and inspirer of his generation that once he had been. Now he was hardly more than a memory and an echo of a great past. It was time for him to lay down his pen. He died at the age of eighty-seven.

What is the world's debt to Carlyle? I think I may say that, for one thing, he did as much as any man to reform the method of writing history. Before he came on the stage, history was mainly a record of battles, sieges, parliamentary debates and court intrigues. But Carlyle lifted up his voice and stoutly declared and kept declaring, "Those things are *not history*." "What good is it to me," he expostulated, "though innumerable Smollets and Belshams keep dinning in my ears that a man named George the III was born and bred up, and a man named George the II died; that Walpole and the Pelhams, and Chatham and Rockingham, and Shelbourne and North, with their coalition or separation ministries, all ousted one another, and vehemently scrambled for the thing they called the rudder of Government, but which was in reality the spigot of taxation? . . . . The thing I want to see is not Red Book Lists, and Court Calendars and Parliamentary Registers, but the *Life of Man* in England. What *men did*, thought, suffered, enjoyed; the form, especially the spirit, of their terrestrial existence, its outward enjoyment, its inward principle; *how* and *what* it was; *whence* it proceeded, and *whither* its goal."

If we reflect that when Carlyle wrote these words, the English-speaking world had no Macaulay, Motley, Froude, Lecky or Greene, we see how much ground he had for his protest. His own histories certainly embody what he claimed histories should always embody, *viz.*, a record, not of the mere externalities and superficialities and incidentals of history, but a record of *the life of man*. So that it is not too much to say that the great and admirable change in the method of writing history which has taken place within the past fifty or sixty years, is probably due more to the author of the *History of the French Revolution* that to any other single man.

Of Carlyle as a *poet* I will not speak, though there are not wanting critics of a high rank who pronounce him the greatest poet of his century; and certainly in such elements of poetry as vividness of imagination, splendour of imagery, profound insight into men and causes, passion, pathos, and power of expression, it would be hard to find his superior in his own or any other century. Scores and hundreds of passages might be cited from his books in proof of this.

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It has been said, and probably with truth, that the two men who exerted the most influence upon English thought during the reign of Queen Victoria were Thomas Carlyle and John Stuart Mill. Emerson says: "This is the key to the power of the greatest men: their spirit diffuses itself." It is true of both Mill and Carlyle that for a full generation the spirit of each to a remarkable degree diffused itself over the whole English-speaking world. It is difficult for us today to realize how great the influence of Carlyle was, from the fact that it was so long ago. His influence during the last forty or fifty years has unquestionably been to a very marked degree on the decline; but its power over the younger men of the middle of the last Century was certainly very great.

Much is said in disparagement of Carlyle's literary style, and certainly it was a style that no one should copy or imitate unless he wants to make a laughing-stock of himself. But it was Carlyle; it fitted the man. As well talk disparagingly of his gait or the colour of his hair as of his manner of utterance. Many call his style barbarous; others affected. One critic says he copied it from the German Jean Paul Richter; another says, "Nay rather, if it is a copy of anything it must be of the Swiss mountains." I think it should not be spoken of as affected, or as copied from anybody or anything. It is his own; the natural, necessary, rugged, rugged dress of his own rugged thought. As well expect the lightning to dart in gracefully curved lines, as that the fiery, impetuous lightning thought of Carlyle could express itself in smoothly rounded sentences. The oak must grow in the form of an oak, rugged and gnarled, yet impressive in its own way.

It is complained of Carlyle that he is a sentimental, emotional writer, allowing his feelings to drive him to extravagant expression. We cannot form a judgment of Carlyle that will be at all correct unless we bear in mind that there are in this world two wholly different classes of writers, with wholly different missions to fulfil, and therefore requiring to use radically different methods. One class is made up of men of cool judgment, accurate expression, logical understanding, and broad views. We go to these writers for information, for exact knowledge, for careful discriminations. To this class Carlyle does not belong, and to judge him by standards applicable to this class, would be to show our own folly, and to do him great wrong. But there is another class of writers no less useful in their own way. They are men of feeling, imagination, enthusiasm, often of deep insight,—men set on fire by new truth, so that they express it in such new, strong ways, and with such burning words, as to make it enter minds that would not otherwise receive it. Thus they fire the world. Among this class of writers Carlyle finds his place. Probably this class has as important a work to do as the other. If you want cool, careful instruction among European writers go to Mill, or Kant, or the Scientists. But if you want mental quickening; if you would have thoughts kindled in your brain like sparks struck from flint, or if you desire to have the world and all human life filled with grander meanings, or to be yourself lifted up to mountain tops of earnest purpose, courage and strong resolve, then go to men of the Carlyle type.

What of Carlyle as a social and political reformer? Here he is both weak and strong. He is strong in finding out and dragging to view the social and political weaknesses and sins of the time. He is strong in discovering and exposing shams and hypocrisies which weaken governments and eat out the heart of sincerity and reality from society. In these directions he doubtless did great good. But he is undoubtedly weak in allowing his criticisms too often to become mere tirades, and his exposures of evils mere complaints or sarcasms which suggest no remedy, or if a remedy at all, one that is pitifully inadequate. Let us not judge him too harshly for this. Often the next best thing to providing a remedy for evils is to show men clearly that they exist. This done, there is hope that a remedy may be found. Until this is done, cure is impossible.

I think it is plain that Carlyle did an important work in teaching the modern age reverence for great men. People never make much growth in the direction of the moral or spiritual, who do not have ideals shining above them. But in no way are ideals made so real, as by being set before us in the form of men who have actually lived and toiled and dared and suffered and achieved. He therefore who lifts up before our eyes the great and noble souls of the past, and makes them live again, so that we are stirred by them to admiration and reverence, does us as high a moral service as it is possible for one human being to do for another. This service Carlyle did in a most effective way for his own and succeeding generations.

Moreover, in doing this he accomplished another service to the world,—indirect but important. He helped correct the one-sided teachings of a school of writers, then popular in England, who were endeavouring to show that in the progress of civilization individual

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men are nothing, and physical circumstances and environment are everything. This whole school of writers, that make everything dependent upon physical causes and leave man as a distinctive force out of the account, found a very powerful opponent in Carlyle. Mightily he contended that man is something more than a puppet created by non-intelligent circumstances and made to dance his life-dance by wires pulled by non-intelligent forces. With indignant eloquence he asserted that man is a free spirit, placed in the world as a king, and not as a helpless slave. The most potent as well as the most beneficent factors in history, he pointed out, are its great men. He himself, with his powerful personality and his great influence upon his age, illustrates this thesis.

But if Carlyle laid such stress upon the value of great men, what was his attitude toward the rank and file of humanity? Here we are presented with a paradox. In seeing so clearly and reverencing so deeply the great men of the ages, he seemed largely to lose sight of, and to have little regard left for, the great, seething, toiling, suffering masses of common men.

Scarcely less strange than Carlyle's distrust of the people, and scarcely less regrettable, was his distrust of science. Incredible as it seems, he was not simply indifferent to science, he was distinctly hostile to it. This was manifested constantly in his conversation, and it comes out in a hundred places in his writings. Yet he had many friends among distinguished scientists, who remained his friends because they were great enough to recognize his genius and to overlook his limitations.

Above everything else, Carlyle was a mighty teacher of sincerity. Whether he lived in an age of greater insincerity and hollowness than former ages, or than our age, it is perhaps difficult to judge. But he saw around him, as he believed, a vast array of shams and hypocrisies,—in religion, in government and in society. On every side he saw, or thought he saw, men and women speaking and acting to be seen of men; professing patriotism for selfish ends; cheating and slandering neighbours while wearing the garb of friendship; building churches on foundations of creeds and doctrines that were outgrown; reciting forms and liturgies and going through religious ceremonies that were largely hollow words. Into the midst of these and all other shams and pretences and hypocrisies of his time Carlyle came, with fiery zeal:—thrusting the keen blade of his sarcasm through lies, right and left;—letting the Thor hammer of his denunciation fall on the devoted head of everything that he deemed falsehood and unreality—and crying with trumpet tongue in the ears of men, governments and religions—"Truth, Honesty, Sincerity! in God's name let us away with lies and have these." And his rapier thrusts, his Thor hammer blows, his fiery words were not in vain.

Carlyle did not hesitate to use satire in treating of religious things as well as in treating of social matters. Here is a specimen: "I wonder," he says, "if Jesus Christ were to come to London tomorrow, whether anybody would take any notice of him? Yes: Lord Houghton would give him a breakfast. And some one else would give him a dinner; and next morning people would say, 'How good Christ was last night! *But the Devil was better though!*'" Some of Carlyle's most stinging satire was directed against the narrow and selfish, orthodox Gospel of theological soul-saving, and escape from hell. Save the *man*, Carlyle insists,—save him from ignorance, greed, brutishness, self-seeking, laziness, hypocrisy,—save him by knowledge, truth, industry, unselfishness, reverence. Lead him to faith in the eternal right, and in the Powers above him, and have no further fear about his soul, or about any Hell. Only the coward whines about his soul and seeks to be delivered from Hell. The true *man* only inquires how he may make himself *more a man*, and gladly accepts any hell that he deserves.

While doing a work seemingly in some measure destructive of the externalities of religion, Carlyle never said a word derogatory to what he regarded as pure religion. What he hated was religious sham. It is doubtful if any man of the last century fought more valiantly or with more telling blows for what he regarded as the great verities of truth, righteousness, justice, duty, love, faith, reverence, worship, God, than Carlyle. If he hated sham, he also hated materialism in every form, whether in its vulgar aspect of money-worship, or in its more intellectual aspect of a materialistic science or philosohpy, which annihilates spirit and crowns matter king in the universe.

What are we to say of Carlyle as a moral teacher? This question has been answered in part already, but more should be said.

There is no denying that he has grave faults as a teacher of morals. We shall be sorely disappointed if we go to him expecting to find a man whose utterances will always be on the side of what will seem to us right. He is by no means to be followed implicitly or without discrimination. For example, he takes the side of the masters as against the slaves

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when the subject of the abolition of slavery in Jamaica is up for discussion in England. He justifies Cromwell in his inhuman massacres in Ireland. He often exalts the vices and brutalities of Frederick the Great into virtues. If he were living today, and were a member of Parliament, he would unquestionably stand with Winston Churchill in denying that the people of India are fit to rule themselves, and in demanding that India's New Constitution shall be one of steel to hold them more firmly than ever (of course "for their good") under the dominance of their British masters.

Thomas Carlyle had many faults. This there is no denying. If these represented the whole man, we might well turn away, refusing him honour, admiration or praise. But this is far from the case. In our study of him we have found, in his writings and in himself, characteristics and qualities, both intellectual and moral, which by every canon of just criticism and judgment must be pronounced noble, as well as others which must be declared deplorable.

It was said of him in his day, and probably with truth, that he was the most talked-about literary man in the English-speaking world. Whether the talk was chiefly for him or chiefly against him, it is hard to tell. What seems to be true is: A few loved him, loved him ardently; more hated him; nearly all respected and admired him and few denied that he was a great man. Notwithstanding the leonine nature, the rugged strength, the, at times, almost brutal fierceness and plain-speaking of this stormy modern prophet Elijah, Carlyle possessed, deep within him, a gentle and tender heart. He was blessed with a gifted and noble wife, one of the most queenly women of England, whose death, long before his own, left him lonely and well-nigh heart-broken. It is on record that during those last years of his life, when he missed and mourned her so, it was his habit to visit the spot where she was buried, and there alone, where no eye could see, kneeling on the precious sod, again and again kiss her grave.

When Thomas Carlyle died it was like the fall of a great oak in a forest. True, the mighty oak was not beautiful. Indeed beauty seems too petty a word to use in connection with so rugged and gnarled a forest giant. But whether beautiful or not, it was tall, majestic, awe-inspiring, easily a king among trees. And its fall, when it came, like that of Lincoln, "left a lonesome place against the sky."

ORTHODOX OF ALL RELIGIONS, UNITE!

By JAWAHARLAL NEHRU

SOME years ago I happened to be in Benares and as I was driving through the narrow city streets, my car was held up by a crowd. A procession was passing through and, apart from the processionists, there were many sightseers and little boys intent on sharing in the fun. Crowds interest me and I got down from the car to find out what was afoot. The procession was certainly an interesting one and it had certain unique features. We saw Brahmans, the most orthodox of their kind, with all manner of caste-marks proudly displayed on their foreheads, marching shoulder to shoulder with bearded Moulvies; the priests from the *ghats* fraternized with the mullas from the mosques, and one of the standards they carried in triumph bore the flaming device: *Hindu Musalman ekta Ki Jai*—Victory to Hindu-Muslim Unity! Very gratifying, we thought. But still what was all this about?

We soon found out from their cries and the many other standards they carried. This was a joint protest by the orthodox of both religions against the Sarda Act (or perhaps it was a Bill at the time) which prohibited marriages of girls under fourteen. The pious and the holy of both faiths had joined ranks and hands to declare that they would not submit to this outrage on their deepest convictions and most cherished rights. Were they going to be bullied by the threats of so-called reformers into giving up their right to marry child-wives? Never! Law or no law they would continue to marry little immature girls —for was not post-puberty marriage a sin?— and thus enhance the glory of religion. Had not a noted *Vaidya* (physician) of Benares stated that in order to proclaim his adherence to the ancient *dharma* and his abhorrence of new-fangled notions like the Sarda Act, he, even he, although he was round about sixty years of age, would marry afresh a girl under the prescribed legal age? Faith and religion had built up their great structures on the sacri-

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fices of their votaries. Surely the movement against the Sarda Act would not lack its martyrs.

We mixed with the crowd and marched along for some distance by the side of the procession. Devadas Gandhi was with me and some Benares friends and soon we were recognized by the processionists. They did not welcome us or shower greetings on us, and I am afraid we did not encourage them to do so. Our looks and attire separated us from the ranks of the faithful—we had neither beards nor caste marks—and we carried on an irreverent and somewhat aggressive commentary on the procession and its sponsors. Offensive slogans were hurled at us and there was some jostling about. Just then the procession arrived at the Town Hall and for some reason or other started stone throwing. A bright young person thereupon pulled some crackers and this had an extraordinary effect on the serried ranks of the orthodox. Evidently thinking that the police or the military had opened fire, they dispersed and vanished with exceeding rapidity.

A few crackers were enough to put the procession to flight, but not even a cracker was required to make the British Government in India a surrender on this issue. A little shouting, in which oddly enough the Muslims took the leading share, was enough to kill and bury the Sarda Act. It was feeble enough at birth with all manner of provisions which hindered its enforcement, and then it gave six months' grace which resulted in a very spate of child marriages. And then, after the six months were over? Nothing happened; child marriage continued as before and Government and magistrates looked the other way while the Sarda Act was torn to shreds and cast to the dogs. In some instances the person who ventured to bring a breach to a court, himself got into trouble for his pains and was fined. True, in one instance a Punjab villager who had given his ten-year daughter in marriage and deliberately broken the provisions of the Sarda Act despite warning, was sentenced to one month's imprisonment. But this error on the part of the Magistrate was soon rectified by the Punjab Government who hastened to send a telegram ordering the release of the offender against the Act (This case has been taken from Miss E. F. Rathbone's interesting little book: *Child Marriage*).

What were we doing all this time? We were in prison. For six years now we have been mostly in prison, sometimes as many as sixty or seventy thousand at a time. Outside, a strict censorship prevailed, meetings were forbidden and an attempt to enter a rural area was almost certain to lead to prison, if not worse. The various emergency laws and denial of civil liberties were certainly not aimed at preventing support of the Sarda Act. But in effect they left the field clear to the opponents of that measure. And Government in its distress at having to combat a great political movement directed against it, sought allies in the most reactionary of religious and social bigots. To obtain their good-will the Sarda Act was sat upon, extinguished. *Hindu Musalman ekta ki Jai*—Victory to Hindu-Muslim Unity!

The Muslims deserve their full share in this victory. Most of us had thought that the child-wife evil was largely confined to Hindus. But whatever the early disproportion might have been, Muslims were evidently determined not to be outdistanced, in this matter, as in others, by Hindus. So while on the one hand they claimed more seats in the councils, more jobs as policemen, deputy collectors, tahsildars, chaprasis and the like, they hurried on with the work of increasing their child-wives. From the most noted taluqadars in Oudh to the humble worker, they all joined in this endeavour, till at last the 1931 census proclaimed that victory had come to them. The report of the Age of Consent Committee had previously prepared us to revise our previous opinion but the census went much further than had been expected. It told us that Muslims had actually surpassed the Hindus in the proportion of their child-wives. In Assam "Muslims have now far the largest proportion of child-wives in all the early age groups;" in Behar and Orissa the census tells us that "Whereas the proportion of Hindu girl-wives (including widows) below the age of ten has increased since 1921 from 105 to 160, among Muslims it has increased from 76 to 202." Truly a triumph for the Sarda Act and the Government that is supposed to enforce it.

Lest it be said that our enlightened Indian States lag behind on this issue, the Government of Mysore has recently made its position clear. A venturesome member sought to introduce a Child Marriage Restraint Bill, on the lines of the Sarda Act, in the Mysore Council. The motion was stoutly opposed by a Dewan Bahadur on behalf of orthodox Brahmins and a Khan Bahadur on behalf of Muslims. The Government generously permitted the official members to vote as they liked, but, oddly enough, the entire official *bloc*, including two European members, voted against the motion and with their votes helped to defeat it. Religion was again saved.

This instance of the Sarda Act was a revealing one for it showed that all the shouting about

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Hindu-Muslim friction and disunity was exaggerated and, in any event, misdirected. That there was such friction no body could deny, but it was the outcome not so much of religious differences as of economic distress, unemployment, and a race for jobs, which put on a sanctified garb and in the name of religion deluded and excited the masses. If the difference had been essentially religious one would have thought that the orthodox of the two faiths would be the farthest removed from each other and the most hostile to each other's pretensions. As a matter of fact they combine frequently enough to combat any movement of reform social, economic, political. Both look upon the person who wants to change the existing order in any way as the real enemy; both cling desperately and rather pathetically to the British Government for instinctively they realise that they are in the same boat with it.

Nearly twenty-two years ago, before the War, in January, 1914, the Aga Khan wrote an article in the *Edinburgh Review* on the Indian situation. He advised the Government to abandon the policy of separating Hindus from Muslims and to rally the moderate of both creeds in a common camp so as to provide a counterpoise to the radical nationalist tendencies of young India, both Hindu and Muslim. In those days extremism was confined to nationalism and did not go beyond the political plane. Even so the Aga Khan sensed that the vital division lay not along religious lines but along political—between those who more or less stood for British domination in India and others who desired to end it. That nationalist issue still dominates the field and is likely to do so as long as India remains politically unfree. But today other issues have also assumed prominence—social and economic. If radical political change was feared by the moderate and socially backward elements, much more are they terrified by the prospect of social and economic change. Indeed it is the fear of the latter that has reacted on the political issue and made many a so-called advanced politician retrace his steps. He has in some cases become frankly a reactionary in politics, or a camouflaged reactionary like the communalists, or an open champion of his class interests and vested rights, like the big zamindars and taluqadars and industrialists.

I have no doubt that this process will continue and will lead to the toning down of communal and religious animosities, to Hindu-Muslim unity—of a kind. The communalists of various groups, in spite of their mutual hostility, will embrace each other like long lost brothers and swear fealty in a new joint campaign against those who are out for radical change, politically or socially or economically. The new alignment will be a healthier one and the issues will be clearer. The indications towards some such grouping are already visible, though they will take some time to develop.

Sir Mohamad Iqbal, the champion of the solidarity of Islam, is in cordial agreement with orthodox Hindus in some of their most reactionary demands. He writes: "I very much appreciate the orthodox Hindus' demands for protection against religious reformers in the new constitution. Indeed this demand ought to have been first made by the Muslims." He further explains that "the encouragement in India of religious adventurers on the ground of modern liberalism tends to make people more and more indifferent to religion and will eventually completely eliminate the important factor of religion from the life of the Indian community. The Indian mind will then seek some other substitute for religion which is likely to be nothing less than the form of atheistic materialism which has appeared in Russia."

This fear of communism has driven many liberals and other middle groups in Europe to fascism and reaction. Even the old enemies, the Jesuits and the Freemasons, have covered up their bitter hostility of two hundred years to face the common enemy. In India communism and socialism are understood by relatively very few persons and most people who shout loudest against them are supremely ignorant about them. But they are influenced partly instinctively because of their vested interests, and partly because of the propaganda on the part of Government, which always stresses the religious issue.

Sir Mohamad Iqbal's argument, however, takes us very much further than merely anti-communism or anti-socialism and it is worthwhile examining it in some detail. His position, on this issue of suppression of all reformers, is, it should be remembered, almost the same as that of the Sanatanist Hindus. And even a party which presumes to call itself Democratic or Nationalist (or perhaps some other name—it is difficult to keep pace with the periodic transformations of half-a-dozen worthy gentlemen in western India) declared recently in its programme that it was opposed to all legislative interference with religious rights and customs. In India this covers a wide field and there are few departments of life which cannot be connected with religion. Not to interfere

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with them legislatively is a mild way of saying that the orthodox may continue in every way as before and no changes will be permitted.

Sir Mohamad would go further for Islam, according to him, does not believe in tolerance. Its solidarity consists in a certain uniformity which does not permit any heresy or non-conformity within the fold. Hinduism is utterly different because, in spite of a common culture and outlook, it lacks uniformity and for thousands of years has actually encouraged the formation of innumerable sects. It is difficult to define heresy when almost every conceivable variation of the central theme is held by some sect. This outlook of Islam is probably comparable to that of the Roman Catholic Church; both think in terms of a world community owning allegiance to one definite doctrine and are not prepared to tolerate any deviation from it. A person belonging to an entirely different religion is preferable to a heretic, for a heretic creates confusion in the minds of true believers. Therefore a heretic must be shown no quarter and his ideas must be suppressed. That, essentially, has always been, and still is, the belief of the Catholic Church, but its practice has been toned down to meet modern 'liberal' notions. When the practice fitted in with the theory it led to the Spanish Inquisition, the *autos da fe*, and various crusades and wars against Christian non-conformists in Europe. The Inquisition has a bad odour now and we shiver to think of its cruelties. Yet it was carried on by high-minded, deeply religious men who never thought of personal gain. They believed with all the intensity of religious conviction that the heretic would go to hell if he persisted in his error, and with all their might they sought to save his immortal soul from the eternal pit. What did it matter if in this attempt the body was made to suffer?

Islam is obviously different from the Roman Catholic Church because it has no Pope, no regular priesthood, and not so many dogmas. But I imagine that the general exclusive, intolerant outlook is the same, and it would approve of heresy hunts for the suppression of the evil before it spread. Cardinal Newman denying the nineteenth century assumption of the progress of our race said that "our races progress and perfectability is a dream, because revelation contradicts it." Further he said that "it would be a gain to this country were it vastly more superstitious, more bigoted, more gloomy, more fierce in its religion, than at present it shows itself to be." He was referring to England.

I wonder how far Sir Mohamad Iqbal would accept Cardinal Newman's dictum, applying it to Islam of course. I imagine that quite a large number of both Hindus and Muslims would agree with the Cardinal, each thinking in terms of his own religion. Indeed, I should say that most truly religious people belonging to almost any organized religion would agree with him. Personally I entirely disagree with him because my outlook is not that of religion. But I think I can dimly understand the religious outlook and to some extent even appreciate it. Granting the supreme importance of certain dogmas and beliefs the rest seems to follow. If I am absolutely convinced that a thing is evil, it is absurd to talk of tolerating it. It must be suppressed, removed, liquidated. If I believe that this world is a snare and a delusion and the only reality is the next world, then the question of progress or change here below hardly arises. Because I have no such absolute convictions, and the beliefs I hold in matters of theological and metaphysical religion are negative rather than positive, I can easily pose as a 'tolerant' individual. It costs me nothing in mental suppression or anguish. It is far more difficult for me to be tolerant about other matters relating to this world in regard to which I hold positive opinions. But even then the opinion has not got the intensity of religious belief and so I am not likely to favour inquisitorial methods for the suppression of opinions and beliefs I consider harmful. Not being interested in the other world, whatever it may be, I judge largely by the effects I observe in this world. I am unable therefore to find a supernatural sanction for inflicting cruelty, physical or mental, here below. Perhaps also most of us of the modern world (Fascists and Hitlerites excluded) are far more squeamish in the matter of causing pain or even watching it with unconcern than our stout old ancestors were.

Thus we make a virtue of our indifference and call it tolerance, just as the British Government takes credit for impartiality and neutrality in matters of religion when in reality it is supremely indifferent to them so long as its secular interests are not touched. But there is no shadow of toleration when its administration is criticized or condemned. That is sedition, to be expiated by long years of prison.

Sir Mohamad Iqbal would thus like to have, so far as Muslims are concerned, a strict uniformity and conformity enforced by the power of the State. But who would lay down the common standard which was to be followed? Would there be a kind of permanent commis-

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sion of the Jamiat-ul-Ulema advising the secular arm, as the Roman Church used to advise the princes of Europe in the days of its temporal glory? Sir Mohamad, however, does not seem to approve of the present generation of moulvies and ulemas. He says that "in the modern world of Islam ambitious and ignorant mullaism, taking advantage of modern Press, has shamelessly attempted to hurl the old pre-Islamic Magian outlook at the face of the twentieth century." On the other hand he expresses his sorrowful contempt for the "so-called 'enlightened' Muslims" who "have gone to the extent of preaching 'tolerance' to their brethren in faith."

The election or nomination of a competent authority to interpret the ecclesiastical law under modern conditions will be no easy matter, and it is well known that even the pious and the orthodox often disagree amongst themselves. Orthodoxy ultimately becomes one's own doxy, and the other person's doxy is heterodoxy.

If such an authority is established it will deal presumably with the Muslims alone. But Islam is a proselytising religion and questions touching other faiths will frequently arise. Even now doubtful cases arise, especially relating to girls and women who, with little thought of religion, marry a Muslim or elope with him or are abducted by him. If they slide back from the strict path of the faith are they to be subjected to the terrible punishment for apostasy?

In the purely religious sphere then we might have, if Sir Mohamad's suggestions were carried out, the institution of a kind of Inquisition with heresy hunts, excommunication, punishment for apostasy, and a general suppression of "so-called 'enlightened' Muslims" and a prohibition of the practice or breaching of 'tolerance.' Other spheres of life would be equally affected for Islam and Hinduism do not believe in confining themselves to Sunday observance. They are week-day religions invading every department of life.

The next step is obviously one of full application of the personal law in strict accordance with the ancient texts. In theory this personal law is still applied both to Hindus and Muslims in the British courts, but in practice many changes have crept in. The criminal law at present prevailing in the country has very little, or perhaps nothing, to do with the old Muslim or Hindu codes. In civil law the divergence is not marked and inheritance, marriage, divorce, adoption, etc., are supposed to be according to the old directions. But even here some changes have crept in and attempts are constantly being made to widen their range (civil marriage, divorce among Hindus, Sarda Act, etc.). In regard to inheritance there is the very curious Oudh Estates Act affecting the Oudh taluqadars which lays down a peculiar and unique rule which is applied equally to Hindu, Muslim or Christian taluqadars.

This tendency to drift away from the old personal law will have to be stopped if the orthodox have their way. An attempt to do so is now being made by the Frontier Province Council where a 'Moslem Personal Law (*Shariat*) Application Bill' was recently referred to a Select Committee for report. I have no idea what happened to this Bill afterwards. In the course of a debate in the Council on this Bill a speaker 'analysing the fundamental principles of Islam' said that 'if the Bill were passed they would have to see the law was carried out strictly in accordance with the *Shariat*, for no non-Moslim could administer the *Shariat*. He was opposed to the partial enforcement of the *Shariat* and wanted its full enforcement."

The demand that only a Moslim should administer the *Shariat* seems reasonable for non-Moslims can hardly enter into its spirit. If the Moslims have their separate courts with their *qazis*, there is no valid ground for refusing the same privilege to the Hindus or any other religious group. We shall thus have a number of courts of law functioning independently in each geographical area for each separate group. It will be something like the capitulations of semi-colonial countries but in a greatly exaggerated form for the whole population will be divided up and not merely some foreigners. Perhaps that will be a logical development of our communal separate electorates.

Each group of these separate courts will have its own laws and methods of procedure. Some difficulties will no doubt arise when the parties involved belong to different religious groups. Which court are they to go to and which law to follow? Perhaps mixed courts will grow up to deal with such cases and some kind of amalgam of laws and procedure be adopted by these courts. Criminal cases are likely to prove especially troublesome. If a Hindu steals a Muslim's property whose law is to be applied? Or in the case of adultery where the persons profess different religions. The choice between the two codes might have serious consequences for the punishments might vary greatly between them. I am not sure what punishment Manu has laid down for theft or adultery, but I have an idea (I write subject

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to correction) that according to the old Islamic law, following Mosaic parallels, the thief has his hand cut off and the adulterers must be stoned to death.

It seems to me that all this will produce a certain confusion in our administration of justice; there will be considerable overlapping and friction. But it may lead indirectly to one good result. Far more lawyers will be needed to unravel, or at any rate to profit by, the tangled web of laws and procedures, and thus perhaps we might lessen to some extent the wide-spread unemployment among our middle classes.

Other far-reaching consequences would follow the adoption and application of the joint views of Sir Mohamad Iqbal and the Sanatanist Hindus. The ideals aimed at will largely be (subject to some inevitable adjustment with modern conditions) the reproduction of the social conditions prevailing in Arabia in the seventh century (in the case of the Muslims) or those of India two thousand or more years ago (in the case of Hindus). With all the good-will in the world a complete return to the golden ages of the past will not be possible, but, at any rate, all avoidable deviations will be prevented and an attempt will be made to stereotype our social and economic structure and make it incapable of change. So-called reform movements will of course be frowned upon or suppressed. The long tentacles of the law of sedition may grow longer still and new crimes may be created. Thus to advocate the abolition of the purdah (veil) by women might (from the Muslim side) be made into an offence; to preach the loosening of caste restrictions or interdining might (from the Sanatanist side) be also made criminal. Beards may become *de rigueur* for Muslims; caste-marks and top-knots for Hindus. And of course all the orthodox of all shapes and hues would join in the worship and service of Property, especially the extensive and wealthy properties and endowments belonging to religious or semi-religious bodies.

Perhaps all this is a somewhat exaggerated picture of what might happen under the joint regime of the Sanatanists and Ulemas, but it is by no means a fanciful picture, as any one who has followed their recent activities can demonstrate. Only two months ago (in June 1935) a Sanatana Dharma Conference was held in Bezwada. The holy and learned Swami who opened the Conference told us that "co-education, divorce and postpuberty marriages would mean the annihilation of Hinduism." I had not realised till then that these three, or rather the absence of them, were the main props of Hinduism—this is rather involved but I suppose my meaning is clear. The chairman of the Reception Committee of that Conference further told us that he "viewed with grave concern the growth of the Indian women's movement and asserted that the women who were fighting for equal rights with men did not represent the real women of India. . . . They are merely agitators who have thrown modesty—the outstanding quality of Indian women—to the winds."

I am afraid I cannot bring myself to agree with Sir Mohamad Iqbal and the Sanatanists. Partly the reason perhaps is a personal and selfish one. I do not think I shall get on at all under their joint regime; I may even land myself in prison. I have spent a long enough period of my life in prison under the British Government and I see no particular reason why I should add to it under the new dispensation. But my personal fate is of little account; what matters is the larger theme of India and her millions. It is an astonishing thing to me that while our millions starve and live like beasts of the field, we ignore their lot and talk of vague metaphysical ideas and the good of their souls; that we shirk the problems of today in futile debate about yesterday and the day before yesterday; that when thoughtful men and women all over the world are considering problems of human welfare and how to lessen human misery and stupidity, we, who need betterment and raising most, should think complacently of what our ancestors did thousands of years ago, and for ourselves should continue to grovel on the ground. It astonishes me that a poet like Sir Mohamad Iqbal should be insensitive to the suffering that surrounds him; that a scholar and thinker like Sir Mohamad should put forward fantastic schemes of States within States, and advocate a social structure which may have suited a past age but is a hopeless anachronism today. Does his reading of history not tell him that nations fell because they could not adapt themselves to changing conditions, and because they stuck too long to that very structure which he wants to introduce in a measure in India today? We were not wise enough in India and the other countries of the East in the past and we have suffered for our folly. Are we to be so singularly foolish as not even to profit by our and other's experience?

Bertrand Russell says somewhere: "If existing knowledge were used and tested methods applied, we could in a generation produce a population almost wholly free from

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disease, malevolence and stupidity. In one generation, if we chose, we could bring in the millennium." It is the supreme tragedy of our lives that this millennium should be within our reach, so tantalisingly near us, and yet so far as almost to seem unattainable. I do not know what the future has in store for India and her unhappy people, what further agonies, what greater humiliation and torture of the soul. But I am confident of this that whatever happens we cannot go back inside the shell from out of which we have emerged.

Almora District Jail,
23.8.1935.

DAUGHTERS OF SINDH

By NAGENDRANATH GUPTA

Daughters of Sindh—and of India,

Imagine a modern Rip Van Winkle waking after fifty years of profound slumber and looking about him in astonished bewilderment, then rubbing his eyes and looking around again to satisfy himself that he is not dreaming. That is my feeling today as I behold you before me, visions of grace and comeliness which were denied to my eyes when I served Sindh half a century ago. Many changes have taken place during these decades, but this is the most important of all that the women should have pushed aside the purdah and come out into the light of day. It was the same some years ago all over northern India and the gentler and fairer half of the population remained in seclusion, shut out from the light of the sun and the winds of heaven—*asuryampashya*, unseen of the sun. In the Punjab, in Sindh, in the United Provinces and Bihar and in Bengal it was everywhere the same, the men free to move about as they chose, the women penned in the houses behind the purdah, which no one ventured to lift. So unrelenting was the rigour of this custom that in certain sections of society and in some Indian States it was considered bad form to make any inquiry about the daughters of a visitor. In the usual conventional questions about health a man was asked whether his sons were well. No inquiry was made about his daughters. This was the case in cities and towns; in villages and rural areas the purdah was not strictly enforced.

Men in India proudly claimed that they were descended from the ancient Aryans and praised without stint the ancient institutions. But they never paused to consider that the purdah was an un-Aryan custom. With scarcely any reservations women in ancient Aryan India were as free as the men. No serious disqualifications were imposed upon them. The ancient Sanskrit books are full of the names of remarkable women, women learned and wise, women wise in the ways of the world, gentle women of surpassing loveliness, heroic women spurning death, women whose devotion conquered death. Gargi, the daughter of a Rishi, was as wise as a Rishi. Lilavati was the greatest mathematician of her time. Where else in the literature of the world shall we look for such names as Sita and Savitri, Draupadi and Damayanti, Kausalya and Kunti? No ideal of womanhood can be higher than that represented by these names. And yet suddenly, in despite of the ancient Aryan tradition, women were debarred from outdoor life and found themselves confined to the house behind the inviolable privacy of the purdah. How this change was brought about is not quite clear. To a certain extent it must have been due to a desire to imitate the customs of the Moslem rulers of the country. The purdah system is wholly a Mussalman custom. It is enforced by all nations and tribes which have embraced Islam. In Arabia, Persia, Tartary, Turkey and Egypt the purdah is universal. Even if women had to go out in the streets they were never seen unveiled. The *burka* and the yashmak completely covered their features. In India the purdah was even more rigorous for Mussalman women of good families never ventured out on foot out of the house at all. Another reason why this custom was adopted in northern India may be that it was not safe for women, specially good-looking women, to be seen abroad. The powerful Mussalman nobles were above all laws and they could forcibly seize and bring into their harems any woman they pleased. With the introduction of the purdah among the Hindus there was a distinct change in the attitude towards women. The ancient Aryans treated women with all honour, all

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courtesy, all chivalry. Women found a place in the councils of men, they were associated with public affairs, they shared responsibility. The purdah fell as a partition between men and women. Insensibly, the relations between them changed. Not that there was any ill-treatment or positive neglect of women, but there was an undeniable decline in their status in society. Their remoteness from the outer world, their exclusion from all affairs outside the immediate family circle necessarily narrowed the sphere of their usefulness. Their education was neglected. Their intellectual stature was dwarfed. The home and domesticity absorbed all their thoughts, all their energy. They had no concern with the more serious problems of life. With the purdah barring egress from the home, with no knowledge of what lay outside their outlook on life lost breadth and keenness. Yet men never ceased waxing eloquent over the glory of yore, forgetful that the chief glory of a race is the exaltation of its womanhood, and deaf to the cry assailing their ears, Ichabod! the glory is departed.

I have said that fifty years ago the women of Sindh were invisible. This must not be taken literally for I had fleeting glimpses of them at Hyderabad, Hala, Sukkur, Shikarpur and other places. They were the mothers, more probably the grandmothers, of the present generation. They were unlike the women and girls of the present day. They dressed differently, they wore ornaments which have become obsolete and gone out of use. The ivory *banhis* covering the arm like a long gauntlet of armour, the awkward nose-rings, the bristling ear-rings, the fluttering *peshgirs* and the scanty slippers are no more to be seen. The ornaments now worn are fewer and lighter, the graceful and becoming *sari* has replaced the frock and pyjamas, the slippers and shoes are up to date. The women of Sindh are now garbed like their sisters elsewhere and match them in grace and attractiveness.

This matter of dress is an important thing for it is an indication of a distinctive nationality. There are different ways of wearing a *sari*. The women of Maharashtra and Madras do not put it on in the same way as the women of north India, but the *sari* is essentially a feminine garb. It is drapery of a fine artistic conception, clothing the limbs in folds of matchless grace, yet in no way hampering their free movement. While the men of India dress in various ways, many donning the unsightly, tight-fitting European costume the women, with a finer instinct for the beautiful and befitting, have chosen the *sari* all over India. The ancient Sanskrit books unfortunately do not give a complete description of the clothes worn by the ancient Aryans. Of male attire only a few details are casually mentioned. The *ushnish*, or turban, was the common headdress; the *uttariya*, or *chadar*, corresponding to the Roman toga, covered the torso and the upper part of the body. Two nether garments were worn, the inner and the outer, the *antarvasa* and the *vahirvasa*, but the fashion in which the outer garment was worn is not known, though it was obviously a *dhoti*. Sandals were worn on the feet. Of the attire of women the details are even more scanty. In two instances, however, an opportunity is offered for forming some idea of the dress worn by women. The first is when Draupadi was dragged by the hair by the fiendish Duhshasana to the open assembly where Yudhisthira had staked and lost her in a frenzy of gambling. Not content with humiliating her and calling her a slave woman Duhshasana attempted to strip her of the garment she wore. Draupadi prayed to be spared this outrage; she added that owing to the period of uncleanness she was wearing only a single garment. We see the drama moving swiftly and fatefully. The four younger Pandavas, each possessed of the strength of a lion, looking on in wrathful but helpless impotence, because every one of them had been staked and lost, and belonged to the winner; the mighty Bhima flaring up and calling upon Sahadeva, the youngest brother, to bring fire so that Bhima might burn to ashes the hands of Yudhisthira, the hands that had gambled away a kingdom and even the liberty of four brothers and had exposed Draupadi to this outrage. Then came the miracle. In response to her agonized prayer the unseen hand of the Lord Srikrishna clothed the weeping Draupadi with fresh clothes while Duhshasana vainly tried to snatch away the single garment she wore. Heap upon heap of clothing was piled before the astonished eyes of the assembly and Draupadi stood safe and unshamed, her fair limbs draped by an inexhaustible supply of clothing until the wicked Duhshasana was baffled and desisted from his vain efforts. This drama of passion and miraculous intervention culminated in the tremendous and savage oath of Bhimasen, who swore to tear open the breast of Duhshasana and drink his heart's blood on the field of battle—an oath that was fulfilled on the battlefield of Kurukshetra, though, as subsequently explained, Bhima did not actually drink the blood, but brought it near his lips. Cannibalism was impossible for the Aryans.

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We learn here definitely that the women in ancient Aryavarta wore more than one garment and the principal article of clothing was the *sari*, for no other garment could be supplied in such smooth and endless succession.

In the deeply moving and exquisitely conceived story of Nala and Damayanti there is an incident which gives us an idea of the dress worn in those ancient times. Like Yudhisthira Nala succumbed to the passion for gambling and lost his kingdom and everything he possessed to his brother Pushkara. It is stated that Kali, the evil one, assumed the form of dice and so helped Pushkara to win, and with his evil counsel led Nala from misfortune to misfortune. Nala and his wife Damayanti, each wearing a single garment, left the kingdom. While suffering from the pangs of hunger Nala noticed a number of birds on the ground and thinking to catch them and cook them for food he took off the cloth he was wearing and threw it over the birds like a net. The birds flew away with the garment leaving Nala naked as Adam before he had eaten of the fruit of the tree of knowledge and had donned the apron of fig-leaves. It is obvious that the cloth which Nala wore, must have been a *dhoti*. Later on, finding Damayanti asleep and picking up a sword which lay close by—another ruse of Kali—Nala cut the garment she was wearing into two and fled with the half of it, leaving the other half on the person of his wife. This garment, again, could have been only a *sari*, for no other piece of clothing can be divided into two and yet help to cover the bodies of two persons.

It is safe, therefore, to conclude that the *sari* and the *dhoti* were worn by the ancient Aryans and these articles are still retained in use. The majority of men still wear the *dhoti*, while the *sari* is worn almost universally by the women of India. By adopting the *sari* the women of Sindh have identified themselves with the women of the rest of India.

Yet another turn of the whirligig of time and the purdah, never observed in ancient times, has been cast aside and women no longer submit to seclusion in the house like birds in a cage. We cannot yet say that the purdah has altogether disappeared but it is well on the way to total abolition. In Turkey, one of the strongest citadels of the purdah system, it has been sternly forbidden by the mandate of Ghazi Kamal Pasha, the man of destiny. In Egypt and in Persia there is a movement to do away with this custom. In India the custom never prevailed in the south, the *gosha*, or purdah, being confined to a small number of women in the Madras Presidency. There is no purdah in Maharashtra and Gujrat, and it is not very long ago that Maratha women were intrepid riders and actually took part in fighting. In the Punjab, the reformed and advanced section of the women has abandoned the purdah, but the orthodox and conservative sections still cling to it. It is in the United Provinces and Bihar that the hold of the purdah is still strong and women are rarely seen in public, but there also a beginning has been made and with the progress of education women will assert their right to emancipation from the veil and the purdah. In Bengal also this baneful custom lingers though it is being rejected by a steadily increasing number of women. The most pernicious effect of the purdah is the change it brings about in the relationship of the two sexes. Woman is not the plaything of man but his partner and fellow-worker, entitled to her share in everything pertaining to the commonweal. The purdah makes it impossible and accentuates the instinct of sex.

In Sindh, the emancipation of women from the purdah marks a new cycle of progress. The number of girls attending school and college is increasing every year. Co-education has been introduced and should have the wholesome and beneficent effect of promoting a spirit of comradeship between girls and boys, and encouraging intellectual sympathy and friendly rivalry in scholarship. If I have likened myself to Rip Van Winkle I may add that the first feeling of bewilderment has passed while the feeling of happiness abides. To Sindh I owe more than I can ever hope to be able to repay. I was only a lad when I first rested my eyes on this land of many memories, associated indissolubly with ancient Aryan tradition and Aryan achievement. The all too generous kindness I met with everywhere is a debt of gratitude I can never discharge and my heart and memory have clung to Sindh during all these years that have been gathered into the past. And it makes me happy indeed to behold you, the daughters and granddaughters of women whom I never saw because they lived behind the impenetrable veil of the purdah, and to find you taking your rightful place as co-workers for the common welfare of the community, fitting yourselves for your share of the work with suitable intellectual equipment and with a clearer and broader outlook on life.

More wonderful than the lifting of the purdah is the awakening of the national consciousness among the women of India. Like the breath of dawn, the rustle of the morning breeze that passes over a sleeping world and

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rouses men and women to the activities of a new day, like the blare of a bugle, the reveille suddenly awakening an army bivouacing in the open, a new voice, never heard before, silent, deep, imperative, insistent, and audible to the heart alone has been calling to the people of India to bestir themselves and take their place in the ranks of the nations of the world. And this call, so irresistible in its appeal, has not passed the women of India by. Neither the thickness of the purdah, nor the solid walls of the zenana have been able to shut out this supreme call of duty. Even as in the silent night the wizard notes of Srikrishna's magic lute came floating on the breeze to the sleeping Gopis calling upon them to renounce hearth and home, and follow the Lord, even so hath come this call of service and sacrifice, the call of the land which for countless generations has been the Mother of us all. She needs emancipation like her daughters, the purdah that has shut her out from freedom must be lifted, the stone walls of the zenana in which she has been confined for long centuries must be rased to the ground.

How prompt has been the response of the womanhood of India to this call of renunciation and suffering and service, this impulsion of the spirit that surrenders everything and seeks nothing! Unbidden and unsolicited, or even saying so much as by your leave, the women of India have flung themselves into this spiritual struggle with suffering for their only reward and hardships as their only recognition. They have made no terms, demanded no better treatment, asked for no modification of their status. There has been no Declaration of Rights, no insistence on equality with men, no thought and no suggestion of recompense of any kind. It has proved beyond the shadow of a doubt that the force of ancient Aryan tradition has not been lost, that neither confinement nor ignorance has taken away from the women of India their ancient heritage, the intrepid courage that quailed before nothing, the devotion that knew no limits, the selflessness that was the crown of Aryan womanliness. During all these centuries of decadence, the introduction of alien customs derogatory to the dignity and position of women, the indelible impress of the ancient teaching has not been wholly effaced. Women throughout India knew very little Sanskrit, which is the casket that holds the priceless treasure of the wisdom of the ancient Aryans. In spite, however, of the inaccessibility of the original versions a great deal of the old wisdom has come down in folklore, in tradition, in translations, in stories passed down the generations by word of mouth. Everywhere in India all classes of men and women are steeped in ancient tradition, and the constitution of society is penetrated through and through by the living lessons of a dead past.

Remarkable as this awakening has been it has not been confined to India alone. Several years ago the late Lord Milner was sent to far-off Egypt to record evidence for a certain Commission. He took up his quarters in one of the principal hotels in Cairo and invited witnesses to appear before him. But the women of Cairo were determined that the Commission should be boycotted and no witness should appear before Lord Milner. Without discarding the Yashmak they boarded tram cars, stood before the houses of the invited witnesses, interviewed them and made them promise that they would offer no evidence. The result was that Lord Milner had to leave Egypt without being able to take down the statement of a single witness.

It would be presumptuous for any one to offer the women of India any advice as regards their duty to the country and to the nation. They have waited for no lead nor needed any guidance. Without so much as a hint from any one they have come forward to take their full share in the emancipation of their race, in the struggle that spells suffering, in the work that calls for more and more sacrifice. So spontaneous and willing has been their part that there is no call for any man to intervene or to show which way lies the path of duty. They have derived their inspiration and their strength from the perennial fountainhead of the ancient Aryans, the founders and forbears of the race. We, the men of India, have only to render homage to the heroic daughters of India.

Still there is something to be said; still there is a certain lack which has to be filled. It is necessary that the women of India should come into closer touch, in a spirit of loyalty and reverence, with the ancient Aryan lore which belongs to them by the right of inheritance as much as it belongs to the men of India. It is true that Indian girls are receiving education in increasing numbers, but what sort of an education? How will it profit a student to learn other languages while neglecting his own? Boys and girls at school and college are taught English, the language of the rulers of the country, and for a second language they usually take up French. What about the parent language of their own mother tongue? How much Sanskrit do Hindu students learn and how much Persian is learned by Mussal-

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an students? Some of the finest literature the world has been written in these two assical languages. By a strange irony until ite recently Sanskrit was utterly unknown Sindh. Sindhi is the closest derivative from e Sanskrit language. Of all other languages oken in Upper India the direct parent is me form of Prakrit. The language that ddha spoke and in which he preached was li, which is a form of Prakrit. The oldest nskrit dramas, some of them nearly as old the time of the Buddha, were composed rtly in Sanskrit and partly in Prakrit; the ng and his ministers, the Rishis and the perior people speak Sanskrit, while the jester Vidushaka, the women and others speak akrit. Between the Sindhi language and nskrit, however, there is no trace of the tervention of any Prakrit dialect. The rruption and variation are due to the imixture of other languages, notably Persian. here is no gender in Sanskrit verbs; the me form is retained in both masculine and minine genders. In Sindhi verbs also are asculine and feminine as in Urdu, so that ere is a marked difference between the Sindhi oken by men and that spoken by women.

Not only was Sanskrit unknown in Sindh, t access to Sanskrit literature was barred the absence of translations. Until quite ently there was no written language in ndh. Not very long ago the Persian alphabet s adapted by the men to write Sindhi while e women wrote Sindhi in Gurmukhi characters. tchi, which is practically the same as dhi, is even now only a spoken dialect and s no alphabet. It was different in other rts of India. In Bengal, the Ramayana by ittivasa and the Mahabharata by Kasiram s were composed in Bengali verse several turies ago. They are not translations from e original Sanskrit but they contain the of the two great epics. The matchless ics of the famous Vaishnava poets rendered o exquisite verse the love scenes of Radha d Krishna, incidents of Srikrishna's child-od, and the deep spiritual truths underlying e love romance of which the scene lay in ndavan. In the United Provinces, Tulsidas ote his immortal work, *Ramcharitamanasa*, version of the Ramayana which is read and cited throughout Bihar and the two provinces Agra and Oudh. The whole of northern dia is flooded with beautiful songs about rishna and Radha. To these have to be ded the songs of profound wisdom com-sed by Kabir, the songs of Surdas and others ll of classical allusions and the soulful songs of Mira Bai. The great centres of Sanskrit learning are located at Benares and in Bengal and they exercise a considerable influence over the people.

These facilities did not exist in Sindh. Sanskrit is now being taught to a small number of students and it is open to other students at school and college to take up this language. What is needed, however, is the creation of an atmosphere surcharged with the ancient ideals and the ancient lore so that the rising generation in India may have a truer and nobler conception of life and be better fitted for the strenuous future that lies before them. Specially is it necessary for the women of India to be intimately acquainted with the mythology that is more important than history, the tradition that fortifies the spirit and elevates character. Up to the present they have been chiefly guided by an inherited instinct unconsciously moulded by the traditions of the past. But the original treasure-house of teaching and wisdom, of precept and example is close to them and they have merely to put forth their hands and take what they will. Perverted custom in the first place and a wrong standard of education in the next have shut them out from their inheritance. They have not been taught the magic Open Sesame that would fling open the barred doors of the house of treasure and make them rich beyond the dreams of avarice—rich not with the wealth that is mere dross, but rich with the wealth which is never exhausted, the treasures of the intellect and the spirit. Unasked, the women of India have established their right to partake in the work of nation-building; unprompted, they must claim their inheritance of the ancient wisdom and ancient ideals.

The education that neglects the classics of ancient India is defective in its conception and aims. It should be the aim of all education in India to glean first the knowledge that is lying near at hand and then go farther afield, if need be. How does it avail the sons and daughters of India to study the epics of Homer and Milton while they know nothing of such epics as the Ramayana and the Mahabharata? A great American poet, Walt Whitman, has aptly designated these Sanskrit works 'towers of fables immortal fashioned from mortal dreams.' These are towers from which the landscape of India as it was thousands of years ago can be fully surveyed and it is the duty of every Indian student to mount the towers and witness the wonders of the past. Shakespeare is a great dramatist who has portrayed every phase of human

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nature, but is Kalidas to be left out of account? No other poet saw beauty and depicted it as he did. His *Meghaduta*, or the Cloud Messenger, represents the highest flight of imagination and the most varied imagery. The highest tribute that one great poet has ever paid to another is the eulogy bestowed by Goethe upon Kalidas's famous drama, *Sakuntala*. The earliest Sanskrit drama, the *Mrichhakatika*, or the Toy Cart, is an astonishing revelation of the depths and vanities of human nature. Sanskrit literature is valuable not only for its perfect art, but for its lofty ideals. The principal characters of the Ramayana and the Mahabharata are paragons for all time. Rama is not only an incarnate of divinity worshipped by millions but a perfect type of the best manhood. Sita is the peerless ideal of womanhood. Yudhisthira, in spite of his weakness for gambling, is the embodiment of purity, truth and honour, and was honoured by being permitted to enter heaven as a living mortal. The moral that runs as a golden thread throughout these great works is renunciation. There is no pessimism, no gloomy outlook on life. Strive to attain and then relinquish what has been attained, for life itself cannot be retained. No other literature is so elevating, so flawless.

Of the higher teaching of the Aryans only a bare mention is possible here. The profound subtleties of the Upanishads, the mystery and the problem of life and death are individual concerns to be grappled with and solved as best we may. The first equipment needed is for co-operative work, a united effort to attain a common end. For this the best preparation is to assimilate the ancient ideals and to apply them in actual life. In spite of many difficulties nobly have the women of India sustained their part in the change that is coming over the country. Let them seek light and strength from the masters and sages of yore, who have bequeathed to the race such rich nutriment for the mind and the spirit. Women in India will come into their own as they did in the days gone by. The purdah will not shut them out from sight or from claiming their right to serve the Motherland. The soul of India has never perished, however much the body may have suffered. To you, the mothers, the daughters, and sisters of our race, I offer my salutation and blessings. May all grace and purity be yours, may you pass through the vale of life in light with the free winds of heaven playing around you, may the joys and blessings of life be meted out to you in abundant measure! *

* An address delivered at Karachi.

CARRYING THEIR CIVILIZATION

By Dr. DHIRENDRA N. ROY
Professor in the University of the Philippines

In the June number of *The Modern Review* I have shown how the work of the Occidentals has caused a gradual extermination of many small races. But their work has been carried on not along that line only. They may have just a simple pride in their silent work of race extermination as they are loudly conscious of the scientific effeciency with which they seek to vindicate the blessed Darwinian law of the survival of the fittest. They have even a higher pride in their majestic incursion,—in some cases quite decisive—against the culture and civilization of others. Whenever and wherever they have found people with a distinct form of civilization they have immediately set themselves against it and have never known peace till they have torn it here and there or, to their great jubilation, razed it altogether.

Take, for instance, the great Aztecs and the Mayas. These noble people had built up independently a wonderful civilization in central America. The remains of it that are now being unearthed tell us of their marvellous achievements in the field of culture. Their great sculptured monument known as the Calendar Stone or Stone of the Sun gave the division of the year and symbolized "a cosmogonic myth of the Aztecs and the creation and destruction of the world." Their languages were highly rich in religious songs and reflective poems. They held musical concert in the open air using many fine instruments. Their pottery vessels were highly

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ristic. They made beautiful ornaments of old, silver, copper, jade, and other precious aterials. They were really efficient in textiles d pieces of feather work. Referring to the aya culture, Dr. Spinden says,

"Artists are everywhere of the opinion that the sculptures and other products of the Mayas deserve to rank among the highest art products of the world, and astronomers are amazed at the progress made by this people in the measuring of time by the observed movements of the heavenly bodies. Moreover, they invented a remarkable system of hieroglyphic writing by which they were able to record facts and events and they built great cities of stone that attest a degree of wealth and splendour beyond anything seen elsewhere in the new world."

Dr. Sylvanus G. Morley has made a mprehensive study of the Maya ruins and ls us of many important evidences of a ilization which was as old as the fifth ntury A.D. and "the most advanced of any the Western Hemisphere prior to the scovery of America by Columbus."

That splendid civilization of the Aztecs d the Mayas came to the attention of the ccidentals and the inevitable followed. swald Spengler, the great German philosopher our time, describes it very vividly in his mous book, *The Decline of the West*. Thus e says,

"For, as it happens, this is the one example of a culture ended by a violent death. It was not starved, suppressed, or thwarted, but murdered in the full glory of its unfolding, destroyed like a sun-flower whose head is struck off by one passing. All these states—including a world-power and more than one federation—with an extent and resources far superior to those of the Greek and the Roman states of Hannibal's day; with a comprehensive policy, a carefully ordered financial system, and a highly developed legislation; with administrative ideas and economic tradition such as the ministers of Charles V could never have imagined; with a wealth of literature in several languages, an intellectually brilliant polite society in great cities to which the West could not show one simple parallel—all this was not broken down in some desperate war, but washed out by a handful of bandits in a few years, and so entirely that the relics of the population retained not a memory of it all."

In South America there was an equally endid civilization built up by the native ople called the Incas.

"If good government consists in promoting the happiness and comfort of a people, and in securing them from oppression; if a civilizing government is one which brings the means of communication and of irrigating land to the highest possible state of efficiency, and makes steady advances in all the arts—then the government of the Yncas may fairly lay claim to those titles. The roads, irrigating channels, and other public works of the Yncas were superior to anything of the kind that then existed in Europe. Their architecture is grand and imposing. Their pottery and ornamental work is little inferior to that of the Greeks and Etruscans. They were skilled workers in gold, silver, copper, bronze, and stone. Their language was rich, polished, and elegant. Their laws showed an earnest solicitude for the welfare of those who were to live under them. Above all, their enlightened toleration, for the existence of which there are the clearest proofs, is a feature in their rule which, in one point of view at least, places them above their contemporaries in every part of the world." (*Hakluyt Society*, 1864, p. lv.)

Marcio Serra de Lejesama, one of the first Spanish conquerors of Peru, made a frank confession, before his death as to how they treated the noble Incas and how they destroyed their splendid civilization. He seemed to have suffered from such a bitter mental agony that he sought relief by unbosoming all that was rankling within to King Philip of Spain:

"The said Yncas governed in such a way that in all the land neither a thief nor a vicious man, nor a bad dishonest woman was known. The men all had honest and profitable employment. The woods and mines and all kinds of property were so divided that each man knew what belonged to him, and there were no law suits. The Yncas were feared, obeyed and respected by their subjects as a race very capable of governing. But we took away their land, and placed it under the government of Spain, and made them subjects. Your majesty must understand that my reason for making this statement is to relieve my conscience, for we have destroyed this people by our bad examples. Crimes were once so little known among them that an Indian with one hundred thousand pieces of gold and silver in his house left it open, only placing a little stick across the door as a sign that the master was out, and nobody went in. But when they saw that we placed locks and keys on our doors, they understood that it was from fear of thieves among us, they despised us. All this I tell your Majesty to discharge my conscience of a weight that I may no longer be a party to these things. And I pray God to pardon me, for I am the last to die of all the discoverers and conquerors, as it is notorious that there are none left but me in this land or out of it, and therefore I now do what I can to relieve my conscience." (*Hakluyt Society*, 1864, p. xxxii, n.)

Alas! no amount of dying repentance will bring that civilization of the Incas back to existence. Its scattered ruins in Peru are like the broken bones every piece of which testifies that it once formed a part of a gigantic structure which could have rightly claimed a very respectable position in the world of civilization. But that was exactly what the Occidentals could hardly think of, what they could hardly tolerate. They seemed to have been utterly incapable of recognizing and appreciating the

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good in others, but they learnt to take pride in bending low, in humiliating those who were different from them and in destroying those things that characterised the difference.

The few island countries of Asia, which had made considerable advance in their social and cultural existence at the time when the Occidentals first came to know of them, somehow succeeded in resisting the first blows of aggression and thus averted the dire fate of the Aztecs and the Incas. Perhaps the natural virility of the island people coupled with their fairly advanced stage of civilization enabled them to do so. Their early struggles gave a glowing proof of their dauntless spirit, uncommon chivalry, and intense patriotism. Their heroism was remarkably spotless. But alas! they were not schooled in the arts of ornamental affectation, vulgar intrigue, and base treachery. The game which the Occidentals started to play with them, having realized the fruitlessness of a fair and frank struggle, very badly required of them some training in such exotic arts. Their ignorance of them gave the Occidentals a clear advantage over them, consequently they were the losers in the game.

It was, however, a partial loss at first,—a loss of only their political power. But the Occidentals could not rest satisfied with seizing only that power. They must make their victory complete. So the game could not end there and it has not ended yet.

Take the case of the Philippines. This beautiful island group lies between the China Sea and the Pacific Ocean. Its inhabitants had quietly developed a fine civilization of their own at a very ancient time. They used to enjoy cultural and commercial intercourse with India, China, and other neighbouring countries. It has now been satisfactorily established by means of scientific data that the cultural relation between India and the Philippines was going on many centuries before the Christian era and thus caused the civilization of the former to exert a great influence upon that of the latter.

Nevertheless, we are told that Ferdinand Magellan, the noted Spanish explorer, discovered the Philippines in 1521. It is certainly amusing to the Oriental mind to read in some 'history' that the country which maintained, from the pre-Christian time, cultural and commercial intercourse with the great civilized countries around it was discovered on some blessed day of the year 1521.

Incidentally it reminds us of a similar instance of Occidental discovery. It is the discovery of America. We read in history that Christopher Columbus discovered America in 1492 and the whole world has been educated to accept this as a truth. Yet we know there were other people who visited America long before the forefathers of Columbus were born. If the theory, that the earliest ancestors of the American Indians migrated to America from Asia crossing what is now known as the Bering Strait, is true, then of course, they were the first of all people to discover America. Even if the theory is not true, Columbus could not be regarded as the discoverer of America. For, there were other Asiatics who saw the new continents about nineteen centuries before Columbus. These adventurers were no other people than the highly civilized Polynesians whose original home was India. There are increasing and powerful evidences adduced by distinguished archaelogists, many of whom are South Americans, which go to prove that America was colonized by "successive incursions of Melanesian and Polynesian immigrants." Leslie Mitchell, one of the world's recognized authorities on archæology, writes in *Antiquity*, June, 1931:

> "The historic Polynesians, according to the theory worked out in detail by Messrs. Percy Smith, A. Fornander, and A. C. Haddon, and supplemented and enlarged by Dr. W. H. R. Rivers, were Aryans who welled forth south-eastwards from India in a variety of slow-spreading streams and at a period not prior to 400 B. C. In the course of several centuries the first group, passing beyond Java, peopled the islands fringing Oceania and ultimately settled in Samoa and the Tongan cluster. The second almost retraversed the route and were the first settlers of New Zealand. Still a third racial group appears to have held to the north-east and east, settling Hawaii, the Marquesas, the Society and Austral Island, Oceania's furthest eastward outpost."

If those adventurous Melanesians and Polynesians had settled in all these places including America, long before the Christian era, why should the world still entertain such false stories that Columbus discovered America and Magellan discovered the Philippines?

The only way to understand these 'discoveries' is that America and the Philippines were first known to the West through Columbus and Magellan respectively and were open for the first time to the free exploitation or depredation of the Occidentals. This meaning may be appropriately derived from the subsequent histories of these two 'discovered' lands. We have already described the sad facts of the two Americas. Could the facts of the Philippines be any better?

The people who arrived in this island

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country with and after Magellan belonged to the same group that plundered America and destroyed her two great civilizations. Many of them came with their active experience in America and were eminently qualified to do similar work. They had the blessing of the venerable Pope to do it. Thanks to the strong resistance of the native people, however, they did not achieve success as rapidly and completely as their fellow-countrymen did in America. But it was only a problem of time for them. Let me quote from what I have described elsewhere in relation to their work in the Philippines :

> "Immediately the Occidentals began their work of civilization among those who submitted. They were asked to accept the Cross and all that it implied. Then through a system of education, mainly theological and evidently denationalizing, people were taught not only to give up their own culture, but also to regard the country of their masters, thousands of miles away, as their mother country. While the mind of the Filipino was placed under the charge of fanatical priests, (his soul, of course, was already saved by his new belief) his environment was also being cleared of all 'heathen' superstitions. The people were obliged to renounce their old manners and customs, for these were un-Christian. The various temples and the precious literature preserved in them were all destroyed. A new mentality, a new spirit, a new enthusiasm, a new beginning,—these were what the Occidentals meant by their work. The things which the people built up themselves and preserved throughout the ages were not only condemned and destroyed, but even wiped out of their memory by filling their minds with an antagonistic theology and its attendant prejudice against all that was non-Christian. It was, indeed, a clever move to prevent all chances for their revival. Filipinos usually begin their history with the coming of the Occidentals, as though their valiant ancestors who periodically fought with the impudent foreigners to rescue the honour of their dear motherland and made it impossible for them to enslave the whole people, had known nothing of civilization. Only recently there have been some archæological discoveries through the work of an American professor in the University of the Philippines, which seem to reveal facts of a splendid civilization in the pre-Spanish Philippines, extending over a long past probably much earlier than the Christian era. But the people who were long washed of all the memories of racial self-respect and have been swamped by an over-flowing Occidentalism under the convenient spell of a pious make-believe, may, like the foreign people, not find in them much more than mere archæological interests or at best a passing sense of national pride in the thought that they too had an ancient civilization.
>
> The way the people seem to show their eagerness to drown all their racial and cultural individuality in the glamour of an exotic civilization certainly proves what an awful destruction the work of the Occidentals has caused to the Philippines. It must have been like a strong hypnotic suggestion over the mind of the people by the brute exhibition of power in robbing and destroying all which they valued most, and by the magic wand of a frightful theology and pompous sacerdotalism which strictly inculcated fear, humility, and submission."

It is true their Spanish civilizers have been forced out of their political sovereignty and under the liberal American government the Filipinos are now enjoying extensive political freedom which may soon develop into real independence, but it is in this comparatively free atmosphere that one can notice how thoroughly the Filipino life has been affected by the work of the Occidentals. There was a time when the island people carried on ceaseless struggles to prevent cultural absorption, inspired by the will to preserve their race personality; but, it seems that will has been completely stunned by the organized noise of a flaunting alien civilization. The Filipinos do not have now any cultural standard of their own—it is dictated by the Occidentals. Indeed, there is very little of the indigenous in their appraisal of things. They judge and criticise themselves and other Oriental people in exactly the same manner as an Occidental would do. They seem eager to repudiate themselves as a distinct Filipino people in the Orient and would assume, as far as possible, the appearance of the Occidentals in all their ways of life. Their ideas and sentiments, tastes and tendencies, habits and customs, nay, all their institutions and ideals are now mere reproductions. Evidently, to the Occidentals all these are very flattering and they flatter themselves openly by declaring that the Filipinos have made wonderful progress in civilization. By civilization they, of course, mean their westernization, and the Filipinos also do not seem to find any difference between the two. There is at least a tacit admission among the Filipinos themselves that they have made more advance in civilization than most other Oriental countries. Like their master civilizers their eyes are also jaundiced and they too see the same yellow stuff in the great civilizations of the East. Under Occidental tutelage they have formed a distinct prejudice against their neighbouring countries, —a prejudice that is practically keeping them aloof from all the ideals and aspirations of the East. It seems this island country is now almost prepared to serve as a strategic base for Occidentalism to initiate attack upon the East from this particular direction.

The story of the Philippines should be a great lesson for the old countries of the Orient,

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if they would like to understand what the work of the Occidentals may eventually mean to them.

To a little south of the Philippines there is another important group of islands now known as the Dutch East Indies. The name signifies that the people of this group are now having civilization from the Occident. This does not mean that they were not civilized before. For, here was the centre of that splendid ancient civilization, the first to spread to all the neighbouring islands including the Philippines and perhaps Formosa. Here was the centre of the great empire of Madjapahit which flourished in the fifth century A.D. Then came Islam with its aggressive culture. It destroyed much of the native civilization, but failed to wipe out its deep influence over the people. They have admitted Islam but only as an outward garb while inwardly their ancient civilization still persists.

But will it persist very long while the Occidentals are at work among the people? Missionaries, merchants, planters, soldiers, and sailors are there from the Occident, helping their own people's government to carry civilization to the natives. All contacts and communications of these people with the rest of the Orient are so efficiently guarded by their new civilizers that we do not know if they have ever had any chance to tell us the whole truth about themselves. A few years ago some Filipino educators went to Java to see things for themselves. From what they saw even under official supervision they formed the sad conclusion thus: "Java is rich, but not the Javanese." One of them wrote in a Manila paper that the policy of the Dutch in Java was to keep the native's belly full, but his head empty. The Javanese do not tell us of these things, probably they cannot. They did not tell us even of that terrible "culture system" of the Occidental planters,—a system under which they were forced to work like slaves.

Why do the Javanese seem disposed to keep silent while they ought to tell us of the various benefits they are said to receive from their civilizers? It would be highly flattering to the latter if the world is told about them by the former of their own free will. But it is a bad reflection upon the intelligence of civilized humanity to listen to and accept as true the noisy self-appraisement of the civilizers. And do we not know that not very long ago there was some revolt in Java, although the world is told about it as being fostered by communist propaganda? Why do the people revolt if they are happy? Why should not the world be allowed to hear from them direct of the real causes of revolt? Java is a part of the East and the Javanese are the blood-brothers and cultural fellows of a good many Orientals. It is but very natural for them to maintain their close relationships in all the exigencies of life. Yet the country is even today as carefully isolated as the Philippines under the Spaniards. Are the Javanese being civilized in the manner the Filipinos have been? Are they also intended to be shadows of the Occidentals

Indo-China and the Malay Peninsula do not belong to any island group. They form the south-east border of the main land of Asia. Indo-China, as the name indicates, belongs both to India and China. This is especially true in the cultural sense, for the civilization which grew up here in ancient times still gives out in it the characteristics that are essentially Indian and Chinese. But it has been sliced out by an Occidental power and is, like Java, kept isolated by a strict immigration policy from any close contact with other Oriental countries. The world, however, is told by its civilizers that all is well with the people, that the country is rapidly progressing under their benign tutelage. If all is well over there, what could be the necessity of that permanent special tribunal of Saigon, called the *Commission Criminelle* created in the form of a Star Chamber? Why should so many simple-hearted Annamites be victims of this tribunal, —being condemned to long imprisonment, deportation, forced labour, or death—for imaginary charges framed up by the ruling power and not allowed to be examined because "the security of the state demands it?" The curious Orientals may wonder as to the direction of the country's progress. News has not failed to leak out that about two years ago there was a popular outbreak in the country. As a result of this outbreak "on January 14, 1933 there were about three thousand political prisoners, and seven thousand have been sentenced since the Yen-bay affair, many of whom are old men, women, and children, guilty of having demanded a reduction of taxes, the suppression of corporal punishment in private undertakings, and universal suffrage." (Romain Rolland, in *The World Tomorrow*, September 14, 1933). The world might have been supplied with a customary explanation—something like communist agitation or native conservatism against progress and reform, but it is certainly difficult for the world to withhold a different conclusion

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from what gave occasion to similar facts in many other places. An incident of this kind explains the direction of progress in Indo-China. And when it is said that peace has been restored, an intelligent outsider may take little time to wonder how many unfortunate natives have been restored to eternal peace.

There are some very ancient countries in the Orient, each with a distinctly glorious civilization of its own,—a civilization that has been going on since time beyond the reach of recorded history. For many thousand years each of these civilizations has been working to temper, refine, and sublimate the nature of the people who have, therefore, grown to love and to live by the ideal more than the real. The Occidentals have naturally found the good nature of these people to their great advantage and have been thoroughly successful in intrenching themselves in these ancient countries. But the task of carrying civilization to the people of these countries has not been a simple one at all. As elsewhere, the Occidentals have been working here also with their usual apparatus—the Bible, the bottle, and the bayonet; but the expected result seems to be far from being realized. To deal a crushing blow to the great civilizations of these countries still remains to be their happy dream. They, however, are not discouraged. Their success in other places has served to stimulate their spirit to push on their self-imposed task.

Besides, what would the people of those countries upon whom the Occidentals have succeeded in imposing their civilization think of them, if the latter would stop their favourite work in an Oriental country because it happens to have its own distinct civilization? They have been told and made to believe that the ways of the Occidentals are the only civilized ways and it is for the good of the world that every country should adopt these ways and none else. Would not those carriers of civilization be in an embarrassing position if they stopped their work in such a country and let its people live in their own ways? Would not that mean a tacit recognition of the fact that their ways may not be the only civilized ways? May not that lead those people who have been civilized by the Occidentals to question about what has been done in their countries?

Naturally, they cannot think of stopping their work. They may be told that the civilizations of these countries are the fruits of long experience, having passed through forty to fifty centuries of tests and experiments. They may be invited to see the profound truths that underlie these civilizations. They may be supplied with innumerable facts of great benefit derived from the application of these truths. They may be shown how their work invariably portends great confusion in the peaceful life of the people. Still they cannot help. They must carry on their work without paying any heed to the protests and entreaties of the people. These people may be right in their own way of looking at things, but they have their own way, too, which is supposed to be always better than any other way. So they must impose their own way upon others. If the tactics they have used successfully in other countries do not seem adequate to realize their objective in this or that country, they must devise more clever ones and try them. They certainly have been trying all they can think of with the fond hope that it might help them realize their dream.

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BRESLAU, THE CAPITAL OF SILESIA

By HETTY KOHN

IN ninety-nine cases out of a hundred, the reader will have no very clear idea in his mind of the position of Breslau on the map of Germany; neither is this surprising, for Breslau, in spite of its undeniable interest, is rarely the destination of the tourist. It is a sufficiently important city to have consulates of the leading nations of the world, and yet, up to a few years ago, foreign travellers except from the neighbouring countries, were seldom seen in the streets of Breslau. Nowadays scientific and educational conferences are held there, and Indians, Persians, Chinese and Japanese study at the University of Breslau.

The railway journey from Berlin to Breslau—about five hours—is unattractive, but there is plenty to see and do when we get there.

There is something very solid about Breslau.

Breslau, though so often regarded as "off the map," holds a position of importance, situated on the river Oder, on the main highway from Germany to the countries of Eastern Europe. With its present-day population of 600,000, it is the seventh city in the whole of Germany, and as regards area it claims to come third, giving place only to Berlin and Cologne. It was the second city in the former kingdom of Prussia, inferior in population only to Berlin itself, and it is still the capital of the German province of Silesia.

Parts of Upper Silesia, forming the extreme south-eastern corner of Germany, notably the rich colliery district of Koenigshuette and Kattowitz, now belong to Poland (since 1921), and what was formerly Austrian Silesia, has now become Czechoslovakian (since 1919), but the rest of Silesia remains essentially German.

Breslau, whose modern name is a contraction of the "Wratislavia" of its Slavonic past, has played its part in history. Somewhat before 1,000 A.D. it was chosen as the seat of a bishopric, one so rich that it came to be known as the "Golden Bishopric." A century later it was, with Cracow, an important centre of Polish rule. In 1241 the Mongolian (Tartar) hordes swept in from the east, but though successful, made no further incursion. From the devastation caused by the Tartars, a new, well-planned German city arose; and the powerful German merchants, whose trading connections extended to Russia and Turkey, established the large market square (the "Ring") still extant today.

Those were spacious days for Breslau. Trade prospered, industries throve, and in the 14th and 15th centuries the Guilds became influential. This prosperity is reflected in the beautiful Gothic architecture of numerous buildings, sacred and secular, especially the glorious Town Hall (Rathaus) on the "Ring."

In the 18th century, the proud city which had withstood repeated attacks from Poland and Bohemia, came into the possession of Frederick the Great of Prussia. He built a palace there. He won the hearts of the people. His general, Tauentzien, defended the city against outside attacks. The next invader was Napoleon I, at whose command the fortifications of Breslau were dismantled.

It was in Breslau that, in 1813, King Friedrich Wilhelm III of Prussia issued his famous exhortation "To my People;" and here it was that the volunteer army gathered, in their determination to free Prussia—and the world—from Napoleon's domination.

To commemorate the centenary of this event, a great hall was erected at enormous cost. Its dome is said to be one of the largest in the world, having a diameter of 65 metres. Near it stands the great Exhibition Hall, with its numerous buildings, also extant only since 1913. A special hall for Trade Fairs was constructed in 1924, the Fair (Messe) having been instituted during the war period on the lines of the famous Leipzig Fair.

We need not be connoisseurs to be able to appreciate the mediaeval Town Hall (Rathaus): it is a lovely piece of Gothic architecture, harmonious as a whole, and pleasing in every detail. The oldest parts of the buildnig are over five hundred years old, but successive centuries have added to it without the slightest incongruity. There is the central gable with the beautiful coloured clock, and the graceful slender turrets and other ornamentation. One high and several lesser spires tower above the edifice. On the facade we find coloured pictures and statues representing allegorically personages of the Middle Ages, and vivid,

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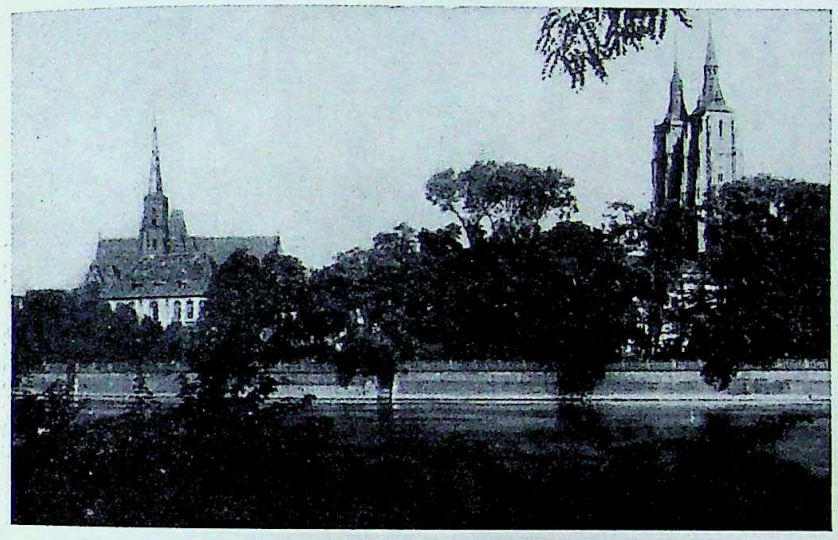
The University



Island in the river Oder
with Churches

St. Elizabeth's Church, the scene
of 'The Dance of Death'

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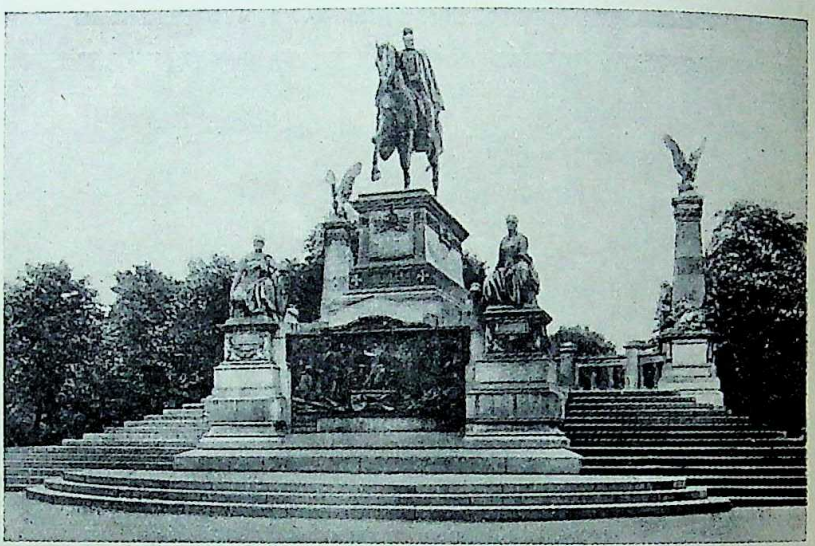
The Schweidnitzer Strasse
(Breslau's 'Main Street')



Statue of Emperor Wilhelm I.

Hall built in 1913 to Commemorate the Centenary of the War of Independence (against Napoleon)

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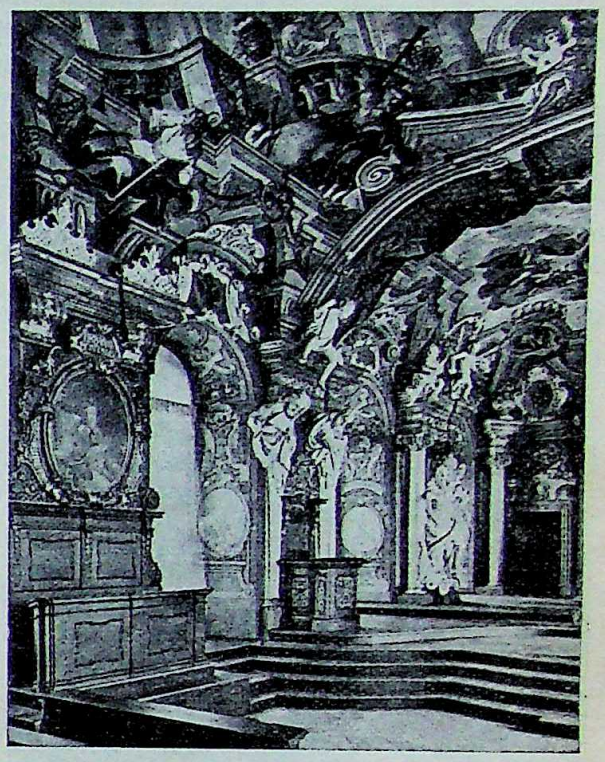
mmorous scenes of the market and the chase, fights between knights and peasants. The ynote of all these representations is the joy life (Lebensfreude) which made those diaeval artists so cheerfully creative. The terior, with its dignified assembly and nqueting halls, is worthy of the exterior. e Breslau "Rathaus" is justly famed roughout Germany.

The imposing University on the bank of Oder was built just over 200 years ago by Jesuits as a college for their Order, on the of an ancient castle. In 1930 I accompanied friend to several lectures on the history of lian literature delivered by a German ofessor who had studied in India. It was regular class for internal students of nskrit in their first year. The theme was gods and goddesses of the Rig-Veda, the tures being, of course, in the German nguage. I was surprised to see the large tendance, at least thirty students including good many young ladies. The teaching and search work done by Breslau University is lid and thorough. Many scholars of intertional fame have been among its professors.

The "Aula Leopoldina" is one of the ost beautifully decorated halls in Germany, d is the assembly hall (aula) of the iversity. It is a magnificent specimen the Barock style, characterised by the ossal size, heaviness and roundness of its rms (Barock=quaint, odd), which flourished the 17th and 18th centuries. Every inch of walls is covered with superb frescoes and lptures, likewise the whole extent of the ling. The effect is that the hall looks far aller and the ceiling lower than is in reality case. The lavishness of the decoration erally took my breath away. It is almost erwhelming. It is a style to which one uld have to accustom oneself by several its. I regretted that though since my ildhood I had paid several visits to Breslau, s was the only opportunity I had of seeing s unique hall. It is an unforgivable sin allow oneself only a few minutes to view a ace like this; but the beadle was waiting to k the door. The University is rightly proud this marvellous hall, and it is beautifully pt.

On two islands in the river Oder, the Dominsel" and the "Sandinsel," which really rm a town in themselves, we find the "Golden ishopric" still in a flourishing condition. he cathedral (Dom) and a number of other teresting churches contain inestimable art easures. An old monastery building now houses the State and University libraries. The beauty lies more in the picturesque grouping than in the actual architecture of the individual edifices.



The Assembly Hall in the University
(Aula Leopoldina)

A gruesome legend is told in one of Goethe's ballads, *"The Dance of Death"* (Totentanz) about the high tower of St. Elizabeth's Church (Elisabeth-Turm) in the heart of Breslau. As the warder of the tower looked down at midnight, he saw the graves in the churchyard open, and one after another the skeletons join hands and execute a dance.. Hampered by their flowing shrouds, the skeletons shook them off, and danced merrily in the moonlight. This struck the watchman as so grotesque that, yielding to a sudden temptation, he ran down and stole one of the shrouds and sped up with it to his tower to see what would happen. The dance ended, each skeleton again draped itself in its shroud, and disappeared into its grave. The one whose shroud was missing, went clattering to each grave to find out which of its companions had done it this injury. But soon it scented the shroud in the air. The skeleton, being unable to get through the door of the tower because it bore metal crosses and had been blessed, climbed rapidly up to the top of the tower. The warder grows pale; gladly would he now return the shroud. Too late. The end of the

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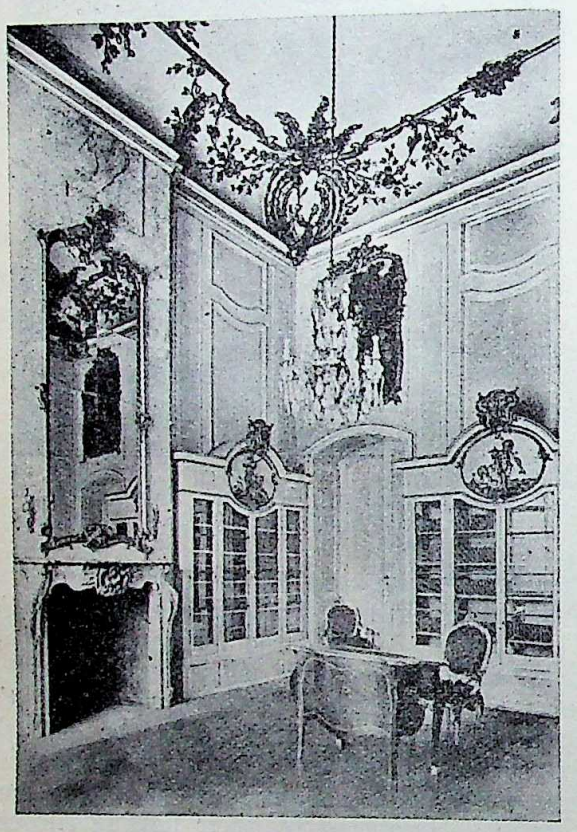
cloth is caught on a sharp iron point. The warder's last moment has come. And as the mighty bell rings one, the skeleton is dashed to pieces below.

A second legend has nothing supernatural about it, and is only too well-founded. The Church of St. Mary Magdalene (Maria Magdalenenkirche) contains, in one of its twin spires, a great bell (Armesuenderglocke) cast in 1386 A.D. by Michael Wilde. The pathetic story of the casting of this bell has been immortalised in a poem by Wilhelm Mueller ("Der Glockenguss zu Breslau").



Library of Frederick the Great in the Palace

On the day when the great bell was to be cast, the founder, a master of his art and a much respected citizen, left the mould which was to receive the molten metal for the new bell, in charge of his apprentice for a few minutes, with strict injunctions not to touch the tap under any circumstances during his absence, on pain of death. One touch by an unskilled hand, and the patient care and skilled labour of months might be spoiled:—The lad was unable to resist the temptation. He opened the tap and allowed the metal to pour into the mould. When the master-founder returned, he knew at once from the boy's face what had happened. In his fury at the thought that the work of art, into which he had put his heart and soul, and which was to have been his life's crowning achievement, had now almost certainly been spoilt, he turned on his apprentice and dealt him a blow which resulted in his instantaneous death. Immediately repentant, Wilde gave himself up to the authorities, and was duly condemned to death. Asked whether he had any desire, he begged to be allowed to hear just once the sound of the new bell. He longed to know whether his work had succeeded. His wish was granted. The new bell—which proved to be absolutely flawless—tolled for the first time at the execution of its creator. The voice of the bell is clear and beautiful, but when people hear it, they remember the pathetic sacrifice of those two human lives.

By way of contrast, there are the modern building of the Police Headquarters (Polizei-Praesidium) and the colossal ultra-modern Money-Order Post Office (Postscheckamt-Hochhaus). I was told that the business transacted by means of money-orders in Silesia is so enormous that the construction of this sky-scraper was a necessity.

Breslau is well-off for public parks and gardens, and the municipal authorities see to it that they are laid out and used to the full advantage. There are two large parks with fine trees, lakes and open-air cafes where on summer evenings the citizens may be seen in hundreds with their children, enjoying their glass of beer or delicious German raspberry syrup, and listening to the orchestral music.

The "Promenade," forming, as it were, a green girdle round the old citadel, is still a favourite walk with the Breslauers. We walk along the bank of the deep, broad channel which in past centuries was the city moat, but which since Napoleon's time has become the "Stadtgraben," with swans swimming in it. Nowadays trees overhang its peaceful waters and in the winter the citizens skate over its surface.

Further afield stand the castle of the ex-king of Saxony at Sibyllenort and that of the ex-Crown Prince at Oels. A picturesque old monastery with huge beech-trees in its grounds is at Trebnitz, and it is only a morning's motor trip to Polnisch-Lissa, the frontier between Germany and Poland.

Several garden suburbs have come into existence of recent years. In the one all the roads are called by the names of flowers, so that residents have picturesque addresses like "Tulip Way" (Tulpenweg), "Carnation Way" (Nelkenweg) or "Lilac Way" (Fliederweg).

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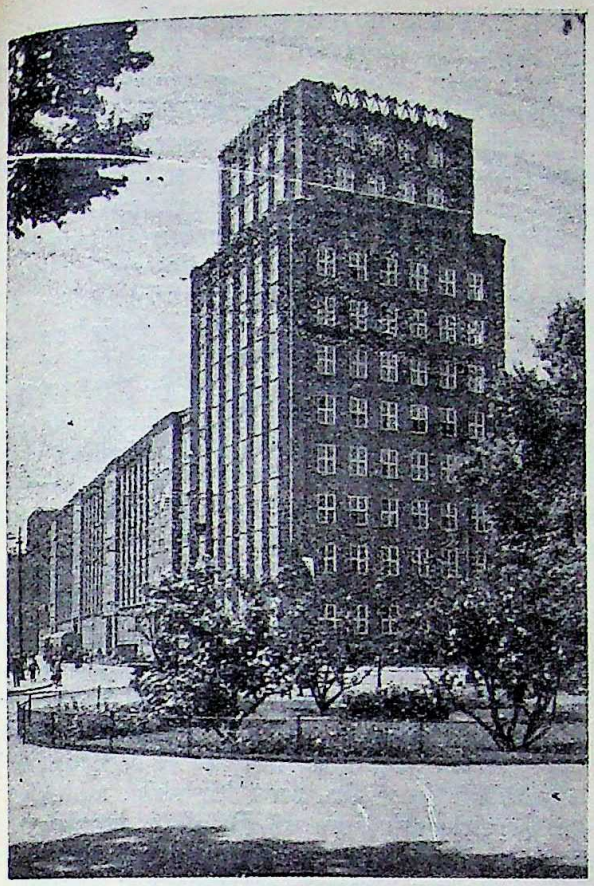
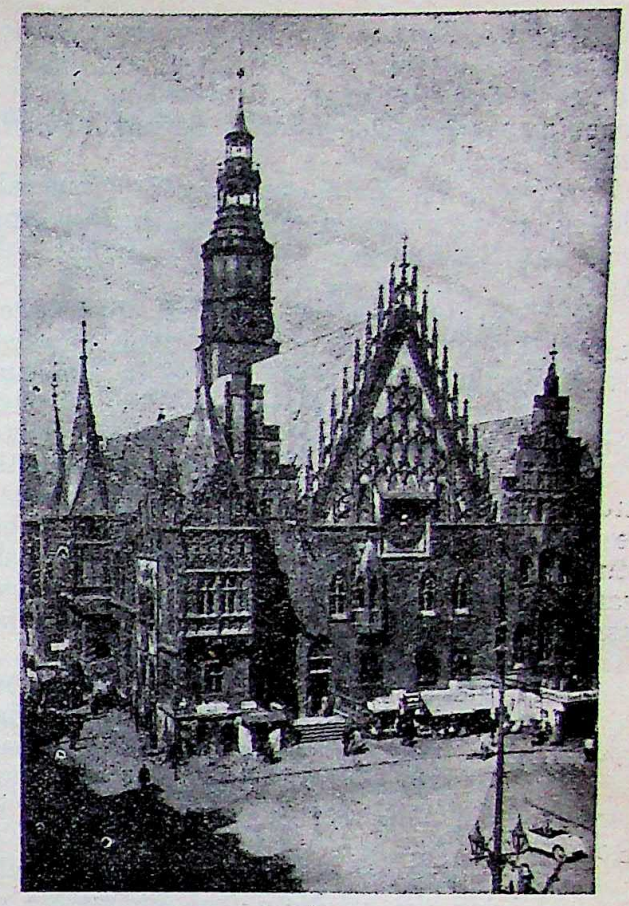


The Money-Order Post Office



The Town Hall (Rathaus)

another the roads are called after birds, so at you might live in "Sparrow Way" (Sperlingsweg), "Robin Redbreast Way" (Rotkehlchenweg) or "Seagull Way" (Moeenbeg).

In order to encourage the cultivation of plants, the municipality of Breslau gives annually to many thousands of schoolboys instruction in gardening, in parts of the municipal gardens especially intended for teaching purposes. It also gives some thousands of plants and pots to young girls in the elementary schools with full instructions how to tend them.

The Art Gallery ("Museum") contains among other things, paintings by the German painters Boecklin (landscapes and allegorical themes), Lenbach and Menzel (portraits and historical subjects), and Steffek's charming picture of Queen Luise (consort of Friedrich Wilhelm III of Prussia, and revered as an ideal of German womanhood) with her two sons.

Among the municipal museums for special subjects is a "School Museum" (Schulmuseum) which cities in other countries would do well to copy. This is open on two afternoons a week. Everything pertaining to pedagogy is to be found there, including apparatus and school furniture. There is a library of about 20,000 volumes. Advice is obtainable as to the purchase of apparatus, pictures, etc., for schools in Breslau and the province of Silesia. It speaks well for the culture of the municipality of Breslau that the "city fathers" realise, in so practical a manner, the vast importance of the proper education of the citizens of tomorrow.

The Observatory in Breslau is provided with particularly powerful instruments. There is a fine Zoo in the town. The bridges, the market-halls, all are efficient. The many statues of famous men are pleasing—not the eye-sores that statues often are.

Breslau is a go-ahead city in practically everything; and it is rather interesting to consider that in the nineties of last century, when the city and suburbs of London had just made up their minds to try electric tramways, though financiers declared that the new-fangled means of locomotion could never prove a paying proposition, Breslau had already had a regular service of these same "trams without horses" for several years.

The theatres maintain a very high standard of artistic efficiency. Breslau audiences are ultra-critical, and nothing but the best will

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satisfy them. They insist upon having operatic performances all the year round at the Stadt-Theater (a fine building). In London, for instance, operas are staged only during a short season of each year.

Apart from the official concerts of the musical societies, excellent organ and vocal recitals are given in the various principal places of worship.

For the student of German literature, Breslau is not without interest. The novelist Gustav Freytag lived and worked in Breslau, and made one of the old houses in the Albrechtsstrasse the scene of his famous novel of German commercial life in the nineteenth century, *Soll und Haben* (Debit and Credit). The alley called Weissgerberohle, with the picturesque wooden houses, is the former Jewish quarter, also immortalised in *Soll und Haben*. Lessing lived in Breslau in the days when he was secretary to General Tauentzien.

Besides its being a great market centre for the agricultural and garden produce of Silesia, Breslau has notable cabinet factories and breweries, and the produce of the famous Silesian linen and damask looms is sold in Breslau.

With regard to the breweries, we should not be giving the reader a true impression of Breslau, if we did not call his attention to the fact that, like Munich, though to a lesser degree, Breslau is a city of beer ("Bierstadt"). In the spacious cellars below the Town Hall beer is to be had day and night, and the municipality derives a handsome income from the rental of a small portion of these cellars where hot sausages—consumed along with a glass of beer—are sold to the public.

In the immediate neighbourhood of Breslau are various ranges of hills, varying in altitude from 2,700 feet to 4,500 feet above sea-level, culminating in the Riesengebirge (Giant Mountains) with their highest peak, the Schneekoppe. The main village industries are glass-blowing, hand-embroidery, painted pottery and wood-carving. Neither must we forget the famous damask looms of Upper Silesia, of which mention has been made above, and which have been immortalised by Gerhart Hauptmann in his drama *Die Weber* (The Weavers).

In Breslau, as indeed in all German cities, there is plenty of social life. The people work well and play well, in other words they have the art of making the most of their time.

Much might be written about the German custom of celebrating birthdays.. Many a time have I seen a busy Breslau merchant rush from his office between 12 and 1 noon to one of the many beautifully arranged florists' shops to emerge five minutes later carrying a flowering plant in a pot, a rosetree or a tulip or violet plant, and thence repair with his wife to congratulate some elderly lady on her birthday. Assembled there he will find twenty or thirty other friends and relatives on a similar errand, and all the guests partake of coffee and whipped cream and enormous slices of delicious birthday-cake.

The Christmas season is very pretty in Breslau. Fir-trees come pouring into the city from the outlying districts in cartloads, to be sold as "Christmas-trees" and decorated with lights and gifts in the homes of the poor as well as the wealthy. One of the large squares in the city is transformed as if by magic into a forest of these fir-trees for sale.

Any description of Breslau would be incomplete without a mention of the great variety of German sweetmeats attractively displayed in the shops—chocolate cats and dogs and chickens, and marzipan potatoes, gingerbreads in funny shapes of men and women with eyes made of currants—the great delight of the children and dozens of other specialities.

Cities are often judged by the impression—the atmosphere—of their principal street.

The Schweidnitzer-Strasse (Breslau's "Main Street") is a well-proportioned, animated street with an indefinable air of homeliness and friendliness about it, and it is never ugly or depressing. Nowadays the lively Garten-Strasse with its dazzling illuminations bids fair to outdo the Schweidnitzer-Strasse at least in the evenings.

As has been remarked above, Breslau is not in the limelight. The best word to describe Breslau is the one used at the beginning of this article—*solid*.

Breslau is a solid, substantial city. Long may it remain so.

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EMBROIDERY THE MAIN INDUSTRY OF KASHMIR

The History of the Numda Rugs

By DIP CHAND VERMA

To the ordinary holiday-minded visitor, Kashmir merely means a spot of merry-making, a place where mortal man forgets his mortal worries and enjoys a moment of 'eat, drink, and be merry.' An equal, if indeed not greater, importance of this beautiful valley lies in its great art and industry, which is one of its greatest assets and an asset of India as a whole. To a backward and industrially downfallen India, Kashmir provides a lesson as well as a warning. It serves her as a stimulant to regain her lost industries and also reminds her of the causes that led to the commercial degradation of India. The skill and refinement of the Kashmirian workers and artisans fill the beholder with wonder and admiration and bring back to the mind those forgotten chapters of past history when India was a veritable marvel in the sphere of trade and industry.

Kashmir has always been famous for its industries, particularly its work in embroidery, which has steadily held its own even in these machine-ridden times when hand work has come under a universal discount.

A set of causes has been responsible for keeping this ancient art of the country alive. The country being hilly, sheep-rearing is the most popular industry. The wool thus collected is used for the preparation of a large number of articles of wear, ranging from the most rudimentary blanket, costing next to nothing, to the most delicate and refined *pashmina* fabric costing more than its weight in gold.

Of late Kashmir has been invaded by the demon of machinery in the form of large-scale industry, such as for the preparation of silk and matches, but the bulk of the industries are still moving in their traditional grooves and with advantage, too—for the moment Kashmir takes to the modern form of industry, her most precious and valued treasure in the form of her artisans will meet the fate of their prototypes in the main land.

I have seen Kashmirian workers, busy in their embroidery work and for hours I have gaped in utter dumbness, at the rapidity of their hands, the intricacies of their design, the harmony of their art, and the general excellence of their finish. The embroidery work is carried on in various ways, touching articles of extensive use, but it is done with perfection on the *numda* rugs, the chief commodity of export from this valley and one of the most valued from the whole of India.

A Typical Numda Rug

It would perhaps be of some interest to the reader to know a little history of this commodity which has now become so famous in foreign markets, notably America.

The so-called Kashmiri *numda* is not really indigenous, most of it being imported from the Chinese-Turkistan, where it is prepared from pure wool, particularly in the cities of Khutan,

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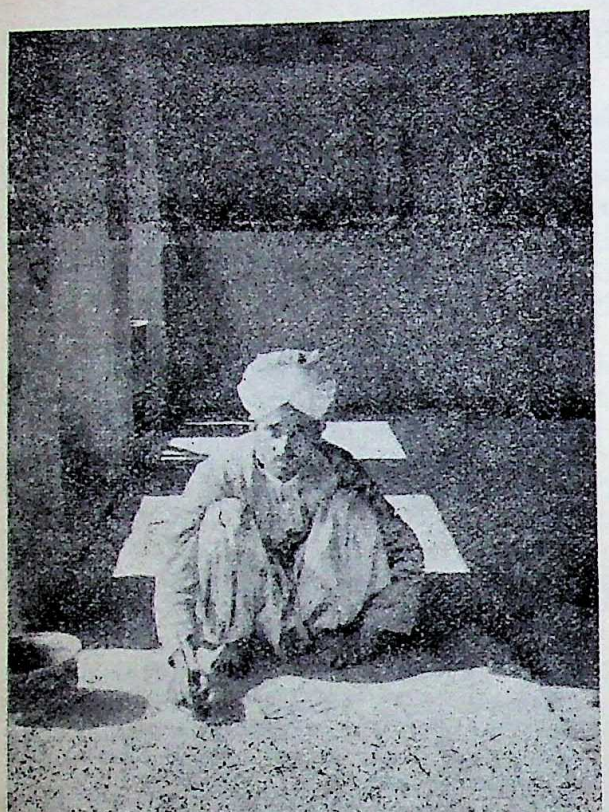
Kashkar, and Yarkand. Some *numda* is felted in Srinagar also from native wool, but this is rather of a low kind. From Chinese-Turkistan heaps of *numdas* are brought by horse caravan *via* Ladakh, the time taken



An Artisan at Embroidery Work.

being from about two to three months. The whole journey is full of difficulties and the way is open only during the summer, the winter being impassable owing to snow.

On arrival at Srinagar, the caravan unloads itself at a specially provided serai, where the State charges necessary duties of import. The serai itself is a very interesting place, full of queer merchandise and its strange Ladakhi merchants.

The plain *numda* thus brought to Kashmir undergoes a set of processes before it is ready for export. It has to undergo dyeing, designing, embroidering, washing and finally baling before being shipped abroad. The whole process is extremely interesting and it is delightfully executed by the expert Kashmiri artisans, all Muhammadans. The business is carried on by several concerns, both with Indian as well as foreign capital, and there are as many as ten or twelve big companies doing the *numda* trade. The one most popular is that of a rich Sadh from Farukhabad, doing brisk business.

The chief market of export is America where *numda* from Kashmir is consumed in a very large quantity every year. The number of *numdas* exported at times goes as high as 100,000 and sometimes even more.

It may be asked why America should be the only market for so useful a commodity as the *numda* rugs of Kashmir. The answer is that partly the Americans alone can afford to pay for it, and partly perhaps that the Americans have taken a great fancy to this great oriental art. Everywhere in America, the *numda* will be found at almost all ports and cities, its chief centres being New York, Boston, Philadelphia, San Francisco—in fact all the towns on the East and the West coasts.

It is no small credit to the great art of Kashmir which has held its own even in so machine-minded a country as America, particularly in face of the competition of substitutes like carpet. The Americans like the Kashmiri rugs so much that they decorate every nook and corner of their houses with this oriental product.

The *numdas* are designed in bewildering ways, which only a Kashmiri workman knows how well to do and the American buyer alone knows how best to appreciate. It would be extremely difficult either to imitate this art or to depict its excellence.

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IN UNKNOWN SPAIN

By SHEIKH IFTEKHAR RASOOL

THE Spain of literature and legend is disappearing fast. Who wants to see flounced senoritas in high comb and mantilla will soon have to look for them on the films or at masquerades. The living Goyas to be seen at every step in Madrid and the living Murillos in Saville will soon live in museums only. They can be seen to some extent only if one goes to the north-western provinces—Asturias, Leon, Galicia, which, with Castille, form the nucleus of Oldest Spain. And there, (within three days' voyage from England), is a country of such exquisite beauty as to stand comparison with any in the world.

In Northern Spain travelling is easy, though no one speaks anything but Spanish. The trains are slow but punctual, the hotels usually very clean, the people affable, and the fare abundant even if presented at strange hours—ten o'clock at night is the time for beginning a prolonged dinner.

Ribadesella

On the sea-coast, where the Spanish Pyrenees spread out like the fingers of a hand, are little towns, known only to a few, and each a paradise for all who fish or bathe or walk, or merely dream.

Perhaps Ribadesella in Asturias is the loveliest of all. A salmon river pools itself in the harbour, and on the verge lies the little red-roofed town with characteristic glass-enclosed balconies, as if tilted off the green hill, while beyond, on a tongue of land, from an eucalyptus grove, a single row of villas looks across yellow sands to the open sea. Inland, high mountains glow with soft shades of the blue and purple rare in southern lands. At every turn there is some view of startling beauty—the pattern of land and water, roof and hill, or a tuft of snapdragon, bright crimson against grey limestone, or eucalyptus trees, rising dark and tall from a vivid meadow of daisies and clover. It is a heritage of natural beauty which is the birthright of every Spaniard.

Like Avallon, Asturias is an apple-land. It is also a land of walnut trees, of limestone caves and trout-streams. Covadonga, on the mountain road between Ribadesella and Oviedo is a centre for excursions and a famous sanctuary. A cathedral, lately built, rises proudly on the precipitous spur of a hill, in remembrance that this wild mountain place is 'the cradle of Spain.' For here, it is said, the Moors and Pelayo came in conflict and torrents ran with blood on both sides.

These mountains are rich in iron and other minerals, mined largely by British companies, and shipped from the port of Gijon—a bathing resort among Spanish and Germans. Here are spacious streets with a stucco sameness, ringing with trams, public gardens, ancient churches,

The Author.

a University, and one of the most beautiful cathedrals in Spain—late Gothic, with towering pillars and glowing expanse of glass, and a vast carved reredos of many-coloured splendour.

Leon

Leon lies on the other side of a wall of mountains in a plain as flat as a marsh. Like so many towns of Northern Spain it is a strange medley of concrete skyscrapers; shops that,

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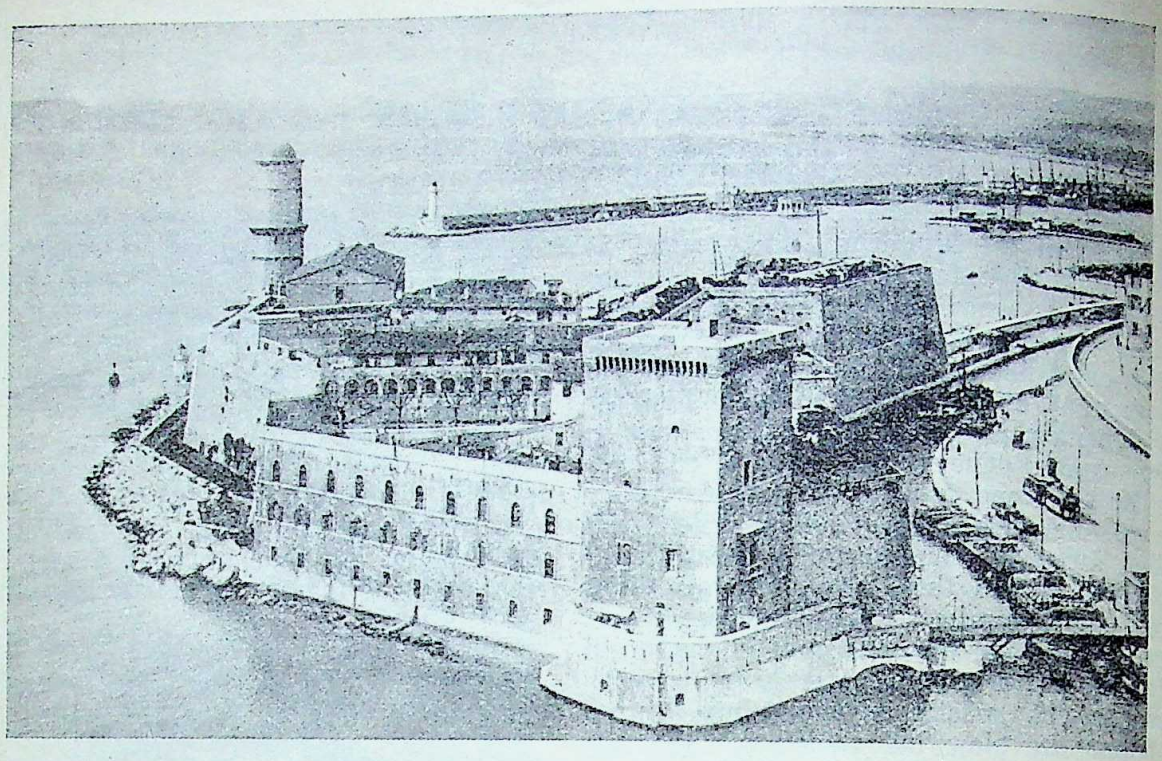
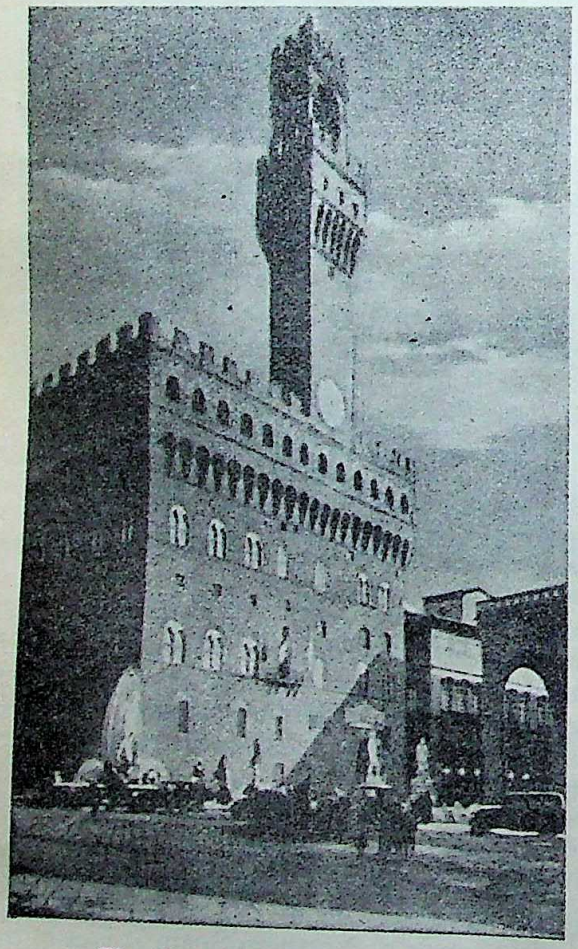


A View of Ribadesella.



The Church of St. Isidore—Leon.

thanks to the untiring 'traveller,' differ not a penny from those of any country; and old houses on wooden stays, Visigothic walls where the yellow wall-flower grows in the crumbling mortar, and mediæval churches.

There is fine sculpture in some of the tombs; on one the paint lingers, a reminder of how mediæval sculpture was vivid with colour, and there are 15th century paintings, Italian and Flemish, of much beauty.

Older than other buildings is the Church of St. Isidore, in which 11th century Romanesque blends with late Renaissance. Its treasure is the 'Pantheon,' where many kings are buried.

Galicia

Galicia is also very pretty with precipitous mountains, wild flowers and beautiful forests. It has many towns noted some for hot springs, some for architecture and history, but Santiago surpasses all by reason of its great past. The days are gone when the flow of pilgrims from every country was so great that merchants grumbled at the obstruction of the road. Now much of the town has been remodelled, even the Cathedral itself. It brings to memory the days when kings and saints came here in reverent pilgrimage—Matilda of England, Edward II and his wife, Louis VII of France, St. Dominic, Brunetto Latini, Dante's master and many others. Nowhere sculpture figures

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show such inwardness, such grave beauty, such harmony of composition. Even the expressiveness of Leon is here surpassed. Here is a poem in stone to stand comparison with even Chartres.

Beyond Santiago the sea-coast is a series of hill-born bays, each with a nebulous beauty that makes it seem the scene for some 'Embarcation for Cytherea.' To Villagarcia, with its island-studded harbourage, the British Home Fleet comes, and is made welcome, for traditions of the Peninsula War have left kindly memories among the Galicians. It is one of the world's most beautiful harbours, and grows yearly in importance—a sign of the awakening prosperity of Spain.

The Change

The republic has heightened and sharpened Spain's intense concern with ideas and changed her tastes in literary styles. The thousands of open forums in which all the problems of the universe were settled nightly now devote themselves largely to current events. They are held around every table in every cafe—more than likely most of the night. They also occur in certain plazas and streets, for every Spanish town has some such public meeting-place and, quite as in ancient Greece, citizens drift by and join whatever group seems most interesting. Most striking are the old women and girls at these parliaments, gesturing as vehemently and expounding as intensely as their lords, and being heard, too.

With all this change, one begins to wonder if it will do away entirely with the land of castles and gypsies and castanets and, rubbing out the glamour, leave a dark-eyed version of themselves. Hardly. Spain has some heirlooms that she has not put away at all. She is willing to learn from any one who has it to teach, what is practical and what is amusing.

Spain keeps her dances and music, her bullfights and her beloved theatre. Above all, she keeps her own rhythm of living. There is no such thing in Spain now as a solitary Spaniard.

Old people sigh and shake their heads, but the middle-aged are cheerful and the young exuberant. And they say significantly, 'The sun of today is better than the shadows of yesterday. We were a great nation once.... and we are on our way to being a great nation again.'

RAMMOHUN ROY AND WESTERN EDUCATION

By G. L. CHANDAVARKAR, M.A.

IN paying our annual homage to the memory of Rammohun Roy, we have to remind ourselves of the ideal he kept before his eyes and the many-sided movement he set afoot towards its realisation in the lives of his countrymen. When we remember how, with a clearness of vision and a prophetic insight into things as they ought to be, he foresaw that the future of India should be built on the foundation of unity among her people, our hearts are filled with shame to see that even after a lapse of two years and a century since Rammohun Roy was called away from this world, the ideal he placed before the succeeding generations to follow should still be hidden in the gloomy darkness of the future. Among the external causes that have united with our own inherent weaknesses in pushing away the achievement of the national ideal of a free and united India, the system that by official sanction has undertaken to educate India's rising generations for the last hundred years, occupies a prominent place.

This year marks the close of a century since the powerful pen of that 'master of superlatives'—as an English educationist calls Lord Macaulay—brought about a distinct change in the course of events in this country. The firmness and vigour with which Macaulay, as chairman of the Committee of Public Instruction, advocated in his famous minute of 1835 the introduction of a western system of education and the adoption of the English language as the medium of instruction, left the course clear for Lord William Bentinck, the then Governor-General, who, by accepting Macaulay's recommendations, put a stop to the long and bitter controversy between the 'Orientalists' and the 'Anglicists.'

It is generally known that Rammohun Roy was among the first to recognise the usefulness of a system of education based on European

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methods and including a study of the European sciences, for the advancement of Indians. He looked upon such a system as the only cure for the age-long ignorance and slavery to dead customs and habits that had kept the people in darkness for centuries, and eloquently advocated its establishment in the country.

While Rammohun Roy pleaded for the western system of education for the social uplift of his countrymen, Macaulay had in view the ultimate object of bringing about a complete transformation in the outlook and beliefs of the Indians. It was his "firm belief that if our plans are followed, there will not be a single idolator among the respectable classes in Bengal in 30 years."* He aimed at "casting aside all that is oriental and Indian in tradition." Naturally, therefore, in the system he recommended for introduction in India anything that was Indian in character and tradition was studiously kept out.

The last hundred years have been for our country a period of rapid progress in thought and ways of living, and no impartial student of history can fail to observe that the western system of education has been largely instrumental in helping us onward. It brought our minds into intimate contact with the ideas of the West. It gave us a language that made intercourse between the people of different provinces and speaking different languages possible and easy. By opening our eyes to our misdeeds in the past and to the futility of adhering to the old only because it is old, the new system created in us a living desire for marching with the times. It has also given us a rational basis for thinking and taught us to recognise the importance of individual liberty.

But with the great blessings the English educational system has bestowed upon us, it has also brought in its train misfortunes as great. With all the benevolent features it possessed, the system was foreign in its entirety and essence. The master of superlatives in language was a lover of extremes in action. He sought to surround us on all sides with western modes, and his policy had the inevitable consequence of shutting out anything that was not English. In his enthusiasm to introduce what he thought was the best for the Indians, he completely—perhaps deliberately—ignored the claims of Indian culture to have a place in the education of the Indians.

Casting our eyes backwards on the events of the last hundred years, we notice that it is a destructive process that of weeding out the unnecessary, the useless and the harmful—that has largely occupied our energies. As late as about six years ago, we have had to seek the help of Government legislation to remove one more social evil from our midst—that of child-marriage. The West has provided us with effective weapons which we have successfully used in this process of destruction in many directions. But, while the process of destruction has yielded the desired fruit, that of reconstruction still remains to be begun, and our hands seem to be not so effective in this and the more important part of the national task. The walls of ignorance that stood between one province and another have been demolished, but no unifying bond of love has yet been established to bring the people together under one common shelter of Indian nationalism. The old ideas of religion inspire us no more, but the efforts of the few to infuse new ideas of liberal religion have not reached the hearts of the vast multitudes.

The western system of education has done little to foster the growth of national consciousness—nay, it has, by deliberately excluding all that belonged to Indian tradition, which alone would have helped the growth of the national spirit, destroyed all possibilities of such growth in the minds of the educated Indians. We have learnt from the system much that is valuable in the modern European movements and have turned it to good account in improving our material resources and contributing to our comforts. But we have not had the strength to combat the evils that have crept in our midst along with the good points of the European civilization, nor have we been able to adapt to our requirements and conditions what was found useful in other countries under different conditions. A national consciousness would alone have given us the necessary strength and the capacity to learn effectively from the examples of others what is exactly required for our betterment.

The best and the most effective way to rouse a national consciousness in the hearts of the people, is to bring them into living and intimate touch with what has made their country a nation, and what it is in the nation that makes them proud of it. At present, when we speak of India, we think of her only as a country labouring under a foreign domination, divided into heterogeneous provinces, and inhabited by people of different castes, religions and languages. But these are not the only, nor even the important features of the land. They are the ruffles that disturb only the surface beneath which flow the silent deep waters of

* Trevelyan, *Macaulay*, II, pp. 209-10.

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e stream. Even in the present times, when ur minds are so fully occupied with the misortunes of our country, there is nothing that uses our spirits so much as when we turn the ges of history adorned with the heroic and ble deeds of Ashoka and Akbar, or Harsha d Shivaji; as we hear from the lips of our andmothers the heart-stirring stories of naka and Nachiketa, or Seeta and Savitri; as we drink at the fountain that springs forth ith endless melodies of India's poets and ints like Kalidasa and Bhavabhuti, or haitanya and Tukaram. And then do our arts in their ecstasy exclaim, "Ah! Here the glory that was once ours!" and then our arts yearn for the day when we might win ck the glory which we have lost by our own isdeeds. All the spectacles of a feverishly ruggling Europe cannot stir us to such tivity as this yearning can. But how few nd slender are the opportunities we have for eating such a yearning in the hearts of our ildren or to make them feel proud of the ational culture of the country? It must be emembered that when we speak of India's ulture it is not something we merely dream f or find only extolled in the imagination of he bards. There are striking features of the ndian culture that are present in us even now, though they are allowed to remain dormant nd rust away. Foreigners who have visited ndia from time to time have spoken with dmiration about the great qualities of hospiality, honesty, disinterested devotion and e religious attitude that dominates everything, which an average Indian possesses. ven in this sorrow-stricken age, we have not iled to attract the wonder of the world by e display of our infinite capacity to suffer nd sacrifice. These are the unmistakable atures of our national culture, but our desire make an organised effort to instil these into e minds of our children is rendered futile. he present system of education so engrosses eir energies in assimilating the varied nowledge it gives them that it is almost an npossible task to inculcate in their minds a nse of pride for the ancient glory of India, nd thus cultivate in them a national self.

Long before Lord Macaulay had ever reamt that he would be called upon to give ndia an educational system that would etermine her future, Rammohun Roy had lready led a movement towards the introduction of a European system of education in this ountry. The initiative he took in the stablishment of the Hindu College in 1817, he encouragement he gave to the educational activities of the missionaries, and lastly the famous letter he wrote to Lord Amherst in 1823, protesting against the Government's proposal to have a Sanskrit college in Calcutta, —all these things are an unmistakable proof of Rammohun Roy's anxiety to bring the minds of his countrymen into direct contact with the progressive spirit of the West. As far as the introduction of the study of European sciences in the Indian educational system was concerned, and in his opposition to a system based purely on oriental learning, Rammohun Roy did not yield even to Macaulay in vehemence and firmness. But we should not fail to observe one striking difference between the ideal Rammohun Roy had in view and that which found a definite shape in Macaulay's system. While Macaulay aimed at the establishment of an alien culture by supplanting that which belonged to the land, the object which Rammohun Roy cherished in his heart was a harmonious blending of the two. Macaulay wanted the English system to suppress the Indian culture, while Rammohun Roy wanted its help only so far as the removal of ignorance and evil customs was concerned. To Macaulay, oriental literature was not worth the paper it was written upon; to Rammohun Roy it was an everlasting source of strength and solace. This difference of outlook towards oriental learning in the two advocates of English education is of the greatest importance. Two years after he wrote his letter to Lord Amherst, Rammohun Roy founded the Vedanta college at his own residence, whose object could not be, as it is held by some of those who are recognised as authorities in expounding to the present generation the true significance of Rammohun Roy's work, merely to train the priests and missionaries for the preaching of the religion he had founded. If that and not instruction in secular education and imparting of a knowledge of the culture were his object, and if the Vedanta college were not intended to be a place for general learning, its founder would not have been anxious "to connect instructions in European sciences and learning, and in Christian Unitarianism—," as stated by his biographer Miss Colet. The whole of Rammohun Roy's life was spent in a critical and earnest study of the ancient shastras and other works in Sanskrit. His scheme of national reconstruction was founded on the best traditions that were preserved in Indian literature. All he did and preached was inspired by a supreme sense of national self-respect, although his nationalism was in no way antagonistic to the ideal of international

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fellowship, which he had clearly perceived long before the nations of Europe had even caught a shadow of it. He was himself an Indian in the highest sense of the term—a product of all that was best in Indian culture, tradition and literature. It is not difficult to imagine that, had he been preserved to us but two or three years more, he, who had so earnestly advocated the introduction of European sciences in our education, would have been the first to raise his voice against the system that was inaugurated by Macaulay's Minute of 1835. At the present time when the world has realised, as it never did before, that enlightenment of the individual by proper and adequate education is the only and sure way to national progress, whether in politics, social life or material well-being, we need to remind ourselves of the duty we owe to the country as to that great countryman of ours who has truly been called the maker of modern India, and that duty is to have for our rising generation a system of education which, while reaching the remotest corners of the country, will cultivate in them a sense of nationalism by giving them an insight into our ancient glory and our great traditions.

ITALY AND ABYSSINIA

By D. S. GORDON, M.A., LL.B.

PROBABLY no country in the world evokes such vague memories and mysterious associations of a remote past, in the minds of educated persons, as the land of Abyssinia, or Ethiopia as it is officially called. Some of these unique associations are no doubt due to references to that country in the Bible, but some are also due to ancient legends and reports of early travellers. "Can the leopard change his spots or the Ethiopian his skin?" is a quotation from the Bible which has long stood for things impossible. The eighth chapter of the book of Acts in the New Testament has another reference to Ethiopia from which it is guessed that Christianity was probably known in that country as early as the first century A.D. However that may be, throughout the middle ages in Europe rumour of a powerful Christian Kingdom of Prester John, in the interior of Africa, was widely prevalent.

But perhaps more familiar to the world at large are the legends connected with the names of king Solomon and the queen of Sheba, a province in ancient Ethiopia. It would appear that this beautiful queen administered certain intelligence tests to Solomon long before our modern psychologists invented them. An English poet, after describing one of these tests, concludes that the queen of Sheba departed in order to spread the news of the wonders she had seen. But the Abyssinians accept no such tame and unromantic ending. According to them the queen was so thoroughly satisfied with Solomon's wonderful performance that she wanted to reward him suitably. So she married him. And the present Emperor of Abyssinia claims his descent from Menelik, the son of Solomon and Sheba.

Abyssinia is a vast plateau in the north-eastern corner of Africa, 350,000 square miles in area, *i.e.*, over three times the size of Italy, and four times the size of Great Britain. It rises to a height of 8,000 feet above sea-level, almost perpendicularly from the surrounding country; and although it is only ten degrees to the north of the equator, it has a most salubrious and cool climate owing to its great and almost uniform elevation. Its soil, on account of its volcanic origin, is exceedingly rich. On the lower levels cotton, indigo, sugar-cane and coffee are abundantly grown. The last-mentioned article, coffee, is in fact said to derive its name from the province of Kaffa in South-West Abyssinia, where it grows in profusion. Wheat, barley and rye are the chief food grains. The forests abound in pine, eucalyptus and palm trees. Among fruit trees the fig, pomegranate, orange, peach and banana are the most common. In short, the Abyssinian soil and climate are suited for the cultivation of most products of the temperate zone and some products of the tropics.

The mineral resources of the land are known to be enormous but untapped as yet. Gold is plentiful, and it is being extracted from the surface by primitive methods. Silver, coal, iron, potash and the precious platinum are also

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found. The trade of the country is still undeveloped for the reason that no proper roads exist for the transport of goods. The land is interspersed by deep ravines and impassable gorges and river-valleys which render road-making extremely difficult. During the rainy season, *i.e.*, from June to October, transport is almost impossible; and during the rainless months goods are carried on mule-backs. The centre of Abyssinian foreign trade is Addis Ababa, the capital city, to which place commodities are brought from outlying regions and exported through the single railway line of about 500 miles in length, connecting that city with Djibouti, a French port in the Gulf of Aden. This railway, through which 80 per cent. of Abyssinia's external trade passes, has been constructed by the French under a treaty according to which the rolling stock should be handed over to Abyssinia in case a foreign invasion is threatened. Quite recently a few roads were made, altogether about 150 miles in length, in and around Addis Ababa; but the greater part of the country is untraversible to an invading army. Obviously Signor Mussolini is quite well informed about trasport difficulties, for among the war material he has despatched to Africa is mentioned certain road-making machinery which could make roads at the rate of 8 miles per day.

In the discussions that have appeared on the present Italo-Abyssinian question it is frequently stated that Abyssinia is the last and the only independent State in Africa. This is not quite true, for Liberia in the same latitude on the west coast, is still an independent Negro republic. It owes its existence, however, not to the oversight or self-denial of the European nations, but to the philanthropy of the United States, which created it as an outlet for her freed Negro slaves, so that they may develop along the lines of their racial genius, unfettered by foreign domination. It is interesting to note that Liberia is a member of the League of Nations.

But the independent existence of Abyssinia at the present moment is due to very different circumstances, not the least important of which are the natural difficulties of the region and the extraordinary fighting qualities of the people. A Russian Czar is reported to have said that he had two very trustworthy generals, namely, General January and General February, meaning thereby that the Russian winter in these months is so severe that it would effectively protect the country against foreign invasion. Napoleon in his famous march upon Moscow learnt the truth of this statement at great cost to himself. He ruined a gallant army and made a disastrous retreat. The climatic protection of Russia, however, is only seasonal and perhaps not very effective under modern conditions, but the geological or physiographical protection of Abyssinia is more permanent. At any rate, it has contributed much to the preservation of Abyssinia as an independent empire until to-day.

Added to this one should also consider the character of the people. From time immemorial Abyssinians have been famous as warriors. The fact that they have so long preserved their territorial, national and religious integrity in the face of centuries of Moslem aggression and in the face of modern European designs, is ample proof of their patriotism and their fighting qualities. The population of Abyssinia is about 12 millions. Of these less than one-half are Abyssinians; the rest are Somalis in the east, a mixture with Arab races, and the warlike Gallas in the south and west, of pure Negro blood. This polyglot population has been welded together as a nation by the genius of the present emperor, Ras Tafari Haile Selassie.

Italian dealings with Abyssinia may be said to begin in the last quarter of the 19th century, about which time they began to establish themselves in Eritrea. But their present position and outlook in regard to teritorial expansion in Africa can be better understood by briefly reviewing the activities of European peoples in that continent during the past century. The 19th century in the history of Africa is essentially a period of partition among the various European states. England and France seem to have been the first to realize the value of territorial acquisition in the so-called Dark Continent. Ivory traders, and big game hunters, explorers and even missionaries helped in this process by opening up the interior of Africa. In 1914, before the World War began, Great Britain had already established her claim over nearly 6 million square miles out of 11½ million square miles, which is the total area of the continent. In addition to Nigeria, Gold Coast, Sierra Leone and other possessions in the Guinea Coast, she got possession of Cape Colony in the extreme south and made it the starting point for a northward expansion which should end in Egypt, 7,000 miles away. Subsequently, after the construction of the Suez Canal, she acquired control over Egypt and made that country the base for a southward expansion. In this manner she worked from both ends, and it was for long the dream of Englishmen to have unbroken British territory from Cape to Cairo. This ambition has now been realized, after the Great

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War, through the acquisition of the former German East African region.

Meanwhile, France did not keep idle. She had already secured the large and fertile island of Madagascar, and was busy subduing a huge area of about 3½ million square miles of land, extending from Morocco and Algeria in the north to the Congo in the south, and from the sea-coast in the west, right across the Sahara Desert, to British Soudan in the east. At one time it even appeared as if there would be a war between England and France over Fashoda in the Soudan which both the nations claimed, but fortunately France withdrew her claim at the last moment. Meanwhile, the other states of Europe wanted to have a finger in the pie. Portugal secured Mozambique and Angola and certain minor areas; and Germany got possession of Togoland, Cameroons and the former German East and South-West African provinces. Even little Belgium came in for a share, and she got a million square miles of the Congo basin, the best-watered territory in the whole of Africa.

One would think that in this general scramble for Africa those European nations who lived nearest to that continent would secure a fair share of the plunder. But this was not so. Spain seems to have been absent-minded when these happenings went on; and Italy was still struggling towards her own unification. The result was that when in the last decades of the the 19th century Italy began to look about for an outlet for her surplus population, she could only find waste lands and desert places. All the juicy pieces had already been swallowed. At present, therefore, Italy possesses half a million square miles of only desert and semi-desert land in Libya, Eritrea and Somaliland, none of them fit for European colonization.

There is no doubt that fate has been unkind to Italy in the matter of Colonies. But the French have aggravated this general discontent in one particular instance. The Tunisian coast of north Africa is less than 100 miles from Sicily and over 10,000 Italians had already settled in Tunis before the French came upon the scene in 1882. Yet the latter took possession of the country, forestalling the Italians, who had already intended to do so. To Italy this portion of Africa is almost sacred ground owing to ancient historical associations; for it was here that Carthage stood, and it was here that some of the most glorious victories of ancient Rome were achieved. This behaviour of France still rankles in the minds of Italians, although by recent treaty the French have attempted an amicable solution.

In view of these past dealings between these two nations it is difficult to understand France's attitude towards Italy in the present Abyssianian crisis. France and Italy seem to be very good friends. At any rate, there is a general belief that France is willing to allow Italy a free hand in Abyssinia. Moreover, she has recently made certain territorial adjustments in Eritrea in favour of Italy besides handing over 25,000 shares in her Abyssinian railway. It is difficult to explain these concessions. Possibly France has certain plans in central and eastern Europe for the success of which she is willing to show favours to Italy, elsewhere. Possibly also France is annoyed with Great Britain in connection with the recent naval treaty of the latter with Germany.

Whatever the cause may be, Italian newspapers seem to have singled out Great Britain as the object of their wrath. They seem to believe that Britain is the arch-enemy of their ambitions in Africa. It was probably as a reply to this attack that a statement was recently made in the British Press to the effect that Britain had no special interests in Abyssinia. But this is a travesty of facts. The great lake Tsana in Northern Abyssinia is the source of the Blue Nile, without whose life-giving waters British Soudan will be an arid desert. Even far-off Egypt owes her fertility to the silt and mud brought down by that river in its annual flood. Therefore Britain, with her usual foresight, has already concluded an agreement with Abyssinia to the effect that the waters of the lake shall not be tampered with in any way to the detriment of British interests in the Soudan. There was also an understanding about the construction of a barrage near the lake by the British, but the latest information goes to say that the contract for this dam has already been given to an American firm of Engineers.

But apart from the protection of the Soudan the British have other interests as well in Abyssinia. For nearly 2,000 miles British and Abyssinian frontiers march together and it is not unnatural that Britain should desire to have a peaceful and friendly neighbour. But the Italian allegation that Britain herself wants to grab Abyssinia may be dismissed as without foundation, for if she had wanted to do so, opportunities have not been lacking. The frequent depredations of unruly Abyssinians into British territory would have provided ample excuse for such action; but as it is, Britain has contented herself with mere protests. She does not aim at anything more than greater or less influence over Abyssinian politics.

Italy's designs upon Abyssinia have a

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history behind. The Wal Wal incident, just like the Serajevo assassination which started the Great War, is but a trivial affair by itself. It is important only as providing an excuse, although not a very reasonable excuse, for putting through certain plans of the aggressor nation. Italian relations with Abyssinia began sometime previous to 1885, when the former had consolidated her position in Eritrea. In that year, however, she established friendly relations with Abyssinia. Within five years after this, she followed up with a new treaty establishing a protectorate over that country. The emperor of Abyssinia obviously did not understand the political status of a protectorate, and for some years he was too much pre-occupied with internal affairs. But in 1895, Menelik of Shoa, the new emperor, informed Italy that the Abyssinian version of the treaty differed from the Italian version, and that there was no intention of establishing a protectorate. War followed. Italy invaded Abyssinia from her Eritrean possession in the north-east, but after some minor successes her army was utterly annihilated at the Battle of Adowa in 1896. A writer in the *Round Table* for June, 1935 says of this battle: "No rout so complete, no such humiliation of a white power had been known in modern times". Italy had to pay a war indemnity of £400,000 and agree to certain other terms securing the territorial integrity of Abyssinia. Italy still remembers this disastrous episode; and it was to this that Signor Mussolini referred when he spoke the other day about "a dramatic, bloody and unforgettable experience". It is even said that the name "Adowa" was written in bold characters upon the troop trains which recently carried Italian soldiers to ports of embarkation for Africa.

The Battle of Adowa is an important landmark in the history of Abyssinia. It enhanced the prestige of the nation just as the Russo-Japanese War raised the prestige of Japan in the eyes of Western peoples. Foreign legations were established on a larger scale at Addis Ababa, and foreign nations vied with one another in securing Abyssinia's favour with a view to economic concessions. The rapid growth of foreign interests in this part of Africa led to the conclusion of a tripartite treaty in 1906, between England, France and Italy, agreeing to respect the territorial integrity of Abyssinia. In 1908, another treaty was concluded, fixing the boundary between Abyssinia and Italian Somaliland on a map accepted by Italy. It is not a little surprising, therefore, that the present dispute between the two nations should be in regard to this frontier. In 1928, a treaty of conciliation was concluded between them agreeing to settle mutual disputes by arbitration. But the fact of the matter is that these successive treaties fettered the freedom of Italy in dealing with Abyssinia. From this irksome situation she now desires to escape by one supreme effort of determination and defiance. So in December, 1934, while the Anglo-Ethiopian Boundary Commission was trying to demarcate upon the ground at Wal Wal the frontiers that had already been marked upon the map, its escort, composed of Abyssinian troops, was fired upon by an Italian outpost without warning and 170 men were killed. This unfortunate incident took place fully 60 miles within Abyssinian territory, and yet Italy claims the land and has demanded an indemnity of 200,000 thalers together with the dismissal and punishment of the persons concerned. Abyssinia was taken aback, and direct diplomatic relations assumed a serious turn. Italy threatened war and sent out a huge army and enormous quantities of war material. Abyssinia appealed to the League of Nations, of which she is a member.

One of the grounds on which Italy has tried to justify her intended occupation of Abyssinia is her so-called civilizing mission. She accuses Abyssinia of inability to maintain internal peace and order, of being a source of danger to her neighbours, of not fulfilling certain treaty obligations and of not having abolished slave trade within her domain. Italy therefore concludes that it would be to the interests of the world at large as well as to the advantage of Abyssinians to be ruled by Italy. Such an argument, however, not only carries no conviction but it also does serious injustice to the not inconsiderable progress of Ethiopia under her present enlightened emperor. It was in 1916, that Ras Tafari came into prominence as the heir-apparent to the Abyssinian throne and as regent to his aunt who had been chosen queen in place of the then emperor, deposed on account of his pro-German sympathies. To this little olive-complexioned man Abyssinia owes much of her present position and prosperity. A remarkably shrewd and far-sighted man, he managed to get his native country enrolled as a member of the League of Nations in 1923. In 1924, Ras Tafari made a tour of Europe and carefully studied the political, social and material conditions of the principal nations there. On his return, after an absence of five months, he started the modernization of his homeland. He sent several promising youths to Europe and America for higher education. He granted a liberal constitution and created a feeling of national consciousness.

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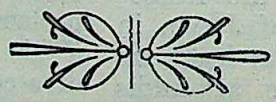
He made free use of foreigners in the service of his country; and nowhere is his shrewdness and intelligence more manifest than in his dealings with foreign nationals. He seems to have carefully avoided the great powers of Europe with territorial ambitions. He built hospitals and staffed them with Norewegian doctors and nurses; he established schools and appointed an American as his chief educational adviser; he reorganized the army and called in the aid of Belgians and Swedes; he reformed his legal system and had for his guidance a Jurist from Switzerland. Obviously he had no love for Italians. But for the Japanese he had unbounded admiration. He sent a nephew to their country recently on a political mission, and there was some talk of a marriage alliance; but the idea had to be given up owing to political pressure from other quarters. However, industrial and commercial experts from Japan have been welcomed, and lately it was announced that 2,000,000 acres of cotton-growing land had been allotted for Japanese enterprise. All this may account for the outburst of indignation in the land of the rising sun at the attitude of Italy towards Abyssinia.

It would now appear that international interests in Abyssinia are too wide and too complicated to permit Italian occupation. Neither England nor even France can afford to see Abyssinia in Italian hands; while distant Japan and the United States may seriously resent such aggression. Moreover, in the present negotiations Abyssinia's case is in good and clever hands. A French man and an American, who are the chief advisers of the emperor in this matter, have already succeeded in mobilizing public opinion in his favour. The moral conscience of the world has been stirred. Mere might may not triumph over right. Nor is it quite certain that in case of a war Abyssinia will fall an easy prey. It is true that the Abyssinian army is not completely modernized, but this is being rapidly done. Large quantities of munitions of war, latest model rifles and machine guns, have already arrived from Belgium and Czechoslovakia and 20,000 gas masks are reported to have been received from Germany. Whatever deficiency there may still be, is likely to be compensated by the difficult nature of the country over which the enemy will have to pass. Military experts opine that if Abyssinians took to guerilla warfare Italy's success would be very problematic.

The Italo-Abyssinian tangle has once again brought to the forefront the question of the present usefulness of the League of Nations and its future prospects. We are reminded that the League was unable to stop Japanese aggression in China, and that probably Abyssinia will prove to be another Manchukuo. But the similarity of the situation holds good only up to a certain point. Sometime ago a cartoon appeared in the press depicting Manchukuo as a young lady swooning into the arms of her lover. There is probably some truth in this. It is not unlikely that the age-long misrule and corruption of Chinese administration have alienated the sympathies of the Manchukuans.

17th August, 1935.



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SONG-HARVEST FROM PATHAN COUNTRY

By Prof. DEVENDRA SATYARTHI

III

It is customary with the Pathan peasants that all the neighbours unite together to undertake the various agricultural operations, such as ploughing, seeding, weeding, and the reaping of the harvest, etc., unitedly in each member's fields. It is generally known as "Ashar." Here is an interesting picture of the harvest-Ashar :

The wheat crops are being reaped,
Lo! here is an Ashar,
With joy sway the peasants' hearts
At the sight of golden wheat-ears.

There may be seen the bangle-sellers during the harvest days and the peasants who do not possess ready cash may exchange bangles for sheaves. Here we see a peasant belle anxious to buy new bangles :

Lo! the wheat-harvest is being reaped,
O throw a few sheaves on to me.

Lo! the bangle-sellers approach here.
O I wish to get some for my arms.

A peasant belle's love for Pezwan (nose-ring) is the theme of some of these songs. Here is a song which they sing a little before the Kharif-harvest :

O if Allah blesses us
With a rich Kharif-harvest,
My love'll get me a gold Pezwan
O he has promised it.

To the poor peasants fried maze is a form of refreshment. The maze is thrown in a burning hot can whereupon they begin sprouting in white flowerlike shapes as they dry up. A fried maze is a symbol of a heart, blossomed up in joy, in the following song, which is sung when the maze crops are expected to be rich :

Lo! O the maze-cones have appeared in pairs;
Lo! the peasant-women look like the fried grains.

As the harvester is engaged in the hard labour he may just dream of her mistress who should come to him to make an offering of a sweet kiss. Here is a glimpse into his dreamland :

Lo! the wheat crops are being reaped,
Lo! a belle proceeds towards the field to offer a small kiss to her sweetheart.

Boy-Dancer's Songs

Lakhtais or boy-dancers, who belong to the Dooms, form a figure of considerable importance in the arena of Pathan song. The majority of the songs, sung by the Lakhtais, are common to the masses, and can hardly be put under a separate head. But some of their songs which bear a clear stamp of their personality may be placed in a class by themselves.

A Pathan Minstrel:
He is the genuine song-bird of his mother-land. It is the very soul of Pathan Muse that appears on the scene beautifully whenever his fingers touch the strings of his Rebab.

Some of the Lakhtais, gifted with a poetic heart, are the song-smiths of a considerable order, one of their songs itself bears an evidence of the fact :

O thou hast stolen my heart, O Lakhtai,
O thou art a poet since thou singest new songs everyday.

The Lakhtais are hired to perform a variety-dance of rustic standard during the various ceremonies like that of marriage and circumcision, etc. Again they may be invited to the rich harvest-feasts too. Here is a glimpse of their contribution in the harvest-joy :

The peasants are reaping the wheat crop
and the Lakhtais are displaying their dance.
Follow me, O bride, let's proceed thither.

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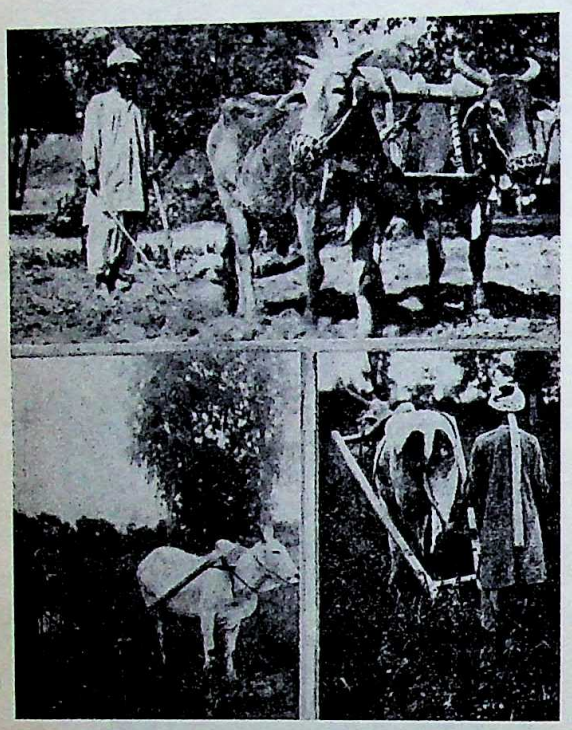
Again :

Let's proceed, my dear, to attend the Lakhtai-dance
The song-airs come to our ears with the rhythmic beats of the drum.

Marriage-Songs

With an adorable ease moves the genius of the Pathan women, who assemble to celebrate



Pathan Peasants.
The smiles and tears of the Pathan Muse are the warp and woof of the peasants' songs.

the bridals with a variety-entertainment. The authorship of all the marriage-songs, known as 'Da Wada Sandra' goes to the daughters of the Pathan soil. There is perhaps no contribution in this direction from the male sex. Thus these songs are fresh and soft as women's heart itself. 'To sing song after the marriage' is the Pathan proverb used to under-rate a thing that comes too late, but it may by the way give us an idea of the importance, generally attached to the marriage-songs. It costs nothing to the women to sing marriage-songs, but a difficult task it is indeed to spend a lot of money. Thus there runs a proverb among them: 'Marriage is easy but its *Bandobast* is rather difficult.' All the women take a great interest in the song-feasts at the bridals. Among them may be one who may prove to be the song-queen of the occasion. She leads the rest who may amuse her, calling her 'a dancing doe' in the words of a native proverb: 'the doe was already full of sport but the tinkle-bells round her neck made her leap and dance all the more.'

A sister's love for her brother who is about to be married is one of the constant themes. Here is a specimen :

O that will be an auspicious hour,
When my brother'll wear the flower-cascades of his wedding.

Again :

O present of my life I'll make, O Allah!
When my brother'll walk in front of his bride's palanquin.

She may even like to suggest him a new mode of wearing the wedding-turban :

Beautify thy turban, dear brother, with two tufts instead of one,
So that the breeze may play with them as thou walkest in front of thy bride's palanquin.

When the girls from the neighbourhood come to congratulate her on the happy occasion of her brother's wedding, she asks them to beautify the courtyard with the native flowers:

O clean the court-yard with the broom and then strew it with flowers,
The palanquin of my dear brother's bride is just to approach.

Here is a bridal-scene :

Lo! my dear brother is about to sit on the wedding-couch,
O blow some Ilaichi-powder towards him which may make it fragrant all round.

Choupan is the name of a particular palanquin, used to carry the bride, but the bride-groom's sister likes to use it for her shy brother's dressing and breaks forth in a suggestive tone :

O we'll adorn the bride on the threshhold
Let's dress the groom in the Choupan palanquin.

Sher Alam is the name given to the bride-groom in some of the marriage-songs. Here is a specimen sung in chorus by the girl's comrades just after her bridal-bath :

May you bless our bride, O morning breeze, through Allah's grace.
O the bride, who is our comrade, is given away in marriage.
Now who'll bring, O Sher Alam, the news of her welfare?
May you bless our bride, O morning breeze, through Allah's grace.

Now comes the hour for the doom's wife to comb the bride's hair along with the little tuft, known as Urbal, which she wore so far as a mark of virginity. And the women sing a chorus-song in a comic tone on the bride's behalf :

Set dogs on the doom's wife, so wretched,
O she seeks to make a way through my Urbal,
I kept so far fondly and beautifully.

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Then comes the turn of the bridal coiffure. The bride's seven comrades come forward for the auspicious performance of the braiding of seven plaits: each one, as she braids, joins in a chorus-song, which is sung again and again.

O lay out seven bridal couches for the bride,
Soon we'll finish the braiding of her seven plaits.

After this performance is over they begin a new song. How poetic is their invitation to the breeze:

O gladly we may make our lives' present for the bride's braids,
Come here, O breeze, and just pass over her braids.

The bride herself, too, may braid some of her plaits. Here is a coiffure-scene:

O the mass of her black hair has she loosened,
O her face, with love-locks has she adorned,
With her fingers, delicate and rosy,
She braids her locks gracefully,
All the while rejoicing,
The bulbuls' graceful singing.

Now the parting of the bride's hair is adorned with vermilion. It brings its own pathos, too, when tears appear in the bride's eyes with the idea of her departure from her parental home soon. Her comrades come forward to sing a song in chorus:

No good of shedding tears, O bride,
O the silvery parting of thy hair is already blazoned with vermilion.

But in her heart of hearts she must enshrine the joy of the wedlock. Thus the women sing:

The girl is being married—O she is glad;
O her eyes shed tears, but her heart is not sad.

The Pathan romance of Adam Khan and Dur-i-Khani, too, is beautifully knit in some of the marriage songs. There runs a native proverb: 'Neither all men can be Adam Khans, nor all the women Dur-i-Khanis.' Love between Adam Khan and Dur-i-Khani is believed to be quite spotless, as evident from a short piece:

O Adam Khan and Dur-i-Khani's love for each other was true,
O each other's hands they held even after death.

Adam Khan's name stands for the bridegroom, and Dur-i-Khani's for the bride when the women join in a choral song:

Dur-i-Khani's URBAL is combed for the coiffure.
O when will Adam Khan, the bridegroom, approach here?

Again:

Lo! our bride looks like Dur-i-Khani,
The bridegroom, who sits on the horse-back appears to be Adam Khan.

Pathetic indeed is the wedding-scene when the bride is asked to bid her parents adieu to leave them for her new home. Here is a short song, sung by the women in chorus, on behalf of the bride. Wet with tears seems the whole atmosphere, when the palanquin-bearers, who

Singing Caravans:
These free souls have their own interesting songs.

follow the mariage-party, carry the bride away, leaving the women to sing again and again:

O why don't you bear me up a bit higher,
O ye, the bearers of my palanquin?
Oh, behind the dark hills sinks my father's house,
O as the caravan moves on.

The Afridi women in the Tirah valley compare their bride to a Kashmir beauty, and celebrate her palanquin as the golden one:

Lo! Tirah's bride is like a Kashmir beauty,
O to her father-in-law's house she goes in a golden palanquin.

But she is to lead a rough life soon after

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the wedding life and can no longer remain a bird of ease. Here is a post-bridal mood :

To the ruins may go this (hellish) custom of the Afridis,
A bride is she brought home to-day and to-morrow sent out for collecting fuel!

Love-Songs

Mina is the Pathans' popular word for love and they have a variety of love-songs, known as "Da-Mine Sandre." Song-smiths from both the sexes have shared alike in the harvest of love-songs that has survived to the present-day Pathan country.

Here is a song from some minstrel who addresses a gallant who happens to be a composer of love-songs :

O all thy songs will be smeared in thy blood,
Whoever picks the flowers is wounded by the thorns.

If the songs from the lover are smeared with his blood, it is the same in the case of the Pathan beloved. It is evident from the following song, which is most probably from a woman song-composer who could not turn a deaf ear to the call of Cupid :

O bring me pen and inkpot.
I'll write to my love a pair of blood-red songs.

The names of Laila and Majnun stand for the beloved and the lover respectively in some of these songs. Here is a popular specimen :

O everyone is mad after Laila.
O fortunate is he for whom is mad Laila herself.

Again :

Laila is like a golden song-bird,
Among the garden-flowers of Kabul is she sporting.
Majnun is like a silver-cup,
O brimful is he with the wine of love.

Love is like a fish with beauty as its river, is one of the most interesting themes :

Lo! in the sweet waters of beauty,
Love flits about gracefully like a fish.

Love is like honey and the beloved's eyes are always in search of it, is another theme of a marked interest :

O thine eyes are like the bees, in the garden of the world,
Making honey out of the blossoms of love.

Sometimes the beloved's heart is compared to a honey-comb :

Thy heart is like a honey-comb, so brimming;
O how can I win it, my darling!

Here is a song in praise of the fair-sex :

O there is no way up into the heavens
O the youthful belles soar up climbing into the swing of love.

Sometimes the lover compares the breast of her mistress adorned with her flowing locks, to the Rebab (the native violin) :

He who has not seen the Rebab may have a glimpse of it now—
O my sweetheart's breast is like the Rebab with her locks as its strings.

Again the lover may like to sing in another strain :

May Allah turn thee into a Rebab, my love,
So that I may carry thee about in my arms.

The commemoration of Pezwan (nose-ring) is one of the most popular themes :

Why shouldn't my sweetheart's lips be so smooth and fresh?
O constantly under the shade of her Pezwan when they remain throughout the summer and the winter.

The heart is compared to the pearl :

O the heart is but a pearl—once broken, broken for ever,
Then none can patch it with shallow smiles.

A Pathan belle compares her heart to the nest where lives the pigeon of love, and she makes its offering to her beloved's eyes, which are compared with eagles :

Certainly would I sacrifice the pigeon that lives in my heart,
For my beloved's eyes, which are no less than the eagles.

The eagle has become an emblem of a gallant :

O come and be an eagle on my hand;
O I'll feed thee on my heart.

Again :

Oh, my captive eagle has flown away.
O everywhere I'll spread out the net of my tresses.

Nevertheless, some of these specimens of Pathan love-song, and many others of this variety, are not exactly the outcome of the folk-heart. Directly or indirectly they are touched by the soul of a poetry which is never the wild flower of Pathan soil.

War-Songs

These are known as 'Da Jang Sandre' in the native terminology and are naturally plentiful with a warlike people like the Pathans. Many of them are really compositions of marked interest and their study is necessarily of great importance as they are a window into the martial personality of the Pathans. Some of their glimpses are given elsewhere as the specimen of Landai and Char-beta patterns.

Comic Songs

Such mirth-provoking hours, when one's personality cannot but ripple like a mountain-

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Singing Caravans:
These free souls have their own interesting songs.

brook, are not rare among the Pathans. A war-worn greybeard and budding warrior alike can enjoy a laugh when the professional minstrel or some amateur sings comic songs, known as 'Da Toko-Takalo Sandre' by the Pathans themselves.

Here is a specimen :

Uncle elephant's wedlock is being performed,
Lo! the buffaloes are dancing and the donkeys are playing on the pipe.

Odes

Madah is the word which denotes 'praise and glorification' in Pathan country, where several songs, known as 'Da Madha Sandre' or Odes, generally addressed to the living or deceased heroes and warriors of high order. Here is a specimen which celebrates some minstrel's love for Mir Afzal, who have been a great hero :

To thy free self, O Mir Afzal—
Didst thou ever entertain,
A rifle on thy shoulder and across thy chest,
Didst thou ever have a well-becoming cartridge belt,
Like a prince of blood, O hero, didst thou rest,
From mountain to mountain.
To thy free self, O Mir Afzal—
Didst thou ever entertain.

Satires

Opposite to Madah (praise and glorification) comes the word Hijo (lit. satiric treatment) and it has its own significance. Thus several satires, known as 'Da Hajve Sandre' have come to live.

Dalavar Khan (lit. a hero chief) is some coward warrior's name, which is in itself a satire upon Pathan chivalry. Thus it has become a constant theme in the arena of satires. Here is a short specimen :

O behold Dilavar Khan's remarkable chivalry;
From a mongoose he fled away in a fallow-field.

Ballads

A long story or romance, knit in rhythmic song, is a thing of great interest with the Pathans. Professional minstrels and amateur singers alike are sure of a large audience in the song-feasts held in the village-Hujras or under the open sky, whenever they set some popular story to rhythm and tune. Such a song is said to be known as Badla among the people living in Tirah. But according to Maulana Abdur Rahim, the Arabic and Pashto professor of Islamia College, Peshawar, the word Badla is a synonym of Sandra (song) in the Marwat and Gandapur side of the Pathan country. Thus there must be some other common name for this important branch of Pathan song.

The following old ballads which have been recently printed at Peshwar for local circula-

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tion, are noteworthy: (1) Adam Khan-Dur-i-Khani, (2) Jalat-Mohbuba, (3) Musa Khan-Gul Makai and (4) Nimbola. These are of great length. There are many others, which still live on the living lips of the Pathan minstrels, and are not so long. Two such ballads about Mamunai have appeared in the first article as specimens of Char-Beta type.

Id-Songs

Akhtar which originally means a star in Persian, has come to live as a popular word for 'Id' in Pathan country. Thus the songs, sung during the Id-festivities, are known as 'Da-Id Sandre.'

Here is a song in praise of some beauty-star seen in the 'Id-fair':

O never have I seen a belle
Thee in beauty who can excel
In any Hazara-village, my love,
O I saw my love standing gracefully in the Id-fair
With her tulip-neck, so sweet, fresh and fair.
O never have I seen a belle
Thee in beauty who can excel
In any Hazara-village, my love.
O how cool-black looked her eyes,
Her little hands with henna she always dyes.
O never have I seen a belle
Thee in beauty who can excel
In any Hazara-village, my love.

Atan-Songs

These are dance songs. The Atan dance is said to be as old as the history of the gala days in Pathan country. Absolutely confined to the women's song-feasts, it is, as a mater of fact, in no way exposed to men. The women may assemble to perform it on any occasion, but generally they do so during the national festivals and some other hours of inspiration. If performed on a full-moon night, the golden beams falling on the faces and other parts of their bodies may lend a new colour to its atmosphere and background. Its scheme is as follows: almost all the women, assembled for the occasion, form a ring, and then clapping their hands gracefully to mark the time, they move in a circle with rhythmic steps. Thus the Atan dance goes on. They may even sway to and fro gracefully. There is indeed a feast of grace, simplicity, and charm intermingled together in the movements of the Atan-dancers. The colour-variety in the dancers' garments, simple and rough but all the more endeared to them, may create a pleasing sight. But there is no audience, each and every woman takes part in the performance of the dance itself. There is a variety entertainment of songs throughout the dance. Some of these well illustrate the movement and colour of the dance.

Here is a song, which bespeaks the scheme of Atan dance during the marriage-festivities:

O come, we'll perform the Atan-dance for the spring has come to us:
Keep the bride within the ring, ye youthful virgins and move in a circle clapping your hands all the while.

Each maiden may appear to be a Dur-i-Khani (the heroine of a romance mentioned above) in the Atan-dance, performed during the spring:

O come, let's perform the Atan-dance; for lo! here approaches the spring season:
O like a Dur-i-Khani looks each maiden to-day.

Swing-Songs

Though the Pathan word for the seat slung by ropes for swinging is Penga, its popular synonym from the Yusafzai dialect is Tal. Thus the songs, which the girls and young housewives sing while enjoying the process of swinging, are known as 'Da Tal Sandre.' These songs have their own airs rapt in the fresh atmospheric effects, and, as regards their themes, they may furnish us with the sentiments and feelings of swingers, seen against the pictorial background.

When many girls engage themselves in the Atan-Dance, some one may like to enjoy the swing:

All the youthful virgins have given themselves to the Atan-Dance,
O come, my love, let's jump together into the swing.

Some of the girls may have a swing under the cool shade of the mulberry tree:

Lo! the mulberry has been fitted with a swing,
O come, my dear, we'll enjoy it together.

Here is the simple call of Cupid:

O come, my sweetheart, let's climb into the swing,
The swing'll only be a pretext to press our bosoms together.

Spinning-wheel Songs

The girls and women of the neighbourhood generally assemble in different parties at particular houses for the spinning-competition. Bandar is the word for the spinning-party. Thus the songs, sung by the young and old women alike while spinning, are known as 'Da Bandar Sandre.' The music of the spinning-wheel has its own significance and the fair sex in Pathan country tries its best to harmonize the traditional airs of their spinning-wheel song with the simple rhythm produced by the spinning-wheel.

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A Camel Market:
Songs, too, find their own place whenever these people enjoy their hours of ease. There may be interesting sole singing alongwith the immemorial Chorus Music.

Here is a song from some spinning-queen who happens to be the leader of a party :

The festive-gathering in thy HUJRA is over, my love,
O I am still gathering the maidens for a spinning-parting.

To ask the poor husband not to leave his country for India is a popular theme :

O don't bid me adieu, my love, to leave thy village for India.
O I'll spin yarn and 'll feed thee.

SOME MORE VARIETIES

There are some more varieties of the Pathan song, too, of which the following are noteworthy;

(1) Circumcision-Songs. These are known as "Da Sunnatuno Sandre."
(2) Songs of the boy's first shaving, known as "Da Sar Kalai Sandre."
(3) Rhythmed Riddles. One specimen of these about the spinning-wheel appears elsewhere in this article.
(4) Cradle-songs and Nursery-rhymes (specimens given elsewhere).
(5) The dirge and other chants of mourning (specimens given elsewhere).

But with due regard to the classification of the song-harvest in the Pathan country, it will not be irrelevant to note that the average Pathan does not care much to draw hard and fast lines of demarcation in this realm, and men and women alike in their respective song-feasts may sometimes intermingle songs of diverse nature, originally separated from one another according to the occasions they are meant for, and the themes, they are knit in.*

* The credit of being the pioneer in introducing a considerable number of Pathan songs and poems to the wide literary world belongs to Prof. J. Darmestater who published them in his *Chants des Afghans* in 1888, giving the texts along with their French translations.

But the present survey of the song-harvest from Pathan country is the humble result of my independent attempt in this realm. Almost all the specimens of Pashto folk-songs are collected from living lips.

It was first of all in 1926 that I made a little collection of these songs through the co-operation of some Pathan students at Lahore. But it proved to be in no way worthy of its name. Then came the turn of new additions, of a great merit indeed, in my poor collection, after a long time in April, 1934, at Santi-Niketan (Bengal) when I was fortunate enough to achieve the worthy co-operation of Mr. Abdul Ghani Khan, the son of the famous nationalist leader Abdul Ghuffar Khan. Mr. Abdul Ghani, who is a Kala-Bhawan student at Santi-Niketan, while discussing the subject with me, put an interesting picture of the Pathan countryside before me, and inspired me thereby to go to the very home of Pathan song for its proper study. Thus I approached the door of the Pathan country for the fresh collections. With my headquarters at Peshawar I spent a period of five months—from January to May, 1935—in collecting the texts of the Pashto folk-songs and studying them properly. Again the months of June and July were spent at Rawalpindi and I engaged myself absolutely in giving the finishing touches to the material for the press.

My cordial thanks are due to the worthy staff and students of the Peshawar Colleges—Islamia College and Edwards College—for their heart-pleasing co-operation in my mission, and especially to Maulana Abdul Majid, the Persian professor at the Edwards College, and Maulana Abdur Rahim, the Arabic and Pashto professor at Islamia College, without whose help it was totally difficult for a non-Pathan like me to go into the depths of the origin and development of the Pathan-song. Again I take the liberty to express my humble admiration for Nawab Sahibzada Sir Abdul Qayum, Minister, N. W. F. P., and one of the pioneers of the modern education in his country: not only by his great sympathy for my mission, but also by telling me the story of his early life when he himself, too, was making an atempt to study the native folk-songs, he was always an inspiration to me. —*Author.*

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THE POET-PHILOSOPHER—HIS MISSION IN LIFE

By P. R. SRINIVASAN

"No man was ever yet a great poet, without being at the same time a profound philosopher."
—Samuel Taylor Coleridge

I

W. B. Yeats, in his introduction to the *Gitanjali*, associates with India a 'tradition where poetry and religion are the same thing'. The union of poetry and philosophy has been in evidence all through the ages in this country. It is in songs of a philosophical and religious character that the nation has 'deposited the profoundest intuitions and ideas of its heart'.

India is therefore a land of poet-philosophers. The writers of the Vedas and Upanishads were true seer-poets. The saints of medieval and modern times,—Kabir, Tukaram and others —who sang themselves in the poetry of spiritual joy, were all poets and philosophers. Rabindranath Tagore, the poet of the Indian Renaissance, is the latest and the msot glorious addition to this noble galaxy of poet-philosophers to whom India has given birth.

Poet-philosophers however are not the monopoly of one country or one age. They have flourished in all ages and in all countries. From time to time there have arisen in the world men who have combined in themselves the roles of the poet and the philosopher, and who have bequeathed to the world rich legacies in the shape of philosophic poetry—men, therefore, 'to whom Mankind is indebted for revealing beauty, and men to whom the world also owes much insight into the facts and principles of the moral world.' Aeschylus and Sophocles were, as Carlyle points out, poets and priests as well. The psalms of the ancient Hebrews which voice the deepest feelings of that 'chosen race', were written by men who were true poet-philosophers. Dante, Goethe, Blake, Wordsworth, Shelley, Browning, Emerson, Francis Thompson, and A.E., are some of the poets of medieval and modern times who have kept alive in western countries the tradition of philosophic poetry and made glorious contributions to it.

The poet-philosopher, therefore, has his own place in the scheme of things. He has a distinct mission to fulfil and a unique contribution to make to the stream of human progress. The appreciation of the few great world poets who are the finest embodiments of moral wisdom is a clear evidence of a recognition of the significance of the poet-philosopher.

II

The poet-philosopher is a true, a great poet. Who is a poet? What is the aim of poetry? It must be admitted at the very outset that the aim of poetry is not truth or edification. 'Didactic poetry,' says Shelley, in his Preface to *Prometheus Unbound*, 'is my abhorrence'. and didactic poetry, as Richard Aldington observes, is now almost universally recognised as an impertinence. The presence of a conscious moral aim in a poem will certainly detract from its worth as poetry. Poetry should not be used as a mere vehicle for conveying certain philosophic truths or moral ideas, and the poet should never assume the role of a mere propagandist or moralist. The functions of the poet must never be confused with those of the preacher or homilist, because 'their business is to instruct and guide,' whereas his is to stir and vivify, to inspire, energise, delight. The poet should follow the advice of Lowell, who wrote in *The Origin of Didactic Poetry:*

> Put all your beauty in your rhymes,
> Your morals in your living.

His only moral duty therefore, as Springam says, is to be true to his art, and to express his vision of reality as well as he can.

Poetry however must not be mere empty music, and the poet must not be the 'fitful singer of an idle song.' Poetry must embody ideas and the more lofty and the more edifying they are, the greater also will be its power and appeal. Poetry, the most purely emotional form of literature, says a writer, is to be measured always very largely by the amount and quality of thought which underlies its emotion. 'Art,' according to Jones, 'is never at its best except when it is a beautiful representation of that which is good.' The true business of a poet, in the words of Frederic Harrison, is to enshrine fine thoughts in exquisite melodies. If poetry is to be something more than 'an idle toy, a mere plaything,' and if the spirit of humanity is to find in it its 'consolation and stay,' then it must offer what Matthew Arnold called 'a criticism of life'.

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That the presentation of a philosophy of life will enhance the value of poetry is beyond doubt. Many critics and poets have gone so far as to maintain that great poetry must be rooted in a profound philosophy. 'The poet,' says Thomas Carlyle, 'is one who has penetrated into the sacred mystery of the universe; is a man sent hither to make it more impressively known to us.' The poet must, according to Wordsworth, be gifted with 'the vision and faculty divine' and must see into the life of things. 'The poet', says Shelley, 'participates in the eternal, the infinite and the One.' 'Poetry,' in the words of Emerson, 'is the perpetual endeavour to express the spirit of things.' Robert Browning declares poetary to be 'the presentment of the correspondency of the universe to the Deity, of the natural to the spiritual, of the actual to the ideal.' Poetry is to Collins 'the revelation of ideal truth'. It is to John Bailey 'the spiritual radium which has enabled man to pierce behind the outer shell and husk of things into their inner life and essential truth'. All these definitions point to the conclusion that poetry must embody a philosophic vision and offer an interpretation of life. They bear testimony to the enduring conviction 'that the poet has not only emotion and utterance, but insight; that he is, in some way, a revealer of the deepest truth.' They stress the idea that the poet must accept the challenge of life's greatest problems, ponder over 'fate and destiny' and unravel the mystery of man's place in the scheme of things.

It is, of course, going too far to say that philosophy is one of the essential elements of poetry, because that would be restricting very much the scope of poetry and banishing very many from the realm of poetry. We can however say that poetry will become a thing of power, if, instead of merely enrapturing us by its luscious music or haunting melody or delighting us by its lovely phrases and catching expressions, it also tries to edify or exalt us, by offering a true vision of life. Philosophy, therefore, instead of being a hindrance to poetry, can enrich it, lift it to a higher plane, and make it 'capable of higher uses and worthy of higher destinies.'

The view that poetry should not be didactic does not mean that it should steer clear of philosophy. It only means that poetry should not be subordinated to philosophy, should not become a mere hand-maid of philosophy. Poetry should be true to its aims and objects, and must be poetry, first and last. This however does not imply that philosophy is outside the sphere of poetry and that for a poet 'to embark on the business of philosophy is to outrage some fundamental principle of poetry." This only means that a poet must deal with philosophy in a poetical manner, or embody philosophic ideas in beautiful poetry. W. H. Hudson observes, "We do not quarrel with any poet who offers us philosophy in the fashion of poetry. We require only that his philosophy shall be transfigured by imagination and feeling; that it shall be wrought into true poetic expression; and that thus in reading him we shall be keenly aware of the difference between his rendering of philosophic truth and any mere prose statement of it." Didactic poetry is poetry in which philosophy is not intensified by emotion and clothed with the vesture of poetry; and true philosophical poetry is poetry in which philosophy is transmuted into the stuff of poetry and provided with an imaginative and emotional garb. The poetry of the poet-philosopher is didactic in a higher sense of the term. While satisfying fully all the requirements of the art of poetry, while being beautiful and emotional, it also has a higher appeal and discharges a higher mission—the mission of 'interpreting life, of applying ideas to life.'

The poet-philosopher is not, therefore, as he is considered to be by some, one who uses poetry for unpoetical purposes, who brings together two irreconcileable elements—art and philosophy. He is, on the other hand, one who, by uniting these two elements, by making poetry the vehicle of philosophy, exalts both and shows that, instead of being incompatible with one another, they are really complimentary to one another. He gives the lie to the misconception that poetry and philosophy—the one of the heart, and the other of the head—can never co-exist. His works clearly demonstrate that poetry can be the vehicle of philosophic truth without sacrificing anything of its essential poetic qualities and graces. His is the glory of being a poet and a philosopher and of achieving thereby the most difficult and the rarest of combinations.

III

The poet-philosopher is a true philosopher. 'The true philosopher', says a writer, 'makes his philosophy out of his experience. The philosopher is a philosopher, because he can communicate to us the convictions which he has got from his own experience.' This is a true picture of a poet-philosopher, because he is one whose faith is founded on the bed-rock of experience. 'The poet', says a writer, 'is not sure of a truth because he has proved it, but because he has seen it. Indeed in some

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moments of rapture, he has experienced it.' This is true of the poet-philosopher. He does not arrive at truth through a laborious process of reasoning but perceives it in the lightning-flash of a moment of afflatus, and therefore, 'speaks', to quote the words of Sneath, 'by inspiration, by illumination.' He is a true seer, endowed with 'the gift of genuine insight.' To him 'belongs a faculty for discovering those precious yet subtle truths, which the net of reason is too coarse to touch.' He is, therefore, one 'nurtured by solemn vision and bright silver dream.' He is the 'hierophant of an unapprehended inspiration', one who 'soars to the pinnacle of truth on the wings of intuition.' He can therefore sing with the poet, Rabindranath Tagore,

> I have seen, have heard, have lived;
> In the depth of the known have felt
> The truth that exceeds all kuowledge
> Which fills my heart with wonder.

It is therefore given to the poet-philosopher to enjoy the true bliss of realisation—to see and grasp truth with the whole of his personality, to lose himself in its splendour and to fill himself with its light. The realisation of truth brings him spiritual freedom and he lives, moves, and has his being in a world radiant with joy and beauty, and dwells always, like the seer depicted by A.E., with morning in his heart.

IV

> "The utterance of the poet-philosopher springs from realization, not from thought; from conception in the deeper life; not from hences and therefores that crawl along the surface of the mind."

It is therefore the joy of realisation that urges the poet-philosopher to express himself in poetry. The joy and the laughter of the soul make him break out into song and he becomes a singer out of an inner necessity. His poems are spontaneous outpourings from a soul that cannot contain the feelings surging within. He is a poet, not because he wants 'to give the world ideas, or teach it lessons, but simply because he is moved by an inward compulsion which urges him to creative art.' 'Sing I must; else life's not life'—these words can be put into the mouth of every true poet-philosopher. His mission in life—if he can be said to have a mission—is to 'sing hymns unbidden'. The following verses from *Gitanjali* sum up beautifully this mission of the poet-philosopher;

> "I have had my invitation to this world's festival,
> and thus my life has been blessed.
> My eyes have seen and my ears have heard.
> It was my part at this feast to play upon my instrument, and I have done all I could.
>
> In thy world I have no work to do; my useless life can only break out in tunes without a purpose."

Great poetry has this as its chief characteristic—that it is inevitable; it is born of a lofty passion and is the expression of profound feelings. The true poet is an inspired singer, full of the divine glow and fire. The poet-philosopher fits in with this description and his poetry has the marks of great poetry and satisfies the criteria of true poetic excellence. Though he is a philosopher, his poetry is not mere versified philosophy. He is not a versifier who casts into verse certain accepted philosophic ideas but is a genuine poet who sings rapturously of his ecstatic experiences and who shares with us the joy of true realisation. He speaks of truths he has seen and lived and therefore he presents them with great fervour and enthusiasm. 'What poetry has to communicate', says Henry Sidgwick, 'is not ideas but moods and feelings'; and this is what the poet-philosopher does. He communicates to us not merely certain ideas but also the joy which the discovery of those ideas has brought him. He gives us not merely truth but also, what Matthew Arnold called "the emotion of seeing things in their truth." His poems carry with them the soul of poetry in their rapture and spiritual exaltation.

Genuine philosophical poetry thus brings to us ideas, vitalised by feelings. The poet-philosopher gives us thought, suffused with feeling and permeated with emotion. Philosophy in his poetry is assimilated into the stuff of poetry and clothed with the garb of emotion. He presents to us "truths, exalted by the joy of discovery and experience and charged with feeling." "If a philosophical poem is unpoetical," to quote Henry Sidgwick, "it is not because it contains too much thought, but too little feeling to steep and penetrate the thought." Those who have failed to write good philosophical poetry, have failed because they were dealing with ideas which they did not feel intensely. Says John Drinkwater,

> "Poetry proclaims life; that is all and it is everything. Didactic poetry does not necessarily fail. It generally does so, and because it generally comes not of conviction, not of that urgent experience, but of the lethargic acceptance of this or that doctrine or moral attitude that is not the poet's own delighted discovery, and so we respond to it with no more than lethargic acceptance on our side. It is always a question of the poet's sincerity and conviction."

Pope's *Essay on Man* is a failure as a philosophical poem, because, as a critic points

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out, "he did not attempt to expound in verse a philosophy which did move him deeply. The spirit in which he held his philosophic creed was calculated to sterilise emotion." True poet-philosophers have succeeded where others have failed; they have enshrined lofty thoughts in beautiful moving poetry.

The well-known philosophic idea that the world is penetrated and vitalised by one Divine spirit and there is one principle of unity underlying all the infinite variety of life is the theme of some of the most beautiful passages in the works of the poet-philosophers. Rabindranath has sung of this intuitive or experienced conviction of the oneness in all things.

> The same stream of life that runs through my veins night and day runs through the world and dances in rhythmic measures.
>
> It is the same life that shoots in joy through the dust of the earth in numberless blades of grass and breaks into tumultuous waves of leaves and flowers.

The idea of re-incarnation, the idea of a man passing through a series of lives, has been treated most poetically by poets like A.E. and Tagore. A.E. writes of incarnation, not as a philosophic idea or theory, but as an experience.

> Dream faces bloom around your face
> Like flowers upon one stem;
> The heart of many a vanished race
> Sighs as I look on them.
> Your tree of life put forth these flowers
> In ages past away;
> They had the love in other hours
> I give to you today.

This idea has inspired these beautiful lines from Rabindranath Tagore:

> 'You made me open in many flowers; rocked me in the cradles of many forms; hid me in death and found me again in life.'

The citation of individual passages is liable to engender the misconception that the poet-philosopher offers us only certain lofty ideas, and that we ought not to look for anything like a system of thought in his works. The poet-philosopher does not develop a coherent philosophy in his poems, as a philosopher does. He speaks by hints and writes under inspiration. Ideas shoot forth in beauty and splendour from within him and apparently stand distinct from one another. No attempt is made to give the connecting-links, that is, to indicate the logical connection binding together the various ideas. Still, there is and must be in the works of great poet-philosophers a unity underlying the apparent diversity of ideas. It must be possible to build out of them a real fabric in the form of a philosophy of life. Poetry, observes George Santayana, is not poetical for being short-winded or incidental, but, on the contrary, for being comprehensive and having range. The true poet-philosopher is therefore one who has seen "truth steadily and seen it whole." His poems must embody a complete picture of truth, an ordered view of life. Poets like Rabindranath Tagore, Robert Browning, and A.E., offer in their poems a real philosophy of life. It is possible that even those who have received only gleams and flashes of truth can write poems that thrill and move. As a writer says,

> "Those who have felt, even as it were in fragments, a sense of the last and largest problems of human life, those who have caught a glimpse, whether in the temple or in the tavern, of the universe as a whole, all these may write something —however inadequate their attitude, however confused their representation of it—that will move us with a force akin to that of poetry truly philosophical."

The greatest philosopher-poets are however those in whom Vision has been unified in a philosophy of life, and in whose works, the scattered beauties are strung together by a single thread of serious thought running through and colouring the texture of the whole. They are those who give us not 'a mighty maze of walks without a plan' but a view of life, founded on their experience.

V

The poet-philosopher is thus one 'who clothes in words of flame thoughts that shall live within the general mind.' He is one who 'drapes naked thoughts, good thoughts,—thoughts fit to be treasured up,—in sights and sounds.' He gives us not merely truth or wisdom, but 'the rose upon truth's lips, the light in wisdom's eyes.' He makes truth live in forms of beauty by the magic of ordered language.

The poet-philosopher's great achievement is that he humanises philosophy. He invests the dry bones of philosophy with flesh and blood and imparts to them warmth and colour. Philosophy in his hands ceases to be harsh and crude, and becomes, as Milton says, 'divine, as musical as is Appolo's lute.' It is lighted up, kindled, and heightened by emotion and conveyed through an artistic medium.

The poet-philosopher wields an instrument of great power and potency. While the philosopher merely appeals to the intellect, he appeals to the moral and spiritual nature of men; while the philosopher merely convinces him of great truths, he makes him 'feel them, realise them in imagination and so have the emotions they

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are fitted to produce.' 'Philosophical poetry,' as a writer says, 'carries truths not into the understanding, but into the heart, where they can be vitalised and issue in conduct.' 'Who shall enable another', asks J. C. Shairp, 'thus to feel truths which may be to himself the life of life? Not the reasoner. He at best convinces the understanding, does not satisfy the spirit. The inspired thinker, poet or other, can do more. He can touch others who are lower sunk than himself by a kind of spiritual contagion.'

The poet-philosopher can thus 'touch the heart, or fire the blood at will,' can wake the listless pulse to livelier speed. He can stir men to their depths, transport them beyond themselves and throw them into a state of rapture and enthusiasm. He can make men glow with his own warmth and throb with his own feelings. He can quicken them into an emotional sympathy with his thoughts and make them burn into their consciousness and sink into their inner nature. The poet-philosopher thus wields an influence which the ordinary philosopher can never wield. He awakens and stimulates; he creates an enthusiasm, a fire that will burn and spread. He thus makes philosophy a thing of power, an instrument of good, and a spiritual force in life.

THE WIDOW

By SITA DEBI

NABADURGA became a widow, when youth had long been past. The calamity left her quite stunned;—it was too terrible to be understood all at once. She was the second wife of her husband and the house was full of the children he had by his first wife. Still, she had spent the thirty years of her married life in fierce independence, if not in happiness, because she was much favoured by her husband. She had never had to look up to anyone. On the other hand, the rest of the family obeyed her like servants. She was quite an autocrat over her small kingdom; even her husband, never dared to oppose her in anything. He felt it very much, that the disparity in their years, stood in the way of Nabadurga's marital happiness. So he never tried to restrain her even when she was unjust and tyrannical. If she could forget her misery anyhow, he would be content.

His daughters, once they were married off, never returned to his house any more. But his poor sons got more troubled and uncomfortable after they had married. They had to listen to abuse from both sides, that is, from the stepmother, and from their own wives. They had no answer ready. They were dependent on their father. So they could not quarrel with his favourite wife. They had to grind their teeth and bear all her stinging words. Their only hope lay in the fact that Nabadurga was childless. The old man could not last for ever. Then their turn would come. They only feared lest the old man should leave her a good portion of his property by will.

The old man intended to do so. He knew he could not deprive his sons of his paternal property as they were legally entitled to it. But he had saved some money, and had also built a house in Calcutta. These he intended to leave to his second wife by will. But fate had ordained otherwise. The old man died suddenly of an apoplectic attack without having made any will.

As she looked at the jubilant faces of her stepsons, Nabadurga's heart trembled within her. Even the death of a father had not been able to cast a shadow over their cruel glee. But even in the midst of her dire misfortune, she had to own to herself, that it was she who was the cause of such unnatural conduct on their part. If she had behaved a bit less like the stepmother of fairytales, they, too, would not have behaved like devils at this time.

But was she alone to blame? Why did God frustrate all the young joyous dreams of her maiden heart? She was married off at the age of sixteen. She was the daughter of a widowed mother, and her relatives got rid of her somehow, by giving her away in marriage to an old man. At the time of the "auspicious look," the bride's eyes filled with tears. But nobody noticed it. She feigned illness and fled from the nuptial chamber, unknown to anyone.

So some one had to suffer for her frustrated hopes. Her husband's children bore the brunt. All the accumulated hatred of a bitter woman's heart was showered upon them. They were not guilty of any offence towards her, but there is no fair play anywhere. The innocent

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suffering for the guilt of other is a very common sight in this world.

The days of mourning passed off somehow. She remained prostrate on the bare floor of her room, and no one enquired even whether she took any food or drink during twenty-four hours. The other mourners were stuffed with milk, sweets and fruits, but not a particle of these delicacies ever found their way to Nabadurga. It was, technically, a period of mourning, but to all intents and purposes, it had been turned by the rest of the family into a period of festivity.

The *Sradh* ceremony too was over at last. It was performed with befitting splendour, as the dead man had been wealthy and much honoured in the village.

Next morning, the eldest daughter-in-law stood at Nabadurga's door and spoke from outside: "Are you up, younger mother?"

Up to this, the daughters-in-law had addressed her simply as mother, though the sons did not do so. Now she was no longer "mother" to any one of them here. But Nabadurga did not mind. She had no eagerness to be called a mother by other peoples' children. "Yes, I am up," she replied quietly.

"Your son was saying, that it would be better for you to go to Sankhrail for a few days," said the young lady still from outside. "You will feel better for the change. We, too, are thinking of going away for some time."

Sankhrail was the village where Nabadurga's cousins lived. She had no reason to believe that she would be welcome there. But she must keep up appearances before these creatures. So she said, "Yes, I am making arrangements for going away as soon as possible. You need not remind me of it."

The woman would rather break than bend. The daughter-in-law pulled a wry face and went away.

As she had committed herself, Nabadurga had to make preparations for going away. She sent for a bullock cart and began to pack up her things. She did not know whether she would ever be able to return here. So it would be better to take away everything, she could consider as her own. What she could not carry away, she must leave with the neihbours, as otherwise she would never get them back

But how could she know what was her own and what not? The clothes and ornaments she wore were the only possessions of a Hindu widow. She had clothings enough—her husband had never denied her anything in that way. But what use would those be to her now? She had no daughter who could wear them, and no son who would ever marry and bring home a wife. She would rather throw all these costly things in the fire than give them to these wretched things, she had to call her daughters-in-law. Let these remain with her. She could give them to the womenfolk in whichever home she lived and thus curry favour with them. As for ornaments and jewels, she had worn quite a lot of them up to this, but had she any right to them? Instead of having new ornaments made for her, her thrifty husband had given her all the ornaments she needed from his first wife's huge stock of jewellery. He thus saved a lot of money as making charges. His sons resented this bitterly, but they could not say anything. Their wives, too, would burn with anger, when they saw Nabadurga wearing those ornaments. But they, too, could only lay their grievances before their husbands who would ask them not to be so envious. "You have got enough jewels of your own," they would say. "Let that woman die; then everything shall belong to you."

The woman did not die. Lest she should escape with the ornaments, the three daughters-in-law became unusually wary. The eldest one had tackled the mother-in-law once. So she refused to go again. "If we get the ornaments, they won't belong to me alone," she said, "so why should I take all the responsibility?"

So the second daughter-in-law had to go this time. She took her courage in both hands and advanced straight inside the room. "Have you finished packing?" she asked.

"I have done as much as is possible, single-handed," replied Nabadurga, trying to suppress her anger.

But nobody cared about her anger now. "Your son asks you not to take the ornaments with you," said the young lady. "The roads are not safe and you are going alone."

Nabadurga had been fearing just this thing. So her stepsons really had decided to turn her out empty-handed? From her own family she had got only some gold hairpins and a pair of ear-rings. She had been a good-looking young woman when the old man married her, so nobody had thought of spending money, buying gold ornaments for her. All the gold she had worn up to this time and they had been considerable in value, had been given her by her husband. If he had had them made specially for her, no wretched creature would have dared to say anything now. But these things had been the property of the dead man's first wife. So Nabadurga had no real claim on them. If she tried to take them

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away by force, she would only be insulted. What would be the use of that?

She took the jewel box, out of her big trunk and put it down on the floor with a thump. She picked out her own flimsy trinkets and said, "Take them away. I don't want anything that belongs to you. Guard them with your life. As I have lost my husband. I have no more use for the wretched things."

Her daughter-in-law picked up the box and left the room, nearly bursting with joy. They had not dared to hope for the recovery of the jewels up to this time. The three sisters-in-law became busy over the division of the booty. Their husband, too, came in, to join in the work. While they were thus engaged, Nabadurga left the house. Her stepchildren were too much elated at getting back the jewels, so nobody came to see whether she was running away with the pots and pans.

Nabadurga returned to her uncle's house after quite a long time. Her husband had taken her away after the marriage and had never thought of sending her back. She had become the mistress of a big household and could not afford to pay frequent visits to her uncle's home. It was not even her father's home. So Nabadurga thought it beneath her prestige to come here too often. Her mother was nothing but dependent here. After much altercation, she had only once been permitted to come to this house. That was on the occasion of her first cousin's marriage. She remembered that her aunts and cousins had evinced some envy at the sight of her splendid dresses and jewels.

But then, both her mother and her grandmother had been living. Now she was going practically to a strange household. She had seen the wife of her eldest cousin only as a small bride; the second one's wife she had not seen at all. Now one was the mother of seven children and the other, of five. Nabadurga did not know what sort of reception awaited her. Till then Nabadurga had bewailed her childless state, but now she thought that God had been merciful to her in denying her children. How could she have brought up the fatherless things? Again she thought that, had she borne even a single child, nobody would have dared to turn her out like a beggar.

But she was received well on the whole. Everyone cried and lamented in the proper manner. Even the ladies of the neighbourhood came and joined in the lamentation. The children stood in a circle round them, watching. Thus passed off one hour.

Then the neighbours left. The children too dispersed in search of food and brighter recreation. Nabadurga's trunk and bedding were taken to the store room of the family and she too went and sat down there. She had hoped for a separate room for herself, but found that was not to be. Her mother had always lived in the store room. But then her grandmother had been alive, and they had the use of her room also, so they had never had to suffer from want of space. The store room was big in size and had a wooden bedstead in one corner. It had more light and air than the other rooms. Still she felt the ignominy of it. She had given her eldest cousin's wife a pair of heavy gold armlets as wedding gift. She had not been present at the second one's marrige, but had sent a hundred rupees for buying a present. She had sent fifty rupees to help them at the time of her grandmother's death. They should have remembered all these facts and shown her a little consideration. But even a frog kicks at the old lion's mouth. Ill luck had befallen her. So she could not expect good treatment from anyone.

She had taken her lunch before she had started, so she had no cooking to do that day. At evening she took some fruit and sweets and went to sleep. In the merciful lap of slumber, she forgot her misfortune for a while.

But they returned to her with redoubled force in the morning. She had spent all these years, ordering a lot of servants about and scolding her daughters-in-law. She had never done a stroke of work herself. But now she knew that she must do all her own work, as well as some of the work of the household. This would naturally be expected of her. A widow's own work was considerable. Fetching all the water necessary from a tank was enough to kill her. The tank was not very close to the house either. She panted and had to sit down in the course of washing the room. Her cousin's wife looked in and remarked with a smile. "You have become quite unused to work, sister. But you will grow accustomed to it after a while."

Nabadurga feared that she would die before getting accustomed to so much work. Her body ached all over and she could scarcely move, after the day's toil. She had an aunt at Calcutta. Though she too was a widow, yet she was the mistress of her own household. If she would give shelter for a few days to her unfortunate niece, Nabadurga could have some rest. So she wrote a letter to the aunt, full of lamentations.

The aunt in reply invited her to come.

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She sent no money for train-fare. Perhaps she did not understand that Nabadurga could ever want money, as she was known to be a very rich man's wife. Nabadurga had only a few rupees in her hand. Out of that she prepared to spend some for going to Calcutta. A brother-in-law of her cousin was a virtual dependent in the house; he promised to take her over being eager to see Calcutta.

Her cousins' wives had no objection to offer. "Yes, go away for a few days," they said. "The change will do you good. It is difficult to settle down soon, at a new place."

Nabadurga travelled third class and arrived at Calcutta. Her aunt's son-in-law came to the station to receive her. This man had made his wife's home his own. He was a favourite of the mother-in-law, to whom he would run to complain, if ever his wife upbraided him.

As Nabadurga got down, the young man came up to her and bowed down. "I was looking for you in the second class," he said. "How should I know that you are travelling third class?"

Nabadurga was displeased at this stupidity. "My good days are over, as you know," she said.

The young man showed his want of sense again. "Shall I call a hackney carriage then?" he asked.

"Yes, do," said Nabadurga.

She had once before come to Calcutta, but that was long, long ago. This was her second visit to the city. It was a most wonderful place. So totally had it changed, that she found nothing that was familiar. She looked at the varied sights of the mammoth city and even forgot her own misfortunes for a time.

Her aunt received her cordially, though she did not lament overmuch about her misfortune. Nabadurga was grateful for this. The house was good and there was no dearth of water. There were many good things to eat and her tired body and mind gradually got soothed. She bathed and had to wash her own clothes only. Though old, her aunt was yet active and could do her own cooking. There was another widow in the house, who also helped with the cooking. Nabadurga had a good breakfast and a good sleep afterwards. At evening too, she made a sumptuous meal of milk, sweetmeats and fruits.

A few days passed off very well. She went all over the city, visiting all the holy shrines and places of interest.

Suddenly, one day her aunt's daughter asked, "How long are you staying here, sister?"

"I have not decided yet," said Nabadurga.

Her cousin Rajlakshmi was about to say something again but she checked herself. But Nabadurga began to feel nervous. Why such a question, so soon? Had her aunt said anything? She could not sleep well, thinking over it, at night. As soon as it was morning, she took out a beautiful sari, with large checks of gold on the ground and entered Rajlakshmi's room.

Rajlakshmi had just got up and was busy, beating her youngest child, which was a son. She had a daughter too, who never went near her. She preferred the grandmother's company and remained with her. The son had yet to depend on the mother, for his supply of food, so he had to stick to her. But it was a miserable child and never let the mother sleep with its howling.

Rajlakshmi stopped at the sight of the sari and asked, "Whose is this sari, sister? It is very beautiful."

"It is mine," said Nabadurga. "I have worn it only once. I thought this would suit you very well. If you don't mind—"

"Why should I mind," interrupted Rajlakshmi. "You are like my own sister to me and I can very well wear things that you have worn once." She almost snatched the sari out of Nabadurga's hand. Nabadurga then tried to make the baby's acqaintance, but he was in a bad temper from the beating. He kicked and struggled and would not let himself be touched. "Don't touch the wretch, he is scarcely human," said his mother. "Have you got a large number of saris, sister?" "We are countryfolks and not accustomed to spend much on dresses," said Nabadurga, "still I have got some."

"I shall go and see them, after breakfast," said Rajlakshmi. "I am very fond of good saris. But such is my luck, that I never see any. It is enough that I get my food. I got a few saris at the time of my marriage, and these are all I have got."

Nabadurga had no desire to open her trunk before anyone. What was the use of showing her poverty to others? They all thought her very rich, let them go on thinking so, at least for some time.

But Rajlakshmi appeared punctually at mid-day. The wretched child had just gone to sleep, so she was at leisure for some time. Nabadurga got up, she had been lying down. "Why do you get up?" asked Rajlakshmi. "Give me the keys, I shall see, whatever I

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want to see." Nabadurga was extremely reluctant to hand over her keys to anyone. She got up herself and opened the trunk, taking out the saris, one by one. A childless woman, she had taken very great care of the cloths. There was quite a number of them, of every colour and texture, silk and cotton. They were from Benares, Dacca, Santipur, Bishnupur, and various other places. Rajlakshmi's eyes glittered with avarice.

"To whom are you going to give these?" she asked abruptly. "You have no child of your own. Are you going to leave them to the wives of your stepsons?"

"Why on earth shall I give anything to those burnt-faced women?" asked Nabadurga. "What are they to me? They have behaved abominably to me, in my misfortune." It was clear that Nabadurga's daughters-in-law were not going to get the saris. But it was not clear, who were to get them. Rajlakshmi sat still for a while, then asked again, "Where have you left your jewel box, sister? That seven-stringed necklace and those bracelets of yours, I saw at cousin Chhidam's marriage, are still floating before my eyes. Were not they just lovely?"

Nabadurga could have easily answered with a lie. But her heart revolted within her. What was the use of fooling people with lies? she was a poor woman, let people know her as such. "I no longer possess any jewels," she said. "They have been taken over by their rightful owners."

Rajlakshmi's eyes nearly started out of their sockets in dismay. "Goodness gracious." she exclaimed, "So the wretches have taken away even the ornaments you wore!"

Nabadurga felt like running away. This sort of talk seemed to burn her ears. But she must say something. "Those ornaments belonged to his first wife, so why should her children give up their rightful inheritance?"

"Then how had the old man provided for you?" asked Rajlakshmi point-blank. "Has he left you a beggar."

Nabadurga's aunt and the other widowed lady had arrived on the scene in the meanwhile. Rajlakshmi's question had been overheard by her mother, who too shrieked out at the same time, "Has not he left you anything at all? Oh Lord! So the old dotard cheated you into marrying him all for nothing? Then what is going to become of you?"

Nabadurga bowed her head and remained silent. Just then Rajlakshmi's husband created a diversion by coming in with the howling brat. "You are enjoying a good talk, while the child is dying of thirst!" he said reprovingly to his wife.

Rajlakshmi flared up at once, "I shall talk, whenever I like," she shrieked "I eat no one's food and I am not going to obey anyone. If you cannot look after the child, leave him in the bedroom."

Her husband looked at the mother-in-law, with an air of grievance and said: "Look at her, mother, she always takes everything amiss."

But the mother-in-law was not in a good mood. "It is your fault, my son," she said. "The poor girl was just beginning to enjoy her short rest when you appeared with the squealing brat. She is made of flesh and blood, after all." With these, she left for her room. Rajlakshmi too left, talking at her husband all the time.

Nabadurga picked up the saris and thrust them in a crushed and untidy heap into the trunk. She felt no mercy for them now. It was an evil moment, when she had gone to present Rajlakshmi with a sari.

This night, the supper offered to her was less sumptuous. It consisted only of fruits and sweets. There was no sign of milk or *luchi*.

Next morning, as soon as Nabadurga had finished her bath, her aunt came in and said, "Tara is not feeling well. Why don't you undertake the cooking today?"

Nabadurga went to the kitchen with a grave face. She cooked well, but for herself she had lost all taste for food. "Why don't you eat?" asked the aunt. "We, wretched creatures, can have only one square meal in a day."

"Oh, that does not matter," said Nabadurga, "I am not feeling well."

"A widow's health matters little," said her aunt. "But the few days you live you must put something in your stomach. You are not accustomed to hard work, and your husband has not left you anything either, I wonder, how you will manage."

"If I live, I will manage somehow," said Nabadurga. "Many people live on their own earning, I will do the same."

"That's true," agreed the aunt. "Many people work for their living. Look at Tara, she does all my work and she is quite comfortable here."

That night Nabadurga lay on her bed and thought and thought. Why did she desire an idle life so much? What was the use of being turned away from door to door? But what work could she do? She had not learnt anything, except ordering people about. Could

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she make up her mind to work as a cook? Would she be able to live at Benares? Many destitute Hindu widows lived there. If she sold her ear-rings and hair-pins, she could easily pay her passage to Benares. Rajlakshmi's husband would gladly escort her, if she asked him.

This morning, too, the aunt was ready with some job for her. "Tara has got too much to do," she said. "Why don't you take charge of the family deity?"

"What is the use?" replied Nabadurga. "I can but take charge for a day or two. I won't be here always."

"Why cannot you remain here always?" asked her aunt rather displeased. "You have got to remain somewhere, have not you? Would it be beneath your dignity to live in my house?"

"I am thinking of going to Benares," said Nabadurga.

"Don't think it is such a fine place," said the old lady. "You will have to live in the midst of a crowd all the time and listen to their jabbering. Those old women over there are awful. It is better to work for your living, than to live amongst them."

Nabadurga entered the room which contained the family idol and began to pray. "My god, show me my way. If there is no place for me on your earth, remove me from here." The idol of stone remained dumb. Nabadurga made all the arrangements for the morning worship and left the room.

It was customary for the widows to fast completely on Ekadasi day (eleventh day of the moon) in this family. They may not take even a drop of water. Nabadurga's aunt and Tara were rolling on the floor. Nabadurga had to follow suit, though she felt like dying of thirst. Her aunt noticed her condition and said, "If you find it impossible, take a sip of Ganges water."

"If you all do it, then I can do it," said Nabadurga.

"No, my dear, I cannot do it," said her aunt, turning away from her. "It would be causing him harm."

Nabadurga wanted to laugh out aloud. Causing him harm indeed! Nobody bothered about any harm done to them, though they had yet a body of flesh and blood which suffered so bitterly.

So the days passed on. Discomforts went on increasing. Tara was unwell one day. Next day her aunt had invited her to go over to her house. Nabadurga's cousins had written urgent letters to her to come away immediately One of the ladies were going to her father's house and the other was unwell. There was nobody to look after the household. So Nabadurga must come and take charge.

Rajlakshmi wanted a new sari every day. She went on despoiling Nabadurga systematically. Nabadurga's aunt too had got rheumatism and wanted to be massaged continually. Between them Nabadurga was leading a dog's life.

It was Ekadasi again. The aunt lay in her room, groaning. Tara had gone to wash herself. From the bathroom, she passed into the kitchen. Suddenly she rushed back, helter skelter, into their bedroom. "Go and see what your precious niece is doing," she shouted.

The old lady sat up in consternation. "What has she done?" she asked.

"She is sitting in the kitchen, stuffing herself with rice and fish curry."*

"Oh Lord! What is that you say?" cried the aunt and rose up with surprising alacrity. She rushed into the kitchen and dealt a kick on her niece's back, crying, "What is this you are doing, you wretched creature? You have brought disgrace upon us all."

Nabadurga went on eating calmly as she said, "Since nobody bothers about me, why should I go on bothering about everyone?"

"Go your own way, my dear," said the aunt. "In my house, such conduct will never be tolerated."

Nabadurga got up, after leisurely finishing her meal. "Yes I am going my way," she said. Since, I must work to live, I must eat so that I can work. If anyone had provided money for me to sit idle, I could have fasted for him." She rose and went into her own room and began to pack up.

* High caste Hindu widows in Bengal fast completely on Ekadasi day, and they do not take fish or meat or eggs on any day.

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BOOK REVIEWS

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ENGLISH

THE REFORMS SCHEME: *A Critical Study. By D. N. Banerjee. Longmans, Green & Co., Calcutta, 1935. Pp. V, 189.*

Ever since the imperialists started the shadow-fights about the London Round Table confabs, the agents of the British press bureau have been circulating the notion in America that India is to have a home rule, a dominion government, a democratic constitutional administration. Now at last, the cat is out of the bag. In the Indian constitution which has just emerged from the London Parliament, Americans find no guarantees of individual rights and liberties. There are no provisions of free speech, free assemblage, or due process of law as understood in the United States. An Indian who disputes whatever is "official" has no rights in law or equity. All the old gabble about the dominion government is proved to be mere hot air.

THE REFORMS SCHEME by D. N. Banerjee considers the new Indian constitution mainly from the economic angle. He deserves favorable mention for stressing the point. He brings out the fact that while the new scheme seems to offer a few crumbs of concessions, they are far from being of the kind to disturb the pillow of the Governor-General. Moreover, the Indian nation is now to be subjected to a more severe and extended economic discriminatory competition than before. The Indian legislature is not only to be deprived of the fundamental control over the army, navy, foreign relations, banking and currency, but by a vicious system of "safeguards" the most important economic interests of the nation will be subordinated to those of the British Isles. Even the attempt to introduce a bill in legislature for the development of the coastal traffic in India will be *ultra vires*, as it may interfere with the privileged interests of the foreign shipping companies. All this will be done, with neatness and dispatch, under a so-called consitution. Professor Banerjee rightly concludes that under the new regime of a Governor-General, who is to be armed with absolute veto, the economic position of the nation will be even worse than it is today. It is a screaming burlesque upon representative government. Such a document is sure to appeal to the bully type, the chest-slapping type and all the other Kiplingomaniacs.

To be sure, England under relentless pressure has yielded a little, but it has not given up anything to endanger the profits of its investors and exploiters. India will still be under the domination of alien profit-makers and privilege-hunters. Poverty, exploitation and stagnation will hold the mass of the Indian people in a vice.

There are many quotations in Professor Banerjee's treatise from the great MacDonald, Hoare and Company which indicate that none can excel the British when it comes to dressing the world's show-window with moral platitudes. They interest and enchant the boobery. They even captivate a few timorous weaklings who posture as Indian "leaders". But if and when the spell is broken, they will discover that India is still under the hoof of J. Bull—a part of the imperial commonwealth of kneebenders and marchers in parade.

The chapters in Banerjee's book are somewhat scrambled, because they were originally delivered as public addresses or written as magazine articles. Moreover, they were prepared before the final enactment of the India Bill (1935) and were based upon the findings of the White Paper and the recommendations of the Joint Parliamentary Select Committee. A revision would help to improve the book. Even as it is, the author has produced a competent brochure on economic imperialism in India.

SUDHINDRA BOSE

THE DEAD-SEA APPLE,—*A View of the Indian Reform Bill: By A Harijan, The Book Company Ld., Calcutta. Pp. XXIV + 102. Re. 1.*

The author traces the sources of the "Safeguards" which are an outstanding feature of the constitutional reforms, in the main part of the book in a manner which shows how very wide is the culture of the writer, who chooses the hardly appropriate *nom de plume* 'A Harijan.' It is only in the preface, which takes up almost exactly one-fourth of the entire bulk of the book, that he devotes himself to his other object, namely "to open the eyes of the present generation of his politically-minded countrymen to the impracticable and unreasonable character of their aims." He holds, and many will agree with him, that we Indians are not yet "fully qualified to take over immediately the

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overeignty from the British hands and to govern the ountry as an independent state." He thus tacitly dmits that some "safeguards" are inevitable under he circumstances.

High English authorities are quoted to prove that he Sepoy Mutiny was crushed, not by "prodigious eroism of the English," but by "turning the races of ndia against each other," and the Queen's Proclamaion is held to be the reward for the help rendered. he author has, of course, easily proved that the roclamation has not been acted upon either in letter in spirit—in short it has been treated as a "mere rap of paper." The safeguards are then shown to e the natural results of the policy steadily followed y the men on the spot, supported by the Home overnment, in contravention of the promises held ut in the Proclamation.

Knowing human nature, as it unfortunately is, one ould hardly be surprised at it. The Proclamation as not like the Magna Charta, extorted by the owerful barons from an unwilling sovereign, who and hose successors know well that if they did not abide y the Magna Charta their thrones would grow shaky. India there was no shadow even of possible comulsion for compliance in the background.

That the people of even an independent country et the government they deserve is a truism. The ere fact that the races of India allowed themselves be turned against each other by the foreigners must ave convinced the latter what kind of stuff they would ave to deal with after crushing the revolt. The oreigners no doubt highly appreciated the help given y the Indians but they could never have deluded hemselves into the belief that the Indians were their quals and so deserved equal treatment. In the rehistoric age Ramchandra too had highly appreciated e help given him by Sugrib and Bibhisan and must ave called them "dear allies," but could not have e same regard for these royal brothers as he had r Lakkhan or Bharat. The English deemed it ecessary to utter a few honeyed words, never meaning riously to act up to them. This is my reading of e situation, which, I know, may not be acceptable to l.

In every society as in every state those, who have een exercising any sort of authority, are, it must be lmitted, invariably loath to part with it, and they luctantly submit to be slowly shorn of authority as ey find the pressure growing stronger and stronger, e the pressure moral or physical or alternately both. dia has been passing through this experience.

The author has tried to charge Christianity, because its Semitic origin, as being the root cause of race ejudice, race arrogance and colour prejudice. Like l highly developed religions Christianity has surely s strong as well as weak points, but the weak points n hardly be held responsible for these most unleasant and unfortunate traits in the white followers Christianity. It is well known that the Christians as ell as the Moslems have no love lost for their spiritual ncestors, the Jews, in spite of their belief that the ews were "the chosen people of God." As soon as a an embraces Islam, whatever may be his race or olour, he is treated as a perfect equal, but the Teutonic aces are utterly incapable of such catholicity. On the ther hand the Latin races are not so exclusive. The superiority complex" is due to racial characteristics d quick acquisition of power over the coloured people f the world, and not to religious beliefs. We must ot forget that it was the Aryans in India who established "Varnashrama dharma," based on the colour of the skin.

Let us hope that with the growth of higher moral ideas and spread of true culture these bad traits will at least partially disappear.

The book under review is written in a very attractive style and it is sure to find many readers.

B. GANGULI

A MANUAL OF HINDU ASTROLOGY: *By Dr. B. V. Raman. Published by the Author. "Suryalaya" P. O. Battahalsor, Bangalore.*

The book is an elementary treatise on Hindu astrology intended for the beginners who desire to have some idea of the mathematical calculations involved in the process of preparing horoscopes. Both the Hindu and the Western methods have been described. The process of calculation of the time of sunrise and sunset at different latitudes and longitudes could have been presented in an easier way. The datum on which the calculation of the 'ayananshas' for different years has been based by the author is however still under dispute. We hope that the recent astronomical conference announced to be held under the presidency of Pandit Malaviya will give a definite lead in the matter and settle once for all the age-long controversy with regard to it.

The get-up of the book is excellent but the price of the book (Rs. 4/-) is rather high. The book contains a Foreword by Bangalore Suryanarain Rao, B.A., M.R.A.S., F.R.H.S. etc., Editor of the Astronomical Magazine.

SUHRIT CHANDRA MITRA

THE ESSENTIALS OF FEDERAL FINANCE: *By Gyan Chand. Oxford University Press, 1930. Pp. 419. Price Rs. 7-8.*

This is a book on Indian finance written before the long series of commissions and committees deluged the country with reports and recommendations. It was brought out two months before the publication of the first volume of the Simon Commission Report. It is naturally now considerably out of date.

It opens with a fairly long chapter on the evolution of provincial finance in this country. The survey though rapid is compact and replete with essential facts. The author then takes us through the proposals of Mr. Montagu and Lord Chelmsford to the appointment of the Meston Committee and the financial settlement which it chalked out. The system thus introduced is examined meticulously province by province and so far as the province of Bengal is concerned Prof. Chand notices the injustice that has been done to it by this Award. "Bengal has," he observes, "since the auguration of the scheme of decentralization, received far less than its due. . ."

The author by way enlightening the readers as to the financial arrangements in other federal states gives us a rapid survey of the systems in vogue in the U. S. A., Canada, Switzerland, Australia and Germany. In the light of the experience which has already been earned in India and in the light of the systems which obtain in other federal countries, the author proceeds in Chapters VI and VII to recommend a re-allocation of sources and the redistribution of revenues between the central and the provincial authorities.

A special feature of the book is a number of tables that have been inserted in the book. From these tables one gets at once an idea as to the comparative financial position of a particular province. For an

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instance it may be pointed out from these tables that if in 1927-28 the Government of Bengal was financially in a position to spend only Rs. 100 per one thousand population for education, that of Bombay could spend Rs. 345 and for medical purposes if Bengal could spend Rs. 100, Bombay could Rs. 141.

The printing of the book is too close for the general reader and neither in treatment of the subjects nor in the marshalling of facts the author has allowed himself to be very lucid and smart. In this respect the book compares unfavourably with Prof. Adarkar's volume. But none the less it is a useful companion to all students of Indian finance.

NARESH CHANDRA ROY

DHARMA AND SOCIETY: *By Guartherus H. Mees, M.A., LL.D. Published by N. V. Servire—The Hague. Luzac & Co.—46, Great Russell Street, London W. C. I. Pp. XV + 206.*

Sociologists all over the world have always been deeply interested in the social organization of India. Some have, however, tried to understand it before distinguishing clearly between the actual organization and the ideals of organization which Indian social leaders set before themselves. By failing to do so, they also failed to understand Indian society and came to the helpless conclusion that it was not at all possible to do so. But a few scholars like Risley or Nesfield went down to actual facts and tried to frame a history of Indian social development as best as they could. They disregarded the social theories of the Hindus, and thus underrated one of the factors which was intimately concerned in social evolution. This school of "realists" was followed by another who gave more importance to the theoretical speculations of Hindu sociologists. Among these, the names of Bhagawan Das and Ketkar deserve special mention. Das was not so much concerned about the history of Hindu society as Ketkar was; and so we find more of historical facts, and comparison between theory and practice, in Ketkar's book than in that of the former.

The present book by Dr. Mees belongs to the second category. It is his principal task to explain the Hindu conception of varna and the different meanings attached to dharma in connection with varna organization.

In order to do that, Dr. Mees has constantly had to compare varna and caste; and draw out the distinctions between them. He has complained that the later Hindu lawgivers often made a confusion between varna and caste. We believe Dr. Mees is not justified in this remark. If Hindu lawgivers changed the meaning of varna from its original one to what Dr. Mees means by caste, then it is our business, as scientists, not to complain against it; but to note the fact and search for the causes which led them to do so.

Originally varna organization may have meant an organiztion of society in which men were divided into 'natural' classes marked off by differences of character, both mental and spiritual. But it is sure that in the actual work of social organization, when newly conquered tribes had to be incorporated, legislators did not discover their varna by a dispassionate examination of habitual actuals and inner temperamental character, but went by the simple rule of birth. There was also a decided tendency in them to relegate all conquered or foreign tribes into the fourth and last varna. Manu's theory of heredity is too well known to require recapitulation.

Dr. Mees has not duly emphasized the historical events of conquest and subjugation which led to a change in the meaning of varna. Moreover, the economic aspect of varna or caste organization has not also received adequate treatment from his hand. Just as varnas were marked off from one another by differences of spiritual abilities and moral codes (p. 151), so, we should not also forget that there was difference in their estimates of purity or otherwise. And these estimates were made on the basis of occupation. Manual labour generally, and many occupations in particular were looked upon as impure. Dr. Mees says that varna has had nothing in common with economic class divisions as in the West. That may have been so in the very earliest times; but varna-organization in the time of Manu, was certainly another form of class division, which secured more leisure and honour and privileges to the upper three varnas and less of them to the Sudras or the working class.

We must say that Dr. Mees has brought out the original meaning of varna very clearly; but he has not been equally successful with regard to its subsequent development. His examination of Indian social theories has been more intensive and less based upon an extensiveness of facts than it might have been. And that is why he has been more successful in the interpretation of dharma, which was less subject to historical changes than varna.

In any case, Dr. Mees's book will remain a valuable addition to the understanding of Indian social theories.

NIRMAL KUMAR BOSE

LIFE AND SPEECHES OF SIR VITHALDAS THACKERSEY: *By Hiralal Lallubhai Kaji with a Foreword by Sir M. Visvesvaraya. Pp. XVI and 565. D. B. Taraporevala Sons & Co., Bombay.*

Sir Vithaldas Damodar Thackersey was an all-India personality. Born in 1873, he became a Justice of the Peace in Bombay at the age of 24, a member of the Bombay Municipal Corporation at 25, a member of the Bombay Legislative Council at 30, President of the Bombay Corporation at 34, a member of the old Indian Legislative Council at 37, and a member of the Indian Legislative Assembly from the very beginning . His merit was recognized by the Government by a Knighthood at 35. At one time or another he held most of the important public position ordinarily open to an Indian of his day. He was President of the Indian Merchants' Chamber, President of the Mill-owners' Association, Chairman of the Bombay Back Bay Scheme; and a member of the Bombay Port Trust. He died early at the age of 49 in 1922. His uncommon business ability, his rapid rise in public life and the high standard of industry, self-discipline and public duty which he set before himself deserve to be more widely known and better appreciated. Mr. Kaji has discharged his duties well. The value of the Life has been enhanced by the inclusion of the Speeches, and an index. It is indeed an addition to the none too large number of Indian political biographies. The printing and get-up are of that excellent standard we have come to associate with Messrs. D. B. Taraporevala.

PANDIT MOTILAL NEHRU—HIS LIFE AND WORK: *Published by Modern Book Agency, Calcutta. Price Re. 1-8.*

This is a nicely printed volume of 176 pages giving, in the words of the compilers, "in a handy form a brief account of the life and work of Pandit

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Motilal." The life proper is given in the first 25 pages. Chapter II and Chapter III describe the last scenes and funeral rites and the Sradh Ceremony and Motilal Day. Chapter IV describes the feeling in the country on his demise. Chapter V and Chapter VI give the leaders' tributes and press appreciations. This finishes the book proper; and in two appendices are given the Pandit's Presidential address at the Calcutta Congress and the Indian Constitution as drafted in the Nehru Report.

The idea of getting together leaders' tributes and press appreciations in a permanent form along with the life proper is an welcome one. It gives one an idea as to how Pandit Motilal's activities appealed to men, competent to judge of men and things, in various spheres of life; but to enable the intelligent reader to make his own estimate the life ought to have been a fuller and more detailed one. The sketch of life as given is in some places obscure, and a little care would have made it more intelligible. For example, at p. 7 it is said :—"When the Jehangirabad Amendment relating to communal representation came up for discussion before the Council, he boldly spoke out his mind although the Opposition included such names as Pandit Madan Mohan Malaviya and although the Press and the public in one accord were loud against him." Apart from too lavish use of capitals it does not say who moved the Jehangirabad Amendment, what it was about and what was the original motion, or when it was moved. Of the various leaders' tributes and press appreciations in Chapters V and VI if dates were given when those appreciations appeared it would have lightened the tasks of a future biographer and made the perspective clearer. The book is illustrated with several blocks depicting various scenes from Pandit Motilal's life, but in these days of high class block printing one would have expected much finer pictures.

JATINDRA MOHAN DATTA

THE COBBLER AND OTHER SHORT STORIES: *By M. Fathulla Khan. Published by the New Hyderabad Press, Station Road, Secunderabad, Deccan, India. Price As. 10.*

The book under review contains eight short stories chiefly meant for boys and girls of tender age. The stories have a peculiar pathetic touch specially appealing to the young readers. As an illustration may be mentioned the story of "The Purple Book" which is highly interesting. The stories are written in a simple style well-suited for students of high English schools. It would have been of greater interest if some of the stories were illustrated. While going through the book, one wishes that the proof-reading was better and several printing mistakes that have crept in would not have marred the beauty of the book. The get-up and printing are good.

BOOK OF RAM BY MAHATMA TULSIDAS: *Rendered into English by Hari Prasad Shastri. Published by Luzac & Co., 46, Great Russell Street, W.C.I., London. Price 3s. 6d.*

The Ramayana or Book of Ram sets forth the life-story of Ram Chandra, known as the Eighth Incarnation of God upon earth. The teachings of the Ramayana are well known to the masses of India. These teachings were put in an epic poem by Mahatma Tulsidas who was one of the mediaeval Hindu saints. His "Ramayana" is read daily by millions of souls and has been a source of inspiration to a very large number of people during the nearly four hundred years since it was written. Only such extracts from Tulsidas' Ramayana as contain the ethical and philosophical teachings are translated in this book. These translations are meant for those who have no acquaintance with the Hindu literature of India. The translator thinks that the teachings of the Ramayana should be read by people all over the world, as the teachings of the mighty and compassionate world-teacher Ram are India's contribution to the dawning day of peace on earth and goodwill amongst men. We cannot, however, predict how far the translator's ambition will be fulfilled, but it must be admitted that he has presented in a good readable form the principal teachings of the Avatara before the English-speaking public. The translations have preserved the charm of the original and have been a faithful rendering. To make the cited texts more intelligible to non-Indian readers, the translator has introduced foot-notes and remarks under almost all the difficult passages. The printing and get-up of the book leave nothing to be desired.

DIRECTIONAL ASTROLOGY OF THE HINDUS: *By Dr. V. G. Rele. Published by D. B. Taraporevala Sons & Co., Hornby Road, Fort, Bombay. Price Rs. 3.*

This is an exposition of the Astrology of the Hindus as propounded in Vimsottari Dasa. It consists of two parts; the first part gives the theoretical rules and is an effort to find out the basis of Vimsottari Dasa which is mostly used by Indian Astrologers for predicting future events; in the second part its applicability to the horoscope is worked out in detail mentioning at the same time the principles of prediction, according to the Indian System, so as to save the trouble of hunting after them in the mass of Sanskrit literature on the subject. In the first part the author gives the methods of directing and describes the Vimsottari Dasa System; he also shows how different periods are assigned to the Planets and by way of comparison mentions the applicability of Vimsottari Dasa to European Horoscope. In this connection the author gives a chart to explain the periods of planets. But the important work begins with the second part where the author gives the precessional quantities and shows how to cast a horoscope and what the houses and their peculiarities signify; he describes the peculiarities of different planets, what the different planetary periods signify and how to judge them. He also gives in detail the general effects of periods and sub-periods of planets according to their position in the horoscope. The subject is treated in an interesting and illuminating manner and will prove a very good handbook for ready reference to those interested in Hindu Astrology. The printing and get-up are excellent.

SUKUMAR RANJAN DAS

THE PAISA FUND SILVER JUBILEE NUMBER: *Published by D. H. Ranade, B. E. Secretary, Paisa Fund, 626, Shanwar Peth, Poona. Pp. 108.*

The book is a history of the Paisa Fund which was meant to be made up of contribution of a pice each per year, from at least half the population of India. The money thus raised was to be used for fostering different industries in the country. But rules

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of simple mathematics have a habit of going astray when human factors are involved. We therefore find the organisers faced with the difficult problem of translating into action a noble idea with the modest resource of a couple of thousand rupees instead of the anticipated lacs. Activities are consequently narrowed down to one field, which by accident happens to be the Glass Industry. Nevertheless the efforts are laudable.

However much we may differ in opinion as to the method applied for attaining the end, we must pay our tribute to the organisers for their pioneering zeal; and a determination to succeed in their enterprise in the face of great odds. Their efforts have produced the experimental glass plant at Talegaon which is turning out skilled glass workers, whom the plants located in the Western Presidency find profitable to employ.

The book is useful as a review of the Indian Glass industry. It would have been of greater value if it had dealt more with the facilities for scientific investigation on glass which exists at Talegaon, and avoided the cynical remarks about other Indian industries and the sarcasms on insignificant personages not connected with the glass industry. The presentation of the subject-matter has somewhat been impaired by the loose use of scientific terminology. We find ourselves in agreement with much that have been written about the causes of the present deplorable state of the Indian Glass Industry. But the evidence of a bold initiative on the part of the industry, to put its house in order, is lacking. One cannot help wishing for the rise of a Jamshedji Tata for this industry, who will have the vision to realise that mass production of commodities and the application of scientific method in their manufacture are the surest ways of cutting down the cost of production.

H. K. MITRA

THE FATHER OF MODERN INDIA: COMMEMORATION VOLUME OF THE RAMMOHUN ROY CENTENARY CELEBRATIONS, 1933. *Compiled and Edited by Satis Chandra Chakravarti, M.A., on behalf of the Rammohun Roy Centenary Committee. Office of the Rammohun Roy Centenary Committee, 210-6 Cornwallis Street, Calcutta. Royal Octavo. Cloth. More than 800 pages. With a frontispiece in colours and 12 other illustrations, and 4 Facsimile copies. Price Rs. 5 per copy; packing and postage Re. 1 extra. Members of the General Committee of the Centenary Celebrations will get the book at a concession rate of Rs. 4; packing and postage extra.*

Mr. Satis Chandra Chakravarti has done his work carefully and with great industry. The result is a very valuable volume, which is indispensable to all lovers of India who want to know Rammohun Roy from the points of view of numerous Europeans and Indians acquainted with his many-sided personality and achievements. It contains:

(*a*) Addresses, Papers, Articles and Messages in connection with the Centenary Celebrations of Raja Rammohun Roy in 1933 by such eminent persons as Rabindranath Tagore, Mahatma Gandhi, Sir J. C. Bose, Sir P. C. Ray, Prof. Sylvan Levi, C. F. Andrews, Rev. J. T. Sunderland, Rev. F. C. Southworth, Rev. W. H. Drummond, Rev. W. S. Urquhart, Sir B. N. Seal, Sir C. V. Raman, Sir S. Radhakrishnan, Dr. R. C. Taranjpye, Mahamahopadhyaya Pramatha Nath Tarkabhushan, Pandit Sitanath Tattvabhushan, Sir Bhupendra Nath Mitra, Sir Albion Banerji, Rt. Hon'ble Srinivasa Sastri, Sir Shanmukham Chetty, Sir P. Sivaswami Iyer, Prof. Ruchi Ram Sahni, Mrs. Sarojini Naidu, The Dowager Maharani of Mourbhanj, Hemlata Devi, Rajkumari Amrit Kaur, Madame L. Morin, T. L. Vaswani, Sir Syed Ross Masood, Maulavi Abdul Karim, Sir Abdul Qadir, Ramananda Chatterjee, C. Y. Chintamani, Dr. Naresh C. Sen-Gupta, Dr. V. Ramakrishna Rao, Mr. Pramatha Chaudhuri, Prof. Kshiti Mohan Sen, Dr. Kalidas Nag, Dr. Saroj K. Das, etc.

(*b*) Reminiscences and Tributes by Maharshi Debendra Nath Tagore, Keshub Chunder Sen, The Abbe Gregoire, The Earl of Munster, Max Muller, Madame Blavatsky, Sir Gooroodas Banerjee, Dr. Mohendra Lal Sircar, Sir Surendra Nath Banerjea, Mahadev Govind Ranade, Bipin Chandra Pal, Dr. Heramba Chandra Maitra, Sir R. Venkata Ratnam Naidu, etc.

(*c*) Full Reports of Meetings held in connection with the Centenary all over India and in various countries of the West, a short Biography of the Raja, a Bibliography, a Catalogue of his relics, tri-colour and monochrome portraits, facsimile copies of the Raja's handwriting, etc.

(*d*) Mr. Amal Home's *Rammohun Roy, the Man and his Work*, the Publicity Booklet of the Centenary, which was so well received at the time of its publication.

The book supplies the need of a comprehensive and exhaustive study, from all points of view, of the "Inaugurator of the Modern Age in India" and the "Universal Man." It is a unique record of an India-wide homage which had its counterpart in England, France and the United States of America.

The get-up of the book is commendable.

SILVER JUBILEE VOLUME OF THE POONA SEVA SADAN SOCIETY, *containing Review and Report of the Varied Activities of the Society at its headquarters in Poona and its outside branches. Price Rs. 10. Postage Re. 1-4 extra.*

This nicely got-up volume gives one a clear idea of the great and very useful society known as the Poona Seva Sadan Society, whose beneficent influence has been felt even outside the scene of its philanthropic activities. It consists of 10 sections: (1) A short account of the Society; (2) Album containing sub-sections I to XII, in which are to be found numerous portraits of celebrities connected with the Society in some way or other and photographs of the Society's multifarious activities; (3) Extracts from Reports of Indian and Bombay Educational Departments and Royal Agricultural Commission; (4) Speeches, Remarks, Tributes, etc., by the Viceroys and the Vicereines of India and the Governors of Bombay; (5) Extracts from Books, Reports and Newspapers, relating to the Society; (6) to (9) Remarks of visitors from foreign countries and of visitors from the Central and Provincial Governments, the Indian States and from British India; (10) Supplementary. There are, besides, index of visitors in sections (6) to (9) and index of visitors in section (10).

C.

THE UNIVERSITY OF NALANDA: *By H. D. Sankalia. Published by B. G. Paul & Co., Madras. Pp. XXVI + 259. Price Rs. 5.*

A complete and detailed cultural history of ancient and medieval India is yet to be written. Unfortunately materials for such a history are not abundant and what materials exist have not been fully

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exploited. In this valuable contribution to such a history Mr. Sankalia tells us the story of Nalanda. Nalanda was one and perhaps the greatest of the Buddhist *viharas* and *sangharamas* which for more than a millennium were the centres of Indian culture in all its varied aspects. Their story would be the story of the cultural life of India in all the centuries extending from the beginning of the Christian era up to the time of the Mohammedan conquest.

Mr. Sankalia has mainly depended upon the descriptions of the Chinese pilgrims for the materials of his history. He has also freely used the results of excavations carried on the site of Nalanda by the Archaeological Department. The outcome has been excellent. His book can be looked upon as the most authoritative history of Nalanda that has been published up till now.

Though a specialist Mr. Sankalia has successfully avoided the usual defects which often creep into the works of specialists. Their books have a tendency of becoming too technical, dry and lifeless stringing up of historical facts. But Mr. Sankalia's book will be read with interest not only by historians but also by laymen interested in the story of Indian culture. To students of education this book will be particularly welcome because, here, perhaps for the first time, we get a connected and detailed account of a great Medieval University, its life, and students and the subjects they studied under some of the greatest teachers of India.

THE LEAGUE OF NATIONS' COVENANT: *By K. R. R. Sastry. Published by the Devi Press, Madras. Pp. 133+4. Price Rs. 2.*

This is an excellent juridical study of the Covenant of the League of Nations by a sympathetic student of International Law. Just now the League is in disgrace and it is not fashionable to champion it. Yet we cannot doubt that the League of Nations, however imperfect and rudimentary it be, has been so far the first international organisation of importance working for world peace. Whether or not the League will survive the onslaught of warring nationalistic and imperialistic interests of today its history and ideology will always be worth our study. Mr. Sastry has ably discussed the juridical aspect of the Covenant and has incidentally given a short account of the origin of the League and some of its achievements in the field of international law.

The book is a reprint of two lectures delivered by the author before the Madras Law College. As such it shows some of the defects common to lectures. There are perhaps too many quotations. But on the whole the author has succeeded in maintaining his thesis and giving us a readable book on the League and some of its activities.

A. N. Basu

POVERTY AND PLENTY: *By W. R. Lester, Hogarth Press. Pp. 31. Price 1s.*

This pamphlet is one of the well-known Day to Day Pamphlets; it deals with an interesting subject, but unfortunately, in an uninteresting manner. That the present "times are out of joint" is usually admitted, and most of us are only too thankful that we do not have to complete Hamlet's phrase. It is natural therefore, that various remedies, some old, some new, should be brought forward, and it is desirable that each suggestion or theory should be examined. Mr. Lester is an ardent follower of the late Henry George, who traced all our difficulties to the monopoly of land rent by private individuals. "The monopoly of land rent by private individuals is the greatest of all the mistakes of civilised society" (p. 28). If land values are created by the community, then they should belong to the community, and this would enable the community to carry on without needing any other source of income. The present depression can therefore be ended by first using the value of land as public revenue; second by the abolition of the taxation of industry; and third the promotion of Free Trade. The whole idea has the merit of simplicity, but though it might have had some advantages in the past it has none today. Henry George was trying to bring about what might be termed "Capitalism without Tears," and in the nineteenth century when he wrote his celebrated "Progress and Poverty" rent was certainly a proportionately larger item in the costs of production than it is today. The increased mechanical progress of the present century, has made machinery a more important factor, and has also enabled the manufacturer to avoid the more congested areas for the situation of his factory. Any attempt therefore to apply this theory would result in the scattering of manufacturing institutions, and the land values would as a result fail to rise. Another set of critics have also pointed out that land monopolists are not the only ones who exploit the needs of the community, and especially in America the exploitation of the cities by the "public utilities" companies, (electricity, water, gas, etc.) is being increasingly resented. The second theory dealt with in this pamphlet is known as the Douglas Social Credit Theory. During the Great War Major Douglas was struck by the way in which money was forthcoming for production when in times of peace the same productions were held up by lack of money. In short it seemed to him that production was dependent on money, and that as the banks controlled the money by the issuing or refusing of loans, credits, or overdrafts, therefore the banks were the rulers of the communities. His ultimate aim therefore is that the banks must be controlled, so that the amount of money is dependent on the amount of production. The Social Credit analysis of how this comes about is interesting, and put briefly it is as follows: production can continue only so long as the Selling Price is equal to the Cost of Production; secondly the Cost of Production always exceeds the *purchasing power* of the community, because part of the Cost of Production represented mainly by loans, credits etc., instead of being used for the purchasing of commodities is invested again for the purposes of further, or increased production; therefore only a part of the money spent in producing is available for purchasing, and there must always be a surplus of unsold commodities, unless the amount of money is deliberately increased, thereby increasing the purchasing power of the community. The dangers of uncontrolled inflation are realised, and a formula is suggested by which increased production can be continually absorbed by increased creation of money. These ideas are more modern than those of Henry George, and are more popular. In the recent Canadian elections for example, the Social Credit Party in Alberta completely captured the legislature. Mr. Lester has no difficulty in pointing out certain weaknesses in the arguments, and also some of the difficulties in the way of the theory being put into practice, and above all the fact that the present scheme will not "do anything to level out the present monstrous inequalities of fortune" (p. 23). As Mr. C. P. Loftus an ardent Douglasite, once said,

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Social Credit will solve the social problem "without asking anyone to give up an atom of his wealth."

Now whether one agrees with either of the above outlined theories or not, it is obvious that both theories are based on a realisation of existing injustices and inequalities. The Social Credit schemes in England for example, are strongly supported by many socially-conscious clergy such for example as the present Dean of Canterbury. They seem to promise a painless solution of the Unemployment problem, and are also entirely constitutional in the sense that propaganda, and ultimately success at elections is the policy to be followed,—no talk of Class War, or Violence. Unfortunately it is doubtful how far such dreams can come true, especially if one considers for a moment the implications of Mr. Lester's remark, "the present monstrous inequalities of fortune." Some of the Social Credit writers—who are agreed together about as much as the economic experts—think that the destinations of increased Social Credit money can be controlled, but even if this is possible, still the monopolies will remain, and it is becoming increasingly clearer that the progress of civilisation means that the big establishments gradually absorb the smaller, and come to terms with their equals, until the whole field of production is parcelled out. After that comes Rationalisation, which means reducing the Costs of Production, practically always, either directly or indirectly, by reducing wages.

The weakness of the present pamphlet is the fact that it is uninteresting. The matter itself is all right, but the manner in which it is stated is dull; it is like good food, badly cooked. A pamphleteer must remember that he is not writing a book, and that his object is to arouse interest, to start people thinking. Lack of space prevents him from writing conclusively or exhaustively. Lightness of touch is essential; satire and epigram should enliven his pages; the rapier is the weapon to be used, not the bludgeon. Unfortunately an enthusiast is usually so much in earnest, that he becomes tedious except to the already converted. Such is the case with Mr. Lester. In all his thirty-one pages the one really effective and interesting point he makes is contained in a footnote on page 23 when he quotes from the British Inland Revenue Report for 1934 giving some idea of the distribution of wealth in the nation.

CHRISTOPHER ACKROYD

INDIGESTION AND CONSTIPATION: *By J. C. Basak, P. O. Dayalbagh, Agra. Pp. 410. Price Rs. 2-0-0.*

Most people after their prime, specially those living in cities, are victims to the disorders which form the scope of the book, and they will find practical suggestions for keeping fit in the pages of this volume. The companion volumes on care of the nose, teeth, mouth, eyes etc., show that thorough care and attention must be the price with which we may buy that rare commodity, health, and this particular volume may safely be recommended to seekers after "a sound mind in a sound body."

P. R. SEN

SANSKRIT-ENGLISH

HATHA-YOGA-PRADIPIKA OF SVATMARAMA SVAMIN: *Part I & II. (Oriental Series No. 15). Published by Theosophical Publishing House, Adyar, Madras.*

The name itself is an announcement of the contents of the book. Part I of the book is an English rendering of Part II which is in Sanskrit. But the translator feels that *all* occult practices cannot be made public without any risk whatsoever. The translation of some portions of the original has, therefore, been omitted, "as the same may be considered obscene" (Part I. p. 63). This is not a compliment to the Science of Hatha-Yoga.

In *Hatha-Yoga,* we are told, "the least mistake may end in death or insanity;" and "it is absolutely necessary to have with us a Guru who has passed successfully through the course" (Part I. p. 8). As we have no such Guru to lead us to light, we refrain from making any further comment. But we cannot overlook the fact that the book is published by the Theosophical Publishing House.

U. C. BHATTACHARJEE

HINDI

YASKA-YUGA: *By Chamupati, M.A. Published by Bhimasena Vidyalankara, Aryapratinidhisabha, Lahore, Punjab. Pp. 108. Price Annas 8.*

It is quite clear from the Nirukta of Yaska that in and before his time the interpretation of Vedic texts was not definite, there being different views held by different teachers. Gradually there came into being different schools of interpretation, which could not be ignored, and Yaska has referred to them in his work. The present treatise is concerned with the method or methods of interpretation attended to above, and as such is an interesting study showing considerable labour and thoughts of its author, though one may differ from him on certain points.

Yaska often speaks of *akhyana* 'legend,' or *akhyana-samaya* 'agreement of those who are well-versed in legendary lore,' and *Aitihasikas* 'Historians.' Mr. Chamupati in his book deals with these two schools and the school of the Nairuktas 'Etymologists.'

Events of nature in the Veda are often described in a legendary form, and Yaska says that Rishis were delighted in doing so.

It appears that the Aitihasika school owes its existence to the *akhyanas* or legends. Our author has gathered some passages from Yaska as well as some mantras on which they are based containing legends and has discussed as to what they actually mean. His interpretations, however, appear in some cases to be very fanciful and farfetched.

That the Vedic mantras are eternal (*nitya*) is a very old view. This can be proved even by the statements of a Brahmana. It has strongly been established by Mimamsists meeting all objections that can be put against it. One of these objections is that in the case of eternality of the mantras there can be no mention of things in them, which are not eternal, but in fact mention is made of such things in them. For instance, names of particular Rishis are to be found there. Certainly those Rishis are not eternal. Mimamsists have, however, attempted to explain it away in their own way (see *Mimamsasutras* I. 1. 31; II. 10. 39 with sabara). Mr. Chamupati does not refer to it, but accepts the view maintaining that Yaska, too, is of the same opinion. It seems, however, that the latter is not so definite on the point; for while he actually says that mantras are visioned (*drsta*) by Rishis, it can equally be shown from his own words that a Rishi is the author (literally 'maker,' *karta*) of mantras. Mr. Chamupati would explain it away saying that the word author (*karta*) means here 'revealer' (*aviskarta*). According to him there is originally no proper noun as a name of a person, all

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being common nouns which afterwards became proper ones.

It is well known that in accordance with Yaska the fight between Indra and Vrtra is in fact the fight of wind and the cloud, the former meaning wind and the latter the cloud. Similar legends also represent the different events of nature. The author points out that the commentary on the Nirukta by Skandasvamin (properly speaking, by Mahesvara and Skandasvamin) helps one much in this matter.

It is true that Yaska interprets the mantras in the light of nature, but he has not confined himself only to it, for his explanation is sometimes also *adhyatma* or with reference to soul. For instance, he expounds (X. 26) the meaning of Rigveda X. 82. 2 first with reference to the sun and then with reference to soul (*atman*). The author has shown that it is not a solitary case.

Indra is not, according to Nairuktas, lightning, as says the author (pp. 14, 16), but *Vayu* 'wind.' His interpretation of the mantra on p. 29 (*tritah kupe 'vapatitah*) seems to be fanciful. Here the word *avahita* does not mean 'careful' (*savadhana*), but 'placed into' or 'fallen into,' as Sayana rightly explains (*patita*). The discussion on the word *Priyameda* is not sound. It may be pointed out that the word in the original is not in the plural number, as the author says.

VIDHUSHEKHARA BHATTACHARYA

GUJARATI

GATA ASOPALAV: *By 'Sneharashmi'. Published by the Prasthan Karyalaya, Ahmedabad (V.S. 1990), Cloth bound. Pp. XII + 243. Price Re. 1-8.*

Sjt. Zinabhai R. Desai, better known by his pen-name 'Sneha-rashmi', has already won himself a name as an accomplished poet and patriot. Here, in the book under notice, we meet him, however, in a new role, that of a story-writer, and we welcome *Gata Asopalav*, a collection of his seventeen short stories. 'Sneha-rashmi' remains essentially a *poet* even when he takes to story-writing.

Mr. Desai is labouring, it appears, under certain limitations. Eight of the seventeen stories either end in, or centre round, somebody's death. The plots, as also their developments, are such as would appeal to the more speculative type of readers, to those who live, move and have their being in urban atmosphere. In some places, however, the author strikes an entirely original note, characteristic of the poet in him, which will make a universal appeal. On the whole the book will certainly enhance the reputation of Mr. Desai as an ingenious story-writer.

PADADHVANI: *By Bhawanishanker Vyas. Published by Urmi Prakashan Mandir, Karachi (V. S. 1990), Cloth bound. Pp. 234. Price Rs. 2.*

This is a collection of eleven stories by Sjt. Bhawanishanker Vyas, who seems to be conscious of the world that he describes, and is wide awake to the grim realities of every-day life. A sensitive and sympathetic observer of the tragedies occurring in the lives of ordinary folk, Mr. Vyas gives us his life-like reflections in these stories and he writes mostly in the sarcastic mood. One would wish his technique would be more perfect and that the book would contain fewer mistakes of spelling.

MANILAL PATEL

ISVARNO INKAR: *By Narsinghabhai Isvarbhai Patel. Published by Prasthan Karyyalay. Ahmedabad. Rupee One only.*

This is a treatise (No. 5) included in the series known as *Vrihad-granthavali*, and discusses an old but interesting question in an interesting way. Is there a God? Did He create this world and does He still guide it, listening to our prayers? If not, why have generations of men, and among them the best and the holiest, offered their homage and worship to Him? But, then, had the primitive man any religion or dogma? Is it not truer to say that man made God in his own image? These are some of the questions with which Sj. Patel deals, and deals in no uncertain manner but as a man who has been seasoned by years of study and thought and who writes from conviction, not for the love of display. The work is published in the 60th year of the author's life, and so can claim to be the expression of his mature opinion.

One is however tempted to remark that such an opinion, maintained carefully through years of youth and age, has grown for the author into a habit which it is difficult, if not impossible, to remove. Secondly, the well-known lines of Omar Khayyam rise to the readers' lips, though without any cynical association. The beautifully expressed ideas are nevertheless enjoyable, because evidently they are prompted by the desire to seek truth.

P. R. SEN.

FANSIGAR: *By Namaksar. Published by Manilal I. Desai, B.A., Bombay. Pp. 190. Thick card board. Full page coloured illustrations. Price Rs. 5/- (1934), Part I.*

Col. Medows Taylor's "*Confessions of a Thug*" has been translated into Hindi, Marathi and Gujarati. The Gujarati translation was made more than a generation ago and was merely a translation. The present work (translation) by Manilal has many novel and attractive features. Not only is the translation free and therefore the rendering more natural but the Introduction and the several footnotes disclose a deep study of the subject from a historical and psychological point of view. The Thugs come from both communities, Hindus and Mussalmans. They both took a vow at the altar of the Goddess Bhavani, and were given to understand that they were conferring a boon on humanity by killing men without shedding blood. Thus a religious background was given to this cruel practice of strangling unsuspecting travellers with a handkerchief and robbing them. Col. Sleeman's work in this connection is well known; it has been studied by the writer. Social conditions obtaining in India about a hundred years ago also are brought out prominently by him in his observations. In short it is an intelligent work accomplished from a scholarly point of view.

RAS KUNJ: *By Mrs. Shanti Barfivala. Printed at Mir Khadayla Printing Press. Ahmedabad. Paper cover, pp. 204. Price Re. 1-4 (1934), Second edition.*

RAS RAJANI: *Publised by Nandalal Mohanlal Thakkar, Princess Street, Bombay. Cloth bound with illustrated Jacket. Pp. 314. Price Re. 1-8 (1934). Second edition.*

RAS NANDINI: *By Janardan Nanabhai Prabhaskar. Printed at the Anand Printing Works, Bombay. Thick card board cover. Illustrated. Pp. 100. Price As. 8 (1934).*

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RAS NIKUNJ: *By Muljibhai F. Shah. Printed at the Anand Printing Works, Bombay. Thick Card Board cover. Illustrated. Pp. 82. Price As. 8 (1934).*

The very fact that we have to notice at one and the same time, four books on the subject, shows how popular Ras composition and Ras singing has become in Gujarat. The fact that the first two which are well made selections from Ras poems have run into two editions. The first is a selection from his other Ras poems by the author, and the fourth is a collection of original writings. Ras songs and poems now deal with a wide range of subjects and are confined to the love of Radha and Krishna only. Mrs. Shanti has been fortunate enough to secure two fine forewords, one from N. V. Divatia and the other from Mr. Meghani, who has now made considerable progress in his study of this and allied subjects. We repeat what we said in reviewing Mrs. Shanti's first attempt, *viz., Ras Rajni,* that the compilation is one of the best of its kind. *Ras Rajani* presents a selection of 285 songs all worthy of selection; it has hardly left out any deserving composition. *Ras Nandini* shows how well the composer of these 72 pretty songs has entered into the spirit of the subject and produced attractive work. *Ras Nikunj* contains a short introduction from the pen of Mr. Ramanlal Desai, a rising novel-writer of Gujarat, and the contents show Mr. Muljibhai at his best.

K. M. J.

GOVERNMENT OF INDIA CIRCULAR LETTER ON EDUCATIONAL RECONSTRUCTION

By K. S. VAKIL, M. ED., I.E.S. (Retired)

It is, indeed, gratifying that after a period of inaction dating from the abolition of the Bureau and the Central Advisory Board of Education on the recommendation of the Inchape Retrenchment Committee in 1923, the Government of India have publicly recognized the genuineness of public dissatisfaction with the present system of education in this country and invited opinions on the subject from Provincial Governments. Notwithstanding the transfer of Education to the control of the Provinces, the Government of India cannot divest themselves of their responsibility for the direction of the general policy in Education in India, since India is one federated unit whose general advance depends largely on the extent and quality of the education of the people of the provinces federated in it. India is represented, treated, and judged as *one* unit in all international educational organizations, committees, and conferences, such as those of the League of Nations Committee on Intellectual Co-operation and the World Federation of Educational Associations. The children of the people of the provinces are as much potential citizens of India as they are of their respective provinces. The Indian citizenship of the people is indistinguishable from their provincial citizenship. The provincial Departments of Public Instruction were all organized on the general lines indicated in Wood's Education Despatch of 1854 and still retain much of their original character. Further, as the Auxiliary Committee of the Indian Statutory Commission (p. 277) observed,

> "Education is a subject in which fresh advances are being constantly made and India cannot afford to remain behind other countries in educational progress. New and more efficient methods of teaching are constantly being introduced all over the world. Moreover, it is essential that each province should be kept constantly in touch with the experience and progress of other provinces. The Annual Review published by the Government of India and the Quinquennial Review are quite insufficient for the purpose."

The first resolution of the last Universities' Conference at Delhi recommended, as a practical solution of the problem of unemployment of the educated and as a means of enabling Universities to improve their standards of admission, "a radical readjustment of the present system of education in schools in such a way that a large number of pupils shall be diverted at the completion of their secondary education either to occupations or to separate vocational institutions." This resolution implied that in the opinion of the Conference, diversion of pupils unfit for literary education should take place on completion of the secondary stage of their education. The Conference appears to have left out of consideration the educated unemployed standing below the level of matriculation, *e.g.,* passed boys and girls who are turned but by our primary and middle

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schools in larger numbers every year than are matriculates by our secondary schools. If the problem of unemployment of the educated is to be effectively attacked, it appears necessary to take into account not only the unemployed graduates and matriculates but the much larger numbers of the unemployed primary and middle school pupils, for it is unemployment of these latter that drives a not inconsiderable number of them to secondary schools and swells ultimately the number of those seeking admission to the Universities.

Further, if a radical readjustment of the present system of education is to be attempted, the readjustment should proceed from the bottom upwards, *i.e.*, from the primary stage to the secondary and from the secondary to the University; not from the top downwards, as appears from the wording of the second resolution to have been done by the Conference. The Conference first laid down the minimum period of study at the University for the Pass degree; and then the normal length of the total period of instruction at school and college. This contrarywise treatment of the question of educational readjustment by the Conference is exactly what was done by the builders of the present system of education in India. They built from the top and began with the establishment of colleges and universities and thought of organization of the primary stage of education at a much later date. They worked on the "downward filtration" theory that the higher education of the few would in course of time filter down to the bottom and be the means of education of the masses of the population. It is, however, satisfactory after all that the Conference included the Primary stage in its consideration and restored it to its proper place in the division which it indicated of the total period of instruction.

Lastly, one cannot help remarking that the consideration given to the question of radical readjustment of the present system of education is so scrappy and so inadequate (Dr. Paranjpye who moved the first Resolution in the Conference did not himself consider the resolution "satisfactory" or "of great immediate practical use") that the resolutions, as they stand, can be used only as basis for further and fuller discussion of this very important subject, as they have been used by the Government of India. To do full justice to the subject, it appears desirable and necessary for the Government to treat "Education" as an organic whole, including in it all its stages from the lowest to the highest, and to make it the subject of detailed consideration by a body of educationists concerned not only primarily in University education but in Education as a whole from start to finish as a means of progress and uplift of the entire population of the country. For such comprehensive consideration, nothing less than a Royal Commission on Indian Education appears to be needed at the present juncture. The Indian Education Commission of 1882 considered the primary and secondary stages of education; the Indian Universities Commission of 1901 considered only the University stage; and the Calcutta University Commission considered largely the problems concerning the Calcutta University. The question of Education in all its stages has not yet been considered in a public and comprehensive manner.

The Conference recommended that the total period of education should in no case extend beyond 15 years and that it should be divided into four stages called Primary, Middle, *Higher*, and University. Proceeding more or less on the basis of these recommendations Provincial Departments of Public Instruction would be well advised to readjust their present systems of education as indicated below :—

(*a*) *Primary stage* consisting of standards I-IV and covering a period of 4 years, with the vernacular as the medium of instruction and with literacy and simple manual training as its main objectives. It is pertinent to note in this connection that the Bengal Government have proposed in their recent scheme a four years' course for the Primary School stage.

(*b*) *Middle stage* consisting of standards V-VII and covering a period of 3 years, with the vernacular as the medium of instruction. Its objectives should be to give a fair knowledge of the mother-tongue, elementary arithmetic, provincial history and geography, elementary physiology and hygiene, drawing, light wood-work, needle-work for girls, and, where there is an effective demand for it, English and pre-vocational training in agriculture, industry, or commerce.

(*c*) *High stage* consisting of standards VIII-X and covering a period of 3 years, with the vernacular as the medium of instruction in all subjects except English. Its objective should

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be to give general school education corresponding to what is given at present in our high schools and, where there is an effective demand for it, vocational training in agriculture, industry or commerce, and, for girls, in home economics.

Education in this stage should close with a School-Leaving Examination to be held by Divisional Examining Committees under the direction of the Department of Public Instruction and to be recognised by Government and other public bodies as qualifying for admission to lower branches of the public service, to primary training colleges, and to industrial and technical institutions. Recognition and inspection of schools up to the end of this stage should rest entirely with the Government Department of Public Instruction. The University should have nothing to do with it. Thus would High Schools be enabled to free themselves from the domination of the University Matriculation Examination.

(*d*) *Higher stage* consisting of a course of 2 years for High School pupils who have passed the School-Leaving Examination and who desire to prepare for the University Matriculation Examination. The medium of instruction in this stage should be English in all subjects and its objective should be preparation for the University Matriculation Examination. It should give instruction of a higher grade, than is at present given in our High Schoools and by our present school teachers, in subjects leading to the Arts courses or Mathematics and Science courses of the University. The Higher School course should close with the University Matriculation Examination which would be held either in Arts subjects or in Mathematics and Science subjects. The proposed Higher School would be a higher type of secondary school between the present-day High School and the University likely to produce a better quality of recruits for the University. Inspection and Recognition of the Higher schools proposed should rest entirely with the University. The Government Department of Public Instruction should have nothing to do with it.

(*e*) *University stage* covering a period of 3 years, offering bifurcated courses in Arts and Mathematics and and Science from the first year.

The scheme of educational readjustment outlined above provides for practical training as well as for intellectual training and is calculated to meet the present insistent demand for a practical turn being given to education. If education is to be divested of its present literary character, a beginning in this direction should be made in the school by inclusion of practical work in its curricula for the different stages. Under the scheme outlined above, the Primary school pupils would do drawing and handwork. The Middle school pupils would do drawing, practical geometry, light wood-work, and needle-work, and would also be given agricultural, industrial, or commercial training of a pre-vocational character, if there was an effective demand for it. The High School pupils would in addition to their ordinary instruction, receive agricultural, industrial, commercial, or domestic training of a vocational character if there was an effective demand for it.

In the Philippines, after the first four years of the Primary course, three alternative Intermediate courses, each of 3 years, *viz.*, a General Course, a Farming Course, and a Trade Course, are provided to suit different needs and aptitudes of pupils. Again, at the end of the Intermediate Course are provided 7 alternative Secondary Courses, each of 4 years, *viz.*, (*i*) a General Course, (*ii*) a Home Economics Course, (*iii*) a Farming Course, (*iv*) a Trade Course, (*v*) a Commercial Course, (*vi*) a Normal Course for those who would be elementary teachers, and (*vii*) a Nautical Course for sons of sea-faring people living on the sea coast.

The 'Mittelschule' which is a post-war development in education in Germany and is based on the four years' course of the 'Grundschule' is both cultural and vocational in aim and offers vocational (industrial, commercial, domestic economy, and other) as well as general courses of instruction.

Even in England, the Education Committee of the London County Council has recently suggested "the establishment of a system of post-primary education which will function as an integral whole rather than in separate departments or types of school like the present system of senior, central, secondary,

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and technical schools which are now administered under different sets of regulations" and the organization of "a new type of school which would be large enough to provide within its four walls most of, or all, the activities now carried in existing types of post-primary School." It is considered that "more fluidity between all types of post-primary schools is desirable in order to secure that every pupil gets the type of education most suitable to his ability and particular bent." This new type of school would, it is expected, "help to break down any prejudices which may exist regarding the relative merits of one type of post-primary education as compared with another."

The suggestion that vocational training should be ordinarily provided in separate vocational institutions after pupils have completed the proposed shortened secondary course does not appear likely to produce the desired result. Pupils who have been nurtured on literary instruction for 9 years are hardly likely to turn back from the literary course they have pursued for such a long time and take willingly to an altogether different kind of course in a separate institution designed for pupils considered unfit to proceed to the higher secondary course and, by so doing, get themselves damned as 'inferior' in public estimation. The history of industrial and technical schools in the country bears witness to the fact that because of their general treatment as inferior, they are not able to attract the same quality of pupils as ordinary secondary schools.

According to the scheme above outlined, there would be only two public examinations:

(*i*) The School-Leaving Examination to be conducted by the Department of Public Instruction at the end of the 10 years' course and

(*ii*) the University Matriculation Examination at the end of two years' instruction in a Higher school.

COMMENTS AND CRITICISMS

"What the West can learn from the East in Hygiene"

After explaining the necessity of washing the part after attending a call of nature and other matters Dr. S. L. Bhandari has, in the July number of this journal, concluded by saying that "in spite of Kipling, East and West combined can bring out the salvation of the world much quicker . . . ." May I suggest that these remarks apply very well in case of personal cleanliness after attending a call of nature. That is, if paper is used first and then the part is washed (preferably with Carbolic soap and water) it will avoid the unpleasant feeling of touching foul matter with one's own fingers and at the same time secure thorough cleanliness.

Another matter that the doctor could have mentioned is the clean and hygenic habit of all the upper class Indian ladies and many (unfortunately not all) Indian gentlemen of washing the part after urination.

Western doctors and thinkers have lately realised the necessity of washing on these occasions, *vide Ideal Marriage* by Dr. Van de Velde and *Practical Birth-Control* by Mrs. Hornibrook.

In big cities, where a tooth-stick (datuna) is not easily available everyday, I think we can reduce the disadvantages of a tooth brush to a minimum by purchasing a good sterilised one, holding it under a tap, at various positions after use and drying it in the sun besides washing it with Carbolic soap or a solution of permanganate of potash, after cleaning the crevices with a fine stick, daily or occasionally.

NIRMAL CHANDRA DAY.

ERRATUM

June, 1935, page 635, column II, line 6
for Sailendra Sen *read* Sailendra Chandra Bannerjee

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FOREIGN PERIODICALS

Culture and Religion

Do Culture and Religion go hand in hand? Mr. S. Walter Yeomans is of opinion that a learner's years in a University are wasted. In *Blackfriars*, September, 1935, he puts the situation thus:

Love of learning, or learning itself? Culture, or the acquisition of specialized knowledge? This is the great problem which faces every university in the modern age. Some, indeed, claim to have solved it to their own satisfaction. Others are still grappling with it.

The problem has been created with the passage of time and the opening up of fresh fields of thought and knowledge. Applying equally to both the old and the new worlds, it is of universal importance, inasmuch that on the solution of it depends the future, not merely of our educational systems, but of our civilization itself....

Culture does not necessarily mean the accumulation of large quantities of uncorrelated knowledge. Any system of education that aims at being cultural must consider both sides of the question. The acquisition of a certain amount of knowledge may be, and is, important, but equally important is the knowledge of how to use our leisure. Modern education makes no attempt to train the growing mind to use the time of leisure profitably —in fact, the student of to-day has no time left for mental leisure, so great is the demand and the necessity for the acquisition of more and still more knowledge. No provision is made for that wide reading which is so essential for a true conception of life.

This is the one great handicap that the university graduate has to overcome when he, or she, goes out into the world. The university man may have a far more extensive knowledge of his subject than his less fortunate brethren, but he lacks the experience necessary to apply it.

In one respect the universities are worse off to-day than they were in the Middle Ages—they lack the ideal that religion used to give them. Religious thought at the modern university is in a state of chaos. It lacks co-ordination and unity. No attempt is made to link up education and religion. While admitting that a return to the old religious conditions of the universities is impossible, they could at least insist on a greater degree of religious instruction, based on fundamentals, and avoiding controverted dogma.

AE

Aodh de Blacam pays the following tribute to the famous Irish man of letters, Mr. G. W. Russell (Æ) in *The Irish Monthly*, September, 1935:

Few men of letters in our time have made a bigger stir than Mr. George W. Russell ("Æ"), who died in July. The many tributes paid to his memory, by men of different lands, races, creeds, callings, tastes, interests, tributes which had the ring of grief, prove the range of his influence. He had become a legend, even while he lived, like Dr. Samuel Johnson, with whom he may be likened—not as to nature, indeed, but in this: that he wrote little that will live of its own merit, yet was the centre of a circle of writers, and a leader of many.

He expressed his nature best in his paintings of sunsets and dawn on the sand-dunes of Donegal, great sweeps of coast, light spilt through trees, flashing water, dim, glimmering twilight scenes. He resembled Turner in his intoxication with light and many hues. He was made to be a sensuous painter of landscape. It was a pity that he lacked the discipline to turn his gift to perfect use. The best impression of him can be got from the bust in the Municipal Gallery, Dublin: a great leonine, meditative head among the images of many other men of distinction, whom no land but Ireland could breed. This was the man, denied the art that he loved, and working with words that he never had mastered, who yet was a mover of his time, admired and even loved by many. How did that mind affect so many others? By the gift of talk. Æ was the greatest talker of the times. . . .

Where Æ was at his best with the pen was in those remarkable essays week by week, in the *Irish Homestead*, in which he dealt with the co-operative system, and with rural life in general. . . . He developed a plan for a co-operative commonwealth which amounted to a draft constitution. Many thought his scheme Utopian, but it was more practical and sound than many schemes which have come into actuality in Europe since the World War. His book on Co-operation, and that fine volume *The National Being*, set forth his ideas on these matters, and deserve study. Perhaps some part of his proposals will be embodied in an Irish constitution yet. . . .

It is needless to discuss his doctrine, his pantheism, which made gods of us all and denied the transcendent God of Heaven. He declared that Prometheus was just as historical as Christ—that Christ Himself was simply another symbol, raised by man's myth-making mind. In facile, highly-coloured verse, he sang of our supposed journey home to a heaven from which long ago we descended into the earthen world. He believed in reincarnation, and once in youth told Mr. Yeats that he was resigned to wait until his next life on earth for the realisation of his desires in art or poetry.

His influence lives, perhaps, in many disciples of his co-operative docrtines, but yet more in the many whom he helped and encouraged, who were stimulatd by his mental eagerness, differed from him, yet went farther in more orthodox paths than they would have gone if he had not set them thinking hard.

Lancashire and India

Under the caption 'Lancashire Looks at Missions,' Mr. Cecil Northcott presents the

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following pen-picture in *The International Review of Missions*, October, 1935:

The great weaving section of the cotton industry in north-east Lancashire was almost wholly dependent on its enormous trade with India. The simple, white *dhotis* poured out ceaselessly through the Liverpool docks. Repeat orders came almost automatically every six months, warehouses emptied, weaving sheds rattled, money was saved and the magic phrase 't' boom' went round. Then came Mr. Gandhi's boycott, difficulties in the silver market and increased Japanese competition in the Far East. The bottom fell out of the industry, manufacturers went penniless in a night and thousands of workers were thrown on the unemployment dole.

In 1931, Mr. Gandhi stood in the centre of Darwen—a typical east Lancashire cotton town—and watched the people as they passed him in the street. He had been brought from London by a well-known Congregational family, deeply interested in the work of the London Missionary Society, in order that he might see for himself the state of a Lancashire town. He watched the people pouring from a matinee at a cinema and noticed that most of them were well dressed and well fed. He could hardly believe that they were unemployed, and asked how much relief they got. He gasped at a figure like twenty-eight shillings a week for a man and his wife, fifteen shillings for a single man and thirteen for a woman. Some of his Indian brethren were only getting that a year.

That visit of Mr. Gandhi was a revelation to many Lancashire people of the real state of the people of India. For the first time many realized in their own terms that bad though the slump and unemployment were, the permanent state of villagers in India was indescribably worse, and that their great industry had grown up and boomed on trade with people infinitely worse off than themselves. For the Lancashire mind at its best is international in its thinking, and its great doctrines of individualism, international peace and free trade have been practical ideals as well as practical politics and good business. The little figure of Mr. Gandhi in his robe by the tram-track was a sign to the town that their religion and their industrial prosperity were international.

There has been little resentment against India as far as I have noticed in Lancashire, although here and there one has heard of decreased support of misssions because of the Indian situation. There is resentment and bitterness against Japan as the arch-villain in the piece, and many monstrous stories about slavery in Japanese mills, low standards of living and unfair competition are readily believed. But the ordinary man is reasonable enough to see that Japan is passing through a period of industrial expansion similar to the British expansion of a hundred and more years ago, and that she is able to take over *en bloc* the gifts to industry of science and discovery which have made her growing-pains less arduous and her achievements more spectacular.

So, Mars has Staged a Comeback

The following observations on the doom of disarmament appear in *The People's Tribune*, October, 1935:

Several years ago the fact was joyfully proclaimed around the world that war had been outlawed by all civilized nations, but it is now very evident that Mars has "staged a comeback," as the sports-writers say, and the outlaw has returned to his former haunts as bold as ever, if not bolder. With the League of Nations prostrated on a sick-bed from which it is doubtful whether it will ever get up again, recent events at Geneva have very clearly shown there is no prospect of anything practical being done in the direction of disarmament for a long time to come. It did not need the Italo-Abyssinian crisis to make this fact clear. Four years ago a certain "incident" at Mukden indicated the coming of a storm which would wreck all hopes of any international agreement in the way of reducing armies and navies and air-forces. What has happened in various parts of the world between mid-Septebmer 1931, and the ninth month of 1935 has made it only too painfully clear that until there is a very considerable change of heart all round, disarmament is doomed. As Britain's Prime Minister recently said :—"The only defence is in offence, which means that you have to kill women and children more quickly than the enemy if you want to save yourselves."

Thus it is not surprising to read of a handbook being published by the British Government for the guidance of its citizens as to the most effective precautions to be taken in the event of air-raids upon England. It is seriously stated, in this official publication, that every house and every business establishment should have at least one room to which all inmates could retire in the event of a gas-attack from the air. To provide effective home precautions against gas attacks would mean setting up gas-proof shelters for the entire population of Great Britain at an estimated cost of between 1,000 and 1,500 million pounds, which even the British Government cannot afford to lay out in these hard times. But according to the Home Office handbook, every house in England should have one room selected beforehand and suitably equipped to meet the emergency.

Naturally nervous people have not been made less so by the result of a recnt "raid" on Portsmouth, Gosport, and Southampton, conducted at the request of the naval and military authorities who wished to test the plans they had made to defend Britain's great naval base. For nine hours the three towns were completely "blacked out"—not a light was allowed to be seen save the rays from fifty searchlights trying to "spot" several squadrons of heavy bombing-planes, which succeeded in dropping hundreds of "bombs" upon vital spots in the naval base of Portsmouth and the shipping port of Southampton. If the attack had been a real one, the enemy would have destroyed his objectives with much the same success as attended an earlier "raid" on London, when the "enemy" reached the places he desired to bomb with a facility which showed that progress in planning effective defence against air-attack has not kept pace with the increasing powers of attack. And in the event of a real enemy hovering overhead the only thing for non-combatant men, women, and children to do is to make tracks for the nearest bomb-proof, gas-proof shelter, where they may meditate at leisure upon the fact that mustard gas and Lewisite lie on the ground in liquid form and may continue to kill for several weeks after a raid, and that boiling may be necessary to free clothes from contamination, and that anyone who walks in a street which has been contaminated with poison-gas may have to take his leather boots to be treated at a special depot, and if a concrete surface has been soaked with liquid mustard gas it may be necessary to break it up and relay it. Of all forms of death known to man there are few more painful than that which results from the effects of mustard gas, though some of the new gases, which are being kept in reserve in various countries as the "surprise weapon" with which every army hopes to win the next war, are said to produce even more intense agony.

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All of which shows that Mars today is more malevolent, as well as more powerful, than ever. Not only are soldiers and sailors to be blown to bits, blinded, maimed for life, and shell-shocked, but civilians of all ages and both sexes are to be exposed to the most fiendish torments which can be devised by the devilish ingenuity of chemists.

Exclusiveness of European Clubs in India

In an open letter to His Excellency the Viceroy, Sir Chimanlal Siatalvad of Bombay has raised the question whether official patronage should be extended to the clubs which excludes Indians. The Australian cricketers who are now in India have refused invitation from such a club at Karachi. Philip Morrell discusses this 'very delicate question' in *The Asiatic Review*, October, 1935, and says:

I know the argument for not admitting Indians, even when highly cultivated and intelligent men—the sort of men whom we meet as friends in England—to English clubs in India. A club, it is said, is a purely private affair, and if Englishmen in India like to have their clubs to themselves, so as to preserve the home atmosphere, what right has anyone to object? But the answer is, I think, that a club composed almost entirely of people in official positions can never be a purely private affair, and the existence of these exclusive clubs tends no doubt to make social intercourse between Englishmen and Indians far more difficult than it would otherwise be. It is a pity that the admirable example set by the present Viceroy in the founding of the Willingdon Club at Bombay has not been more generally followed.

I now come to the second difficulty: that Indians themselves are often over-sensitive and therefore unreasonable; but here again there is a bad tradition to be overcome. If Indians are sensitive, it is because too often in the past they have had their feelings hurt, and because they are not yet convinced that in social matters, as well as in political, the English, who have so many social advantages in India, are ready to disregard differences of race and creed and what is called the colour bar. In the Indian States these troubles hardly exist. In Mysore, in Jaipur, and Indore we found admirable clubs, at which English and Indians met and played bridge and tennis and polo together on perfectly easy terms, and one of the happiest evenings I remember in India was at a dinner party at Bangalore, in which the members were exactly divided between the two races, and the conversation was as frank and unrestrained as at any English table and in some ways far more interesting. The trouble in fact is the same, though seen from a different point of view. As the ascendancy spirit disappears on our side—as sooner or later it must and will—the over-sensitiveness on theirs will disappear also.

A Cotton War?

The Living Age, October, 1935, makes the following comment on the 'Heaven-sent opportunity' of having a Jap-America Cotton War:

Japan's attempt to develop a cotton empire of its own in the Far East bids fair to become one of the outstanding factors in Roosevelt's 1936 campaign. The United States grows about 13 million bales of cotton a year and exports about 7 million, of which Japan buys nearly 2 million, Germany and England taking less than 1½ million bales each. Now Japan will plant 2 million acres of cotton next year in five Chinese provinces—Hopei, Shantung, Kiangsu, Honan, and Shansi. Already China produces 2 million bales of cotton a year and next year is expected to produce 3 million bales, not including those areas enumerated above, where the Japanese are distributing cottonseed free of charge. What has made this scheme possible is Japan's military conquest of North China and Manchuria, where the best land for cultivating cotton lies. Needless to say, British propagandists, eager to involve the United States in war with Japan, have a Heaven-sent opportunity here. Roosevelt depends on the home of King Cotton for re-election and is not likely to let American control of half the cotton markets of the world pass into Japanese hands without a challenge. The fact that Japanese capital must subdue China by force of arms before undertaking the economic conquest of our Southern States supplies the necessary moral impetus for the next crusades to make the world safe for democracy.

Relations Cordial But . . .

'Relations between the British Empire and Saudi Arabia are cordial. But there has been no settlement of a very troublesome dispute'—so laments W. N. Ewer in the *Daily Herald*, the Labour Daily of London, and proceeds on to say:

King Iban Saud and the British Government are, and have for some time been, at loggerheads over the ownership of some hundreds of square miles of sandy desert—completely barren, uninhabited except for the occasional visits of nomadic tribes. Nevertheless, the Arabian King is very stubborn in his claim that this desert patch is in his dominions. And the British Government is equally stubborn in its claim that the patch rightly belongs to the British-protected princes, whose tiny 'states' lie dotted along the Trucial Coast of the Persian Gulf.

Why should there be any quarrel over such an undesirable freehold property, across which no one has ever troubled to mark out a boundary? Why has it become as coveted as Naboth's vineyard? The answer is to be found in a single syllable—oil.

We are not quarreling over the sands of the desert. We are quarreling over the oilfield that may—or may not—lie beneath. There is oil across the Gulf in Southern Persia. There is oil in Kuwait at the head of the Gulf. There is oil in the Bahrein Islands, a little way up the coast. Likely enough, the geologists say, there is oil under the desert lands of Hasa and under the desert lands behind the Trucial Coast. Anyway, the chances are good enough for big oil companies to be very interested, for governments to be very interested.

A Road to Ruin?

There are people who think that Abyssinain War is nothing short than Italy's race on the road to ruin. *Giustizia e Liberta*, an anti-Facsist paper of Paris, says:

Even if one counts on a rapid victory (which is putting the best possible face on the matter), the African war means for Italy the road to ruin. The billions that we are spending and shall spend on roads, cannon,

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provisions, soldiers' pay, etc., we shall certainly not get back when the Abyssinian war is over—any more than we got back the far fewer billions spent in Eritrea and Libya. If for the soldiers the war means death, for the Italian economy it means inflation and ruin. Exchange rates, debts, money, prices will rise vertically while the people, upon whom in the end the immense costs of the war will fall, will be forced to reduce still further their already miserable standards of living. And the responsibility for this must be placed squarely at the door of the criminals whose delusions of grandeur and desire for personal power are leading the nation to catastrophe.

The Next Viceroy

Lord Linlithgow has been appointed Viceroy of India. 'He has been influential behind the scenes rather than prominent on the stage of public life' and the following observation by P. Q. R. in the *Spectator*, the Conservative Weekly of London will be read by Indian readers with much interest:

In appearance and manner he is a fine type of British aristocrat. Tall, robust, and erect in figure, he has a way of inclining his head like Jove on Olympus. An impression of dignity and poise is conveyed as he walks, and still more when he takes the chair. An observer is first struck by his deep voice and powerful lower jaw but is reassured by a humorous mouth, kindly eyes, and the brow of a thinker. Clearly a dominating personality with a force of character and subtlety of intellect above the average.

Lord Linlithgow assumed the responsibilities of adult life at an early age and has had a wide and varied experience. Succeeding to his father's title and estates in 1908 at the age of twenty--one, he married at twenty-four and served with distinction in the Great War. After filling the posts of Deputy Chairman of the Conservative Party and Civil Lord of the Admiralty, he left politics for industry and became a director of several companies. As chairman of the Committee on Distribution and Prices of Agricultural Produce and of the Royal Commission on Indian Agriculture, he acquired the reputation of being an ideal committee chariman—tactful, hard-working, subtle, and quick to seize a point and, when necessary, to steer clear of the rocks. He can administer a rebuke with devastating pungency or disarming mildness, as the occasion demands. But much of his success is due to a Puckish impromptu humour, which breaks out now as light badinage, now as brilliant repartee, and frequently as a lightning-conductor in an atmosphere charged with thunderclouds. A man who can in a moment turn from grave to gay is both master of himself and well equipped to be leader of others.

Of his qualities of mind the most outstanding are versatility, sound judgment, and tolerance. Agriculture and India are his special subjects; but he can hold his own with experts on literature, art, economics, and scientific research. He knows more about business than the average economist and more about economics than most business men. In the course of a conversation he will surprise you by giving the latest prospects of a cure for the common cold or an outline of the effect on China of America's silver policy, as well as a racy tale of his Scottish tenantry. His cast of mind is curious, skeptical, judicial; not positive and dogmatic. He is more prone to listen than to preach; and, if he lays down the law in a challenging epigram at one moment, he will in the next be weighing up and accepting a large measure of truth in its precise opposite. As Mr. Baldwin said in reply to a parliamentary question, the older he gets the more impressed he becomes with the many-sidedness of truth; but, whereas Mr. Baldwin's tolerance and wide sympathies are associated with a certain indifference to, if not distrust of, science and economics, Lord Linlithgow is keenly appreciative of the achievements and possibilities, as well as the limitations, of scientific methods.

Like Mr. Baldwin, he judges men by their character and ideas by the character of the men who hold them. But, like many of the survivors of his age who fought in the War, he is more conscious than the older generation of the ferment of new ideas with which the Conservative instinct for tradition and stability has to make its peace in a rapidly changing world. Lord Linlithgow has had the advantage of contact with all classes, particularly of his fellow Scotsmen, and has the gift of making varied friendships in all walks of life. In this he resembles his great-uncle, General Andy Wauchope of Niddrie, whose popularity with the Scottish working classes was remarkable.

Like his predecessor, the new Viceroy will be greatly assisted by the personality of his wife. Tall, stately and serene, with a ready smile and easy manner, she is ideally suited to play her part in promoting the right atmosphere for introducing the new era in India. She accompanied him during his visit to India in 1926-28 as Chiarman of the Royal Commission on Indian Agriculture and shared his intimate studies of village life. It must have fallen to few Englishmen to have obtained so detailed a knowledge of Indian life and politics without having served in the Indian Civil Service; and, indeed, there must be few Indians who have acquired so clear a picture of agricultural conditions and problems in every province. Lord Linlithgow worked with terrific energy during his two years in India. All who have served with him in that or any other field testify to his kindness and generosity to colleagues and subordinates and to the thoroughness and quickness of grasp with which he tackles the business in hand.

The Viceroy Designate is still young and has yet to prove that he possesses the highest gifts of statesmanship and administration. But his friends feel every confidence that there is no man living, of his generation, better qualified by character, intellect, and experience to assume the burden of guiding India's destiny in these critical times.

Twelve Years of the Turkish Republic

Frederick T. Merrill who visited Turkey in 1934 and has made a special study of Turkish nationalism, writes in *Foreign Policy Reports*, October 9, 1935:

Since 1923 the Turkish Republic has been carrying on a fundamental revolution based on five principles: republicanism, secularism, nationalism, modernization of industry and agriculture, and controlled economy. The flight of Mohammed VI on the English battleship *Malaya* in 1922 ended the despotic rule of the sultans. With the abolition of the Caliphate and the secularization of education in March, 1924, the abrogation of the religious provisions of the constitution in 1928, and the more recent acts restricting the garb and speech of the clergy, Turkey has become a secular state. Fear that unsympathetic minorities might prove to be a source of reaction and unrest intensified the nationalist fever which resulted after the war in the final eradication of the Armenians, while

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later the Greeks were forced to migrate to Greece by the 1923 agreements for exchange of populations. Since then, all foreign elements have been gradually eliminated, either by turkification and suppression, as in the case of the Kurds, or by legislation in the economic and social sphere affecting foreign residents in Turkey. At present this nationalistic feeling, expressing itself in "Turkey for the Turks," is clearly evident. Worship of the state is filling the void caused by the decay of Islamic tradition and leadership. The desire to become a self-sufficient, industralized state has led Turkey along the road of economic nationalism. Here again the state is omnipotent, for the government aims to control all economic activity. Thus the political, religious, social and economic theories of the Kemalists have altered virtually every phase of life in Turkey since the establishment of the Republic.

He concludes as follows:

In the face of seemingly insurmountable obstacles, Turkey has made remarkable progress during the twelve years of the Republican regime. First-hand observers of Turkey continually remark on the rapidity with which the Turks are assimilating Western methods and civilization. In the political sphere a purely national, sovereign state, commanding the loyalty of its people and the respect of other nations, has been created. The social program of the government has made definite progress in popular education and the emancipation of women. Health and living conditions have also been improved. In the financial sphere, Turkey has adjusted its foreign obligations, and by instituting a policy of "pay as you go" in its internal affairs has strengthened its credit abroad. Economically, the new regime is revolutionizing agriculture and establishing an industry in an effort to become self-sufficient in manufactured goods. On the other hand, economic nationalism, restriction of foreign trade, heavy appropriations for national defense, and the government's internal financial policy are at present the major difficulties which beset the Turkish people in their attempt to gain economic and political security. The first stage of the Turkish revolution has been effectively completed. The final stage, that of consolidation, is now in progress.

Toward World Unification

As the American colonists extended their patriotism from state to nation, so now the peoples must learn how to extend their social loyalty to embrace the world—thereby not decreasing but making more effective their natural patriotism for their own nations and in the *World Order*, October, 1935, Willard P. Hatch says:

Geographical barriers that interfered with intercommunication, causing various languages to be developed among communities thus kept apart, have been swept aside by the God-given inventive genius of the modern age. Steamship lines, rail lines, airplane and automobile carry inquisitive humanity to all parts of the globe. The cable, the telegraph and telephone make the doings of each nation the breakfast reading of all other peoples.

The inter-relating lines of commerce, industry, science, art and music are world-wide and world-connecting. Also the literature of the world receives its contributions from the authors of all nations.

More and more do the nations consult one another regarding the affairs of paramount interest to all mankind.

The result of all the above is that the nations of the world, through an ordained evolution and maturing of events, stand, in relation to one another, in about the same relative position that the original thirteen colonies occupied each toward each.

There is nothing contrary to same patriotism in the idea of world-unification—there are backward nations, it is true, just as there are some states in the United States that fall behind others in education, and are still afflicted with bigotry, provincialism, prejudice of religion and race, and a strange and perverse attitude toward anything that is new, whether the new thought and mode of action be beneficial or not. Be that as it may, such things did not prevent a successful unification of the colonies that was to consummate in the United States. Nor could one justly be accused of being unfaithful to his state because he saw the benefits of a union with other states; any more than one can rightly be accused of disloyalty to his nation, because he sees clearly the benefits that will result from union with other nations in a world oneness that will eliminate war.

Negroes and American Textbooks

'Revise the textbooks' this is the demand made by the Conference on Education and Race Relations, an organization of one hundred Southern educators, with headquarters at Atlanta, because they, these books, omissions and inclusions in these books, 'make for much misunderstanding' as far as Negroes are concerned. *The New Republic*, October 2, 1935, describes the situation thus:

A study of textbooks in common use in American public schools to determine what kind of material they contain relative to the Negro has just been completed by the Conference on Education and Race Relations, an organization of one hundred Southern educators, with headquarters in Atlanta. Twenty standard textbooks in history were examined and it was found that seventeen of them leave the student in complete ignorance that Negroes ever rendered the slightest service to the flag of their country. Eighteen of the twenty histories made no mention whatever of the Negro's progress since emancipation, and there was a general failure to assess fairly the relative responsibility of the confused freedmen and their white leaders for the mistakes and crimes of the Reconstruction era. Fourteen of the principal textbooks in civics were studied, and exactly one-half of them made no reference to the Negro or to the problems incident to his presence in this country. Three treated the subject so lightly as to leave scarcely any impression, three brief treatments tended to deepen existing prejudices, and only one made any real attempt at adequacy and fairness. Thirty-eight textbooks in litreature were read, and twenty-five of these contained no suggestion that the Negro has ever made the least contribution to the literature of America. Eight books mentioned briefly only a single writer (either Phillis Wheatley or Paul Laurence Dunbar); one named both; and only four mentioned as many as three or more Negro writers. In view of these findings of "omissions and inclusions that make for misunderstanding," the Conference seems justified in calling for a considerable revision of American textbooks.

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The British Would have Grabbed It

The Inquirer, October 12, 1935, gives currency to a fine story with good humour:

There is hope for the British so long as they can enjoy a joke against themselves. I found the following story in an English weekly paper. A missionary in India was having an earnest talk with a Hindu whom he hoped to convert to Christianity. "Come now," said the missionary, "wouldn't you like to go to Heaven when you die?"

The Hindu shook his head in polite regret.

"I do not think," he said, "that Heaven can be very good, or the British would have grabbed it years ago!"

The Paltry General Shop

The special correspondent of the *Unity* at Geneva is no admirer of the League of Nations. In a recent issue of the paper (October 7, 1935), he says:

Nowadays when no one knows what he wants and the majority want nothing, Mussolini is the man of the moment. Whilst the others, like snails in dry weather, have crept into the shelter of their houses and barred the entrance, Mussolini has ventured out into the middle of the road. Only those who want something attain something.

Look at the Japanese! They wanted to have Manchuria. While they took it, they told the League of Nations that they were not taking it. When, a year later, the League of Nations got to know through its committee what it had known all along, *i.e.*, that Japan had taken Manchuria, it was finally necessary to come to a determination. And the League decided to deny facts and not to recognize Japan's conquest of Manchuria. Japan, proud of her victory, got offend and left. Members of the League, who had made much money by selling arms to Japan during the war about which they knew nothing until it was over, now turned to concluding trade agreements with Japan in Manchuria which they did not recognized as belonging to Japan.

Japan is the prototype. If only one wants something, then one gets it. So now Mussolini wants to have Abyssinia and he has already begun to be a hero merely because he wants something.

The League of Nations wants nothing, for the League of Nations is nothing. No League of Nations results merely because a number of representatives of capitalist governments are assembled under the same roof. The meaning of the word shows this. A league is an association whose object is a common course of action founded upon common interests. But the members of the League of Nations have no interests in common. Each one sees only the interests of his own country. Each merely haggles about his own country's advantage. "You let me escape condemnation when I am a bandit, and then I'll support you when you are one." That is the principle, and thereby a common course of action is precluded. It is on this principle all their talks of either peace or justice are based. The history of the League can teach this to anyone who will allow himself to be informed.

The League of Nations has a pact which the nations have all signed. The most important clause, Article 15, forbids them to carry on war. Then, none the less, they do so carry on war, some prefer to remain in the League, others to leave. It is of no consequence whatsoever whether those who fight leave the League and those who sell them arms remain members, or *vice versa*.

World Patriotism

While paying a glowing tribute to the late Miss Jane Addams, whom he calls 'World Patriot,' Curtis W. Reese speaks of world patriotism as follows in *The Christian Register* (October 10, 1935):

Today among enlightened leaders there is a widespread movement in the direction of a more generous patriotism, in which movement Jane Addams was a pioneer. In both national and international politics this issue is now the dividing line between men and policies. The basic question is—shall the nations remain armed camps, each seeking to outdo the other, or shall they be woven into a brotherhood of the world where each will seek the good of all? The answer depends very largely upon whether the educators of the world allow themselves to become the tools of narrow-minded rulers or whether they maintain their independence. The best time to build mind patterns on a world scale is while the mind is young. In Hull House, children come in contact with the children of other racial and national groups. There they learn that no race or nation has a corner on values. There friendships are formed that encircle the globe. Some day this attitude will be taken over by the school system, the textbooks of the schools will be re-written, so that children will be taught to honor and glorify the men of toil and industry and art and science, rather than the men of war. Every pedagogical principle known will be applied by the most able men and women to the elimination of action patterns that lead to war and toward action patterns that lead to peace. This will be no easy task. The road is long and difficult. Old ideas die hard. Hate and prejudice have an iron grip. Suspicion is well entrenched. Vested interests fear innovations. Insidious foes constantly attack acadmeic freedom. These difficulties can be overcome only by educators who regard freedom as a sacred right, and resolve to defend it at all costs.

A second important step in the development of world patriotism is the fostering of all sorts of international organizations,— scientific, humanitarian, governmental; and in this Miss Addams was ever active. Every organization whose membership crosses a national boundary line has in it possibilities beyond its definite purpose. International federation of clubs, of educational associations, of fraternal movements, of religious fellowship, are all units of a new world order. They should definitely plan their programs so as to integrate differences and create world sentiment.

The integration of differences is especially important, for we are coming to understand that a world order cannot be constructed of likenesses alone, but that differences also must be builded into the structure. We casnot create world patriotism by ignoring differences, much less by scoring them. Back of all effective efforts to build a world patriotism must be not only the dynamic and creative but also the tolerant and receptive mind. The lowliest tribes have native virtues that are needed by the most cultured civilizations. Exchange of values is as essential to world life as is the creation of values. Every culture must have equal opportunities to develop the best that is in it, and to make its special contribution to the culture of the world.

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INDIAN PERIODICALS

Toward Understanding India

Professor George P. Conger, the American author of *The World of Epitomizations: A Study of the Philosophy of the Sciences,* who last year spent a few months in India, studying the philosophies and religions of the country, sets down, in an interesting article in *The Aryan Path* on *Toward Understanding India,* a few points which seem to him to mark the way of understanding:

The first point is geographical. In this respect, India is, in rather striking fashion, comparable to Europe. If we take Asia and Europe together as the continent of Eurasia, Europe is a peninsula at its western end, and India is a peninsula at its southern end. Each peninsula is a subcontinent, with a mixture of races, languages, governments, and religions. Each peninsula has records and remains of ancient cultures, among them in each case one culture which extended over the boundary lines of many present-day divisions and is still widely influential. The influence of that which we may call Sanskrit culture in India is certainly comparable with that of its cognate Latin, or Greek and Latin, culture in Europe; it would be a profound and richly rewarding study to pursue this comparison in detail. Each of the two peninsulas affords a home to more than one of the world's principal religions, although the Muslims in Europe are less important in their peninsula than are the Indian Muslims in theirs. Consciousness of racial and political unity and community, if not actually further advanced in India than in Europe, is at any rate a more living ideal.

My second point concerns morals and social conditions. If we of America would understand India, we need to remind ourselves pointedly of the obvious fact that every social system has its evils as well as its excellences. It scarcely befits an American to expose or deplore the evils of India, unless he thinks also of gangland in Chicago, the divorce merry-go-round at Reno, the false glamour of Hollywood, the long story of injustice to the Negro, and the growing bitterness of American economic conflicts. A just comparison of evils of India and America is hindered by a characteristic almost ingrained in each of the two peoples. The Indian, coming from the East, is naturally sensitive to the finer things of life, and sensitive to any failure to achieve them and to any criticism because of such failure. On the other hand, the American, coming from the West, is temperamentally less sensitive, and has often been reared to regard the essential soundness, and even the superiority, of his own civilization as beyond question. Each man in this respect needs to meet the other halfway.

If we of America would understand India, we must get rid not merely of the notion—this is not so difficult—but also of any lingering attitudes which here and there accompany the notion—that differences of skin pigmentation give any man cultural or spiritual prestige as compared with any other man.

If we of America would understand India, we must get away from missionary situations and missionary problems. This is not denying that if we wish to help India, the missionary point of view may be valuable; still less is it denying that there are in India many missionaries who understand Indian life with real insight and appreciation. With all this granted, I think it is of primary importance that if we wish to understand India, we shodld learn about it from the Indians themselves.

I doubt if "the man in the street" in India is any more religious, or any better example of his religion, than is the man in the street in America.

Finally, if we would understand India, we must think of India as increasingly helping herself out of her own difficulties. Notable achievements are beginning to show —witness the brilliant administration of affairs in some of the native states, the developing solidarity and sense of brotherhood within, if not as yet altogether between, various communal groups, and the work of the beloved Gandhiji in the villages. Everyone sees that there are still formidable obstacles. We of America cannot yet see how India can help herself effectively so long as the caste system is allowed to stifle ability or cramp a person's choice of occupation, nor how agriculture can hope to prosper without sterner measures against animal pests. But the heartening fact in the whole situation is the number of Indians who, in their own ways if not in ours, are devoting themselves with utter consecration to the problems of their people.

The Pioneer of Indian Folk-Lore

Freda M. Bedi writes in *Contemporary India:*

Love for one's country is not only expressed in political activity, or in more obvious forms of social service. Anything that demands one's whole life in the service of some form of national renaissance is of great value—of inestimable value—in the rebirth of a country. Prof. Devendra Satyarthi has, since 1925, devoted his whole life and small personal resources to the single-minded ideal of collecting for India in some organised and permanent form the rich treasures of her folk-lore from their hiding-places in the villages. He has listened to the people of India saying their immemorial songs, and has written them down, and translated them from their original dialects into both English and Hindi, so that all India will be able to share their unspoiled beauty. He has gone into the villages of Bengal, into the mountains of the Frontier, to Gujrat, to the mines of culture in the United Provinces, to the lonely shepherds of Kashmir —no corner of India has failed to contribute to his unique collection, and it grows more varied and representative every month.

The very soul of a people bubbles forth in its indigenous songs and dances—those marks of joy in life and village festivity that are as old as the festivals themselves. Its heart pulses in the beat of the music

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and speaks in the simplicity of the words. The elemental sorrows and happinesses of the people's lives, their love for home, for nature, the infinite compassion of those who live near the earth for wild animals, their belief in the understanding and pity of the gods—all are mirrored in their spontaneous expressions of song and dance. Uday Shankar has made the old and golden world of ancient Hindustan live again in his dances, till the crust of the seven worlds echoes with the beat of his dancing feet. He has reproduced the peasant dances of Mattra on every stage of the world, and made the postures of the figures in the Ajanta Caves live again on the soil of Modern India. Devendra Satyarthi is doing the same work in the sphere of music, lest the turmoil of change and the invasion of the machine, we lose sight of the sources of our being and our inspiration—the black and fertile soil of the plains and the mountain heights of India. His message is one for every lover of India, and it may be that like another messanger of national rebirth, he will follow in the footsteps of Uday Shankar as a great ambassador of Indian revival and culture to the Western world.

The result of Devendra Satyarthi's collection will be published in the near future from Calcutta. The exact time depends on the co-operation of patrons. There must be many lovers of music and India who will be glad to contribute however little for the publication of a work of such outstanding value, and in some way associate themselves with it. Prof. Satyarthi needs their help, in money, in encouragement, and in new followers of the path he is taking with so much enterprise and courage. A special presentation copy inscribed with the names of patrons will be given to all who show that they have the cause of the people of India and their heritage at heart. The address is The All-India Folk-lore Mission, Bhadour, Patiala State.

The Hindu Tradition in Maratha Politics

In showing that Shivaji's emergence into power during the epoch of the Hindu Renaissance in Southern India is not an accident of history, but is in keeping with the Hindu tradition and idea of non-submission to foreign domination, Prof. Benoy Kumar Sarkar observes in *The Hindustan Review:*

The Maratha positivism such as in politics that took shape in the *Dharmarajya* of Shivaji is not an isolated phenomenon in the Hindu culture of Southern India or of the Deccan. Among the formative forces of Shivaji's *Hindwi Swarajya* are to be detected from his mother's side the memories of the war of self-defence against the Moslems conducted by the Yadavas of Devagiri (*c* 1200-1318). And on account, again, of his father's experiences in the Vijayanagara Empire (1346-1646) which successfully upheld Hindu liberty for several centuries, although with vicissitudes of fortune, the ideas of Hindu statehood were imbibed by Shivaji as a matter of course. Shivaji can thus be regarded but a continuator, under Moghul conditions, of the traditional Hindu spirit, the *dharma*, which is obstinate enough not to submit to foreign forces. In Shivaji's ambitions, exploits and achievements are further to be seen the embodiments of the same *parakrama* (prowess) and *digvijigisa* (conquest of the quarters) which enabled Chandragupta Maurya to emancipate the north-western frontiers of India from the Hellenistic Seleukos (*c* 305 B.C.). In subsequent times the same assertion of the Hindu spirit against foreign domination found expression in Skandagupta's expulsion of the Huns (*c* 455 A.C.)—furnishing thereby another precedent to Shivaji's triumphant service to Hindu culture. Historically, however, it is the South-Indian exploits of the Yadavas and of the Vijayanagara Raja that in point of time as well as region served to inspire Shivaji with direct examples.

Shivaji was a nationalist in culture. "Back to Hindu tradition" may be said to have been his war-cry. It is the language of the *Manu Samhita* and the *Niti Sastras* that was on his lips on the most important problems of life. . . . .

It is as an apostle and embodiment of *Hindwi Swarajya* (Hindu independence) and *Dharmarajya* (kingdom of *Dharma*), *i.e.*, Law, Duty and Justice as conceived in the *Niti Sastras* that he wanted to hold forth.

There are other items in the Maratha *milieu* which point likewise to the strength of the Hindu tradition. It is out of tailors, carpenters, potters, gardeners, shopkeepers, barbers and even untouchable *mahars* that the *Maratha* saints and prophets of the fifteenth and sixteenth centuries arose.

The rise of the lower tribes into the higher orders of the Hindu society has been an eternal fact of Indian culture-history since the earliest epochs. . . . .

Shivaji the Bhonsle himself is alleged to have belonged to a low caste (cultivator). And prior to coronation he had to be dubbed a Kshatriya. Not only Shivaji but all his successors down to the last Peshwa had to recruit the army from the lower tribes or castes. Husbandmen, carpenters, shopkeepers, men of mean birth always constituted the backbone of the Maratha army, as says the *Tarikh-i-Ibrahim* towards the end of the eighteenth century.

In the matter of organizing his army from among the lower orders Shivaji was but following in the wake of the Hindu generals and statesmen of yore. He followed the Hindu tradition in other ways too.

Message of Rabindranath

The *Visva-Bharati* News of November appears with this message of Rabindranath on its front page:

There are sufferings about which the question comes to our mind whether we deserve them. We must frankly acknowledge that explanations are not offered to us. As it does not help us in the least to complain let us rather be worthy of the challenge thrown to us by them. That we have been wounded is a fact which cannot be ignored, but that we have been brave is a truth of the highest importance. For the former belongs to the outer world of cause and effect, while the latter belongs to the world of spirit.

A School of Mankind

The same paper contains an article from the pen of the former director of the Odenwaldschule of Germany, Paul Geheeb, who discusses the century-old idea of *A School of Mankind*. In dealing with the question of the relation of the individual and the nation to mankind he says:

One ideal remains fixed before our eyes: that of the economic and cultural co-operation of mankind bound

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together in one brotherhood. Such a microcosm should be mirrored in its essential features in the microcosm of the school community.

In considering all human and cultural evolution we must start with the individual. Human growth is first of all a completely individual matter. Pindar's saying "Become what thou art!" expresses the final aim of all human development. Goethe formulated the same ideal in the verses:

"Gleich sei Keiner dem andern; doch gleich sei jeder dem Hochsten.
Wie das zu machen? Es sei jeder vollendet in sich."

(Let none be like another; yet each be like the Highest.
How can that be? Let each be perfectly himself.)

Thus, too, the development of mankind is primarily a matter of individual peoples, individual nations. Each of us is first of all a Swiss, or a German, or a Frenchman, and develops as such. All education is conditioned by nationality, is dependant upon the geography, economics and political form of the particular nation. Every civilised state requires universal education to protect the child from abuse by the family or by society, and to assure to the individual free development and education, thus treating the individual as an end in himself. Happy the nation whose leaders wisely confine themselves to this task and allow full freedom to the individual for cultural development, following the conception outlined by Wilhelm von Humboldt in his early work entitled, "Ideen zu einem Versuch, die Grenzen, der Wirksamkeit des Staates zu gestimmen." (An Essay on the Limits of State Activity).

National education is inevitable in so far as every child grows up surrounded by the scenery and culture of his country, the unifying element of which is both historically and organically the mother-tongue.

Passive Resistance—Old and New

Passive resistance, Satyagraha and soul-force are treated in India as new effective weapons forged by the hand of Mahatma Gandhi to cope with British imperialism. According to Sir Hari Singh Gour they are neither new nor effective: Christianity and the great Chinese wall are the outcrop of human devices to thwart the impact of direct force by, what is now called, passive resistance. It appeals to people enured to quietism. The defensive armour of passive resistance has not enabled Hinduism to meet successfully the attack of proselytizing religions, such as the Islam and other aggressive creeds, for today seventy-six millions have already left its fold. Sir Hari Singh concludes the article on passive resistance—old and new, in the *Calcutta Review* with the following remarks:

The Mongols (called the Moguls) came burning their pre-Islamic Buddhism in the fiery zeal of Islam which as a new religion was naturally anxious to make itself a world religion by force or persuasion, and of the two methods it found force more effective. The early Christian fathers found the same method as yielding more converts, and the two religions, then made a serried attack upon the two essentially Aryan religions, Buddhism and Hinduism, driving the former back from the ramparts of Rome to within the great wall of the East, and the latter by the mass conversion of Persia, Afghanistan and the whole of Central Asia; and later on it reaped a still richer harvest by the conversion of 70 millions of Hindus who became Moslems not only to escape the hell-fire of the next world, but also that of the Mogul fanatics who had outlawed Hinduism, destroyed and despoiled their temples and sacred shrines and placed a price upon their infidel heads.

Hinduism never faced this new menace to its conscience except by the self-same device of passive resistance. There would be something ludicrous, were it not pathetic that the Hindu sages should have rested content with mumbling the old childish adages of servile impotency and done nothing to awaken in the minds of the people the virile instinct of self-preservation, not to speak of self-advancement. All the *idolas* of our metaphysics are nothing but naked dogmas in dissonance with the proved facts of science. The doctrine of predestination and Karma has been blown to the winds with the fundamentalists since the theory of Evolution became established. It was at all times an illogical and a depressing doctrine, and what havoc it has not played with its unsuspecting votaries!

What India now wants is a more manly philosophy and a more practical outlook. We can no longer feed upon the dry leaves of old tradition. We should no longer accept the old because it is old, but stretch it out on the dissecting table of reason. There should be no tender regard for ancient authority which has painted all our history so red with our own blood. What India wants is a Renaissance, which must accompany a revolt against traditional beliefs and traditional credulity. What India needs is an intellectual iconoclasm, a merciless Mahmud who will destroy not the stone idols of our faith but the still more sinistrous idolas of our superstition.

Meaning of Non-Violence

The following is the abridgement of an article reproduced by *Ahimsa* from the *Harijan*, which contains the advice given by Mahatma Gandhi to the Hindu inhabitants of a village in Andhradesa, where wanton acts of aggression were committed by the Muslims of the village supported by outsiders:

The Hindu inhabitants were described as helpless and panic-stricken. They knew nothing of non-violence. The writer wanted to know what the villagers so situated were to do in the face of daily increasing violence on the part of the Muslims of the village supported by others coming from other villages.

Non-violence cannot be taught to a person who fears to die and has no power of resistance. A helpless mouse is not non-violent because he is always eaten by pussy. He would gladly eat the murderess if he could, but he ever tries to flee from her. We do not call him a coward, because he is made by nature to behave no better than he does. But a man who, when faced by danger, behaves like a mouse, is rightly called a coward. He harbours violence and hatred in his heart and would kill his enemy if he could without being hurt himself. He is stranger to non-violence. All sermonizing on it will be lost on him. Bravery is foreign to his nature. Before he can understand non-violence he has to be taught to stand his ground and even suffer death in the attempt

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to defend himself against the aggressor who bids fair to overwhelm him. To do otherwise would be to confirm his cowardice and take him further away from non-violence. Whilst I may not actually help anyone to retaliate, I must not let a coward seek shelter behind non-violence so called. Not knowing the stuff of which non-violence is made many have honestly believed that running away from danger every time was a virtue compared to offering resistance especially when it is fraught with danger to one's life. As a teacher of non-violence I must, so far as it is possible for me, guard against such an unmanly belief.

Non-violence is the greatest force at the disposal of mankind. It is mightier than the mightiest weapon of destruction devised by the ingenuity of man.

But I see quite clearly that this truth about non-violence cannot be delivered to the helpless. They must be taught to defend themselves.

Resistance in self-defence is allowed in law. *Self-defence, then, is the only honourable course where there is unreadiness for self-immolation.*

"And in future, if and when such incidents happen, they must be prepared to defend themselves. It is better if they can manfully stand persecution and allow themselves to be robbed, instead of hitting in defence of their persons or property. That would indeed be their crowning triumph. But such forbearance can only be exercised out of strength and not out of weakness. Till that power is acquired, they must be prepared to resist the wrong-doer by force. The citizen will most decidedly use force in order to defend the honour of his women. The doctrine of non-violence is not for the weak and the cowardly; it is meant for the brave and the strong."

Reminiscences of Swami Vivekananda

Prabuddha Bharat publishes some hitherto unpublished reminiscences of Swami Vivekananda by the late Sister Nivedita. An idea of the Swami's attitude towards non-resistance may be formed from the following extract:

This morning the lesson on the *Gita* was grand. It began with a long talk on the fact that the highest ideals are not for all. Non-resistance is *not* for the man who thinks the replacing of the maggot in the wound, by the leprous saint, with "Eat, Brother!" disgusting and horrible. Non-resistance is practised by a mother's love towards an angry child. It is travesty in the mouth of a coward, or in the face of a lion.

Let us be true. Nine-tenths of our life's energy is spent in trying to make people *think* us that which we are not. That energy would be more rightly spent in *becoming* that which we would like to be. And so it went—beginning with the salutation to an Incarnation:

Salutation to thee—the Guru of the universe,
Whose footstool is worshipped by the gods.
Thou one unbroken Soul,
Physician of the world's diseases.
Guru of even the gods,
To thee our salutation.
Thee we salute. Thee we salute. Thee we salute.

in the Indian tones—by Swami himself.

There was an implication throughout the talk that Christ and Buddha were inferior to Krishna—in the grasp of problems—inasmuch as they preached the highest ethics as a world-path, whereas Krishna saw the right of the *whole*—in all its parts—to its own differing ideals. But perhaps no one not familiar with his thought would have realized that this lay behind his exclamation, "The Sermon on the Mount has only become another bondage for the soul of man!"

All through his lectures now, he shows this desire to understand life as it is, and to sympathize with it. He takes less of the "Not this, not this" attitude and more of the "Here comes and now follows" sort of tone. But I fear that people find him even more out of touch at a first hearing than ever used to be the case.—*New York*, 1900.

The Utility of a Library

Rabindranath Tagore, in estimating the usefulness of a library, condemns, in the *Indian Library Journal*, the passion for accumulation of books. He says:

That library alone can be called hospitable which shows an eagerness to invite readers to the feast at its disposal,—it is such hospitality that makes a library big, not its size. That the readers make the library, is not the whole truth; the library likewise makes the readers.

If this truth is kept in view, we at once realise what a great function is that of the librarian. His duty does not end with the acquisition, classification and care-taking of the volumes in his charge; in other words, multiplication and division do not constitute the main aspect of his duty; he must have a proper understanding of his books as well. If a library is too big, it becomes practically impossible for the librarian adequately to acquire such true understanding. That is why I feel that the big library can but function as a store-house, and only the small one serve as a refectory which can furnish the wherewithal for daily sustenance and enjoyment.

My idea of a small library is one that keeps books on every subject, but only select books, not one of which is there only as an offering of worship to Number, but each one of which stands on its own merits; where the librarian is a true devotee, devoid of ulterior seeking, free from pride in the mere laoding of shelves, capable of discriminate rejection. A library which makes just enough provision that can be placed before its guests for their delectation, with a librarian who has the qualities of a host, not a store-keeper.

Guru Nanak

Nearly four hundred years ago, on the 10th of November, 1538, at the age of sixty-nine, passed away Guru Nanak, the great founder of the Sikh Religion. *Sadhana* in an article on the Guru, describes his last days:

During his last days Nanak discarded the habits and garb of the fakir and settled with his family at Kharatpur. Nanak continued to preach his new faith by precept and practice, attracting a large number of followers. Out of the offerings made to him by his disciples, he built alms-houses and gave charities. He was humble to the core and did not arrogate to himself any greatness or power but said that he was sinful and mortal like others. He taught that God was all in all and reliance on Him was the "one thing needful." "Think, pray and praise Him always," was his exhortation to all.

Nanak made the unity of the Supreme Spirit the

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basis of his doctrine and his teaching was "God is one, He is the God, not of the Hindu, not of the Mussalman, not of the Christian, but of mankind. Under whatever name He is worshipped—Jehovah, Allah or Ram—He is the One, Invisible, Eternal, Uncreated." According to him knowledge of God is the most important of all knowledge, which all have a right to seek for themselves and worship of God is a service, in which every man has a right to participate. It is a duty which cannot be performed by one man on behalf of another but a personal one, which must be done in truth and devotion, needing neither incense, nor burnt offerings, nor sacrifice. He gave a very high place to morality in his teachings and the exalted moral code that is to be found in the Granth Saheb is rarely found elsewhere. Purity of life is said to be the highest object of human endeavour and that nothing which man can attain is more acceptable to God.

He enjoined on all a righteous life, characterised by brotherly love and hospitality, abjuring all superstitions and fear.

The Englishman at Home

In *The Young Builder* Shriman Narayan Agarwal gives the following description of the Englishman at home:

Except the high-class papers like the *Times*, or *Manchester Guardian*, all the rest are full of nothing but murder-trials, divorce-cases and thrilling events, especially in the world of sports. There is hardly any mention of the Parliamentary proceedings in the popular dailies; frequent articles on serious subjects are bound to reduce their sale. The proceedings of the India Bill in both the Houses of Parliament were given no prominence at all, and the general public is absolutely ignorant of the details of the new India Act. They never care to know the true facts about India; their only sources of information are some films like "The Lives of a Bengal Lancer" or "The Clive of India," which give the worst possible impressions of our country. To the mind of an average Englishman India is a hot and uncivilized country with black, ugly, uneducated and dull people; and full of wild beasts and snakes. It is difficult for them to believe that we can also speak and write English; and that there are Indians who are as fair and handsome, as they think themselves to be.

I have great admiration for the Englishman's smartness and the capacity to keep his house in order. It is almost impossible to find a house which does not possess a small, but well-kept, garden. In the houses, everything is neat and clean, arranged in proper order. But the people are very backward in personal hygiene. They do not wash their mouth after meals, and very few care to clean their teeth. Their system of lavatory and bath is most defective. Very few Englishmen feel the necessity of taking bath more than once a week even during summer, which can be sometimes very hot, indeed.

Nobody can fail to mark the democratic spirit of the people. Even the ordinary labourer and the newspaper-seller is conscious of his political rights and shows no inferiority complex before officers, who are imbued with the true spirit of public service. The London police, especially, is very efficient and helpful. Unlike the Indian policeman, the London policeman is very well familiar with all the roads and localities, and can give all kinds of information about shops, hotels and transport service.

The intense loyalty and love for the Royalty among these democratic people sounds, at first, like a paradox. The Jubliee celebrations were most remarkable for the love of the people for the King, the Queen, and the Royal Family. This strange paradox is solved when it is realised that the King is regarded not as 'the first official of the Nation,' but as the head of the big, National family.

England is legitimately proud of its countryside. Thanks to the enclosure movement in the past, the rural landscapes are very pretty indeed. The countryside looks like a well laid-out garden, and the undulating ground adds to its charm. The whole country is equipped with nice roads, and there is hardly any village which does not have a regular bus-route near it. In the villages, the houses are built apart from each other and are not crowded together like those in India.

A Diploma in Journalism

The Educational Review of Madras has the following note on a diploma in journalism:

The recommendations of the Committee appointed by the Syndicate of the Madras University to lay down courses in journalism seem to be generally quite sound. The entrance qualifications have been fixed at the B.A. degree with groups of subjects suitable for journalistic work, though we are not sure if science men also should not have a chance, particularly in these days of increased scientific activities and the need for well-informed writers on scientific subjects even in ordinary newspapers and magazines. The Committee recommends that the course in journalism should extend over only one year, though we are not sure if two years would not be more suitable. It is also recommended that candidates should learn shorthand and type-writing, as it is difficult for any journalist to make headway at least in the earlier stages without these qualifications. The following subjects are intended to be taught in a compulsory way: (*1*) Indian constitutional law; (*2*) legal studies and (*3*) composition, precis-writing, news editing, including reporting, editorial and column writing, reporting of speeches, proceedings of meetings, conferences and the legislature, interviewing, reporting of sporting events, radio and film news analysing. It is also recommended that not less than two of the following subjects should be studied as optional subjects: (*i*) the constitutional law of England and the British Dominions, (*ii*) modern political constitutions; (*iii*) public administration; (*iv*) public finance; (*v*) international trade and tariffs; (*vi*) banking and exchange, (*vi*) rural economics and co-operation; (*vii*) civics and self-government. It seems to us that Foreign Affairs might very well form a separate subject though it is included partly in the study of foreign constitutions. It is surprising that the Committee should not have thought of insisting on a knowledge of one of the Indian vernaculars in connection with the course. There is increasing scope in India for development in vernacular journalism and it is obviously an advantage for a journalist to know at least the modern Indian language with which his neighbourhood is concerned. It is also desirable that the English journalist should be familiar with what is being written in the vernacular press. Otherwise, he cannot have his pulse on the real public opinion in the country. The students will be expected to work in a newspaper office and acquire practical experience. If these recommendations, with the modifications we have suggested, are accepted at an early date and the University is able to make arrangements for carrying on the work efficiently, the Madras University will have accomplished a valuable educational reform, in advance of all other Universities in India.

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Psychology and Medicine

In an article on Psychology and Medicine in the *Journal of the Indian Medical Association*, Major T. H. Thomas makes this interesting observation:

Throughout the history of medicine there have been some doctors who have shown the right kind of appeal to the minds of their patients, and who have been described as having a good bed-side manner. On the other hand, there have always been others who have entirely failed to gain the confidence of their patients. One might almost say that to the one type, medicine is a vocation, to the other, a mere means of livelihood.

To a certain extent, the true physician is born, not made, some doctors seem naturally to gain the correct niche in the minds of their patients and from the very outset of their careers are able to show that sympathy which makes the true appeal.

It may be said that on the whole the doctor with the greater knowledge and skill, and the greater capacity for applying it is naturally more capable of inspiring confidence in the minds of his patients than his professional brother of lesser attainments. This may certainly be true to some extent, but there is no doubt that some men who are endowed with excellent medical and surgical knowledge and practical skill are completely lacking in that tact which makes so much difference to the welfare of their patients.

It is within comparatively recent years that medical men as a whole are beginning to realise that their patients' progress depends not merely upon the treatment they receive but also upon what they are told, and what they are led to believe about themselves.

Man and the Universe

Dr. Dhirendra N. Roy of the University of the Philippines concludes an article on man and the universe in *The Orient Gong* with the following remarks:

At any rate, it is now very clear that our planet does not hold an exalted position in the grand scheme of the universe. Compared with the vast outside it stands like a simple grain of matter.

And how does man stand in this wonderful scheme? Is he not just a "subatomic creature" on this grain of matter?

But that need not be a depressing fact for man. The comparative insignificance in his outward cosmic existence does not minimise his essential greatness. He loses the real joy of his greatness in his self-conscious egotism, or as soon as he builds up his own world centering around him. His greatness lies in his ability to transcend his narrow self and catch a glimpse of the infinite in all his surroundings. He is apparently surrounded by finite objects and if he cannot see anything more in them it is because his own egotism obstructs his vision and sets limitation to all perceived objects. That egotism vanishes in his unconscious meditation upon the finites, and he begins to see the infinite unfolding itself in and through them. Take, for instance, just a little seed. Does it not tell the story of the infinite in its own finite form? It can produce a number of seeds each of which again can produce an equal number and so on and on until you can see that their numbers together may mount to any possible figure almost pointing to the infinite. That one little seed holds such possibility in it. Take again a cosmic dust, even an atom. Are we not told that each minute atom is a wonderful world in itself? Do we not know that every bit of microcosm has all the realities of the great macrocosm? The man who can realize this profound truth has his own greatness which bears no comparison. Is the spark smaller than the flame in any essential aspect? If not, man has no reason to be depressed on account of his place in this cosmic order.

Civic Life

Professor Diwan Chand Sharma in an article in *The New Call* on constructive citizenship, estimates the value of civic life:

At the very outset it is needed that a young man should think himself to be an Indian first and everything else afterwards. This is, however, something very difficult to do. India is at present a pandemonium of communal cries. We are all Hindus or Mahomedans, Sikhs or Parsis, Brahmins or non-Barhmins, but not Indians. It was a very bitter reflection which a gentleman, who was a member of a royal commission, made, when he said, "We have examined many witnesses and they are all either Hindu or Mahomedan, Christian or Bhuddhist, Sikh or Parsi. It is a pity that we have not come across any Indian so far." What he meant to say was that though Indians were communally conscious, they were not nationally conscious. They were sacrificing their national heritage for a mess of communal pottage. Thus every Indian young man who has a desire to serve his motherland has to affirm his faith everyday of his life in his being an Indian first and last. If this is once grasped, everything else becomes easy. Co-operation then becomes a watch-word and much waste of national effort is eliminated, for then we come to feel as the Romans felt in days gone by:

"Then none was for a party.
Then all were for the State,
Then the great man helped the poor,
And the poor man loved the great,
Then lands were fairly portioned,
Then spoils were fairly sold,
The Romans were like brothers,
In the brave days of old."

But it is not only the spirit of pulling together that is necessary, we also need self-effort. This will mean a faith in ourselves and not placing too much trust in others. It is really painful to see how much time young men waste in blaming others and especially the Government for the sad plight in which they find themselves. This does not mean that the Government is not at all to blame, but what is needed is the girding up of our own loins. Only by doing so can we achieve real national greatness for which all of us clamour so much.

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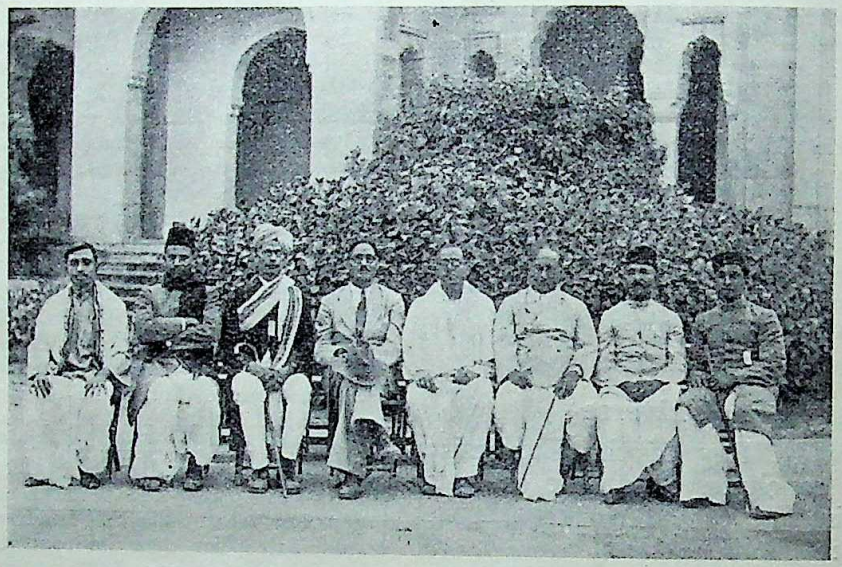
THE ALL-INDIA MUSIC CONFERENCE AND THE ALLAHABAD UNIVERSITY MUSIC CONFERENCE AND COMPETITIONS

The seventh All-India Music Conference which terminated on October 30, was unanimously declared to be a grand success. Over a hundred and twenty-five musicians and about two hundred and thirty competitors took part in the Conference. Among the competitors, the following were declared to have obtained honours in the subjects noted against their names:—

1. Miss Shantana Bhattacharya .. Dancing.
2. Miss Renuka Saha .. Sitar.
3. Miss Shova Bhattacharya .. Dancing.
4. Kumari Shova Kundu .. Sitar.
5. Miss Sudha Mathur .. Tabla.
6. Miss Bivas Kumari Deb Burman .. Vocal.
7. Miss Bindu Basini Roy .. Harmonium.
8. Mr. Debi Prasanno Ghosh .. Tabla.
9. Mr. Santosh Krishna Biswas .. Tabla.
10. Mr. N. R. Bhattacharya .. Harmonium.

The demonstrations by Musicians in 75 per cent cases were of the highest order. All provinces in India were represented and the musical treat provided for a



Judges

Presidents and Office Bearers

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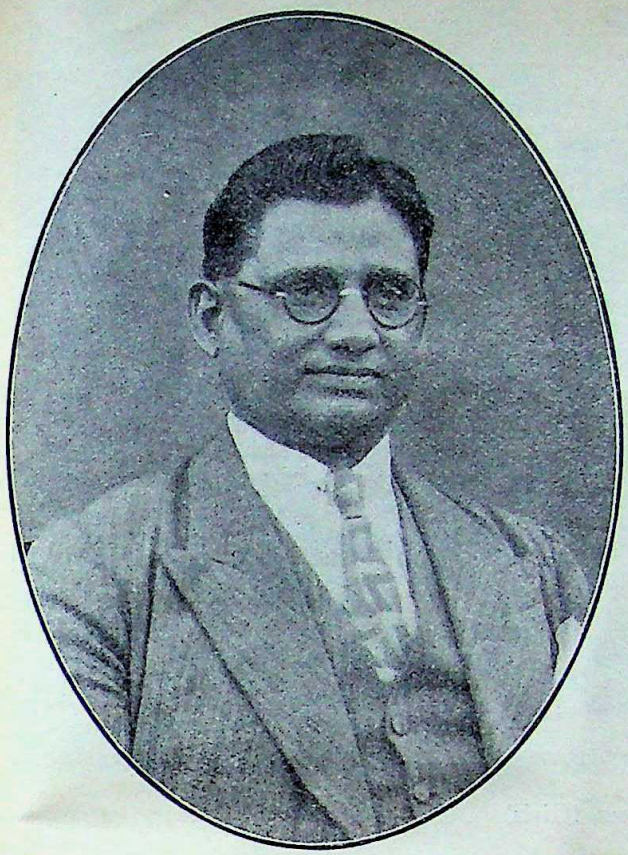
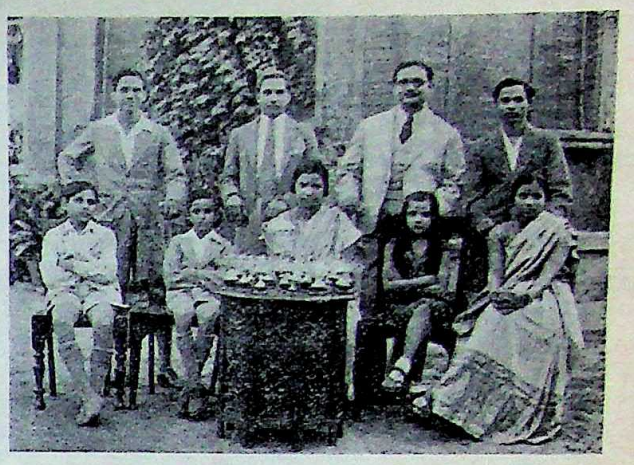


Dr. D. R. Bhattacharya, D.Sc., Ph.D.,
Chairman, Reception Committee.

week at Allahabad has never been surpassed before. The management was all that could be desired.



Bhattacharya Family
Winner of Championship Cup for 3 years

There were 51 gold medals and 187 silver medals awarded by the public.

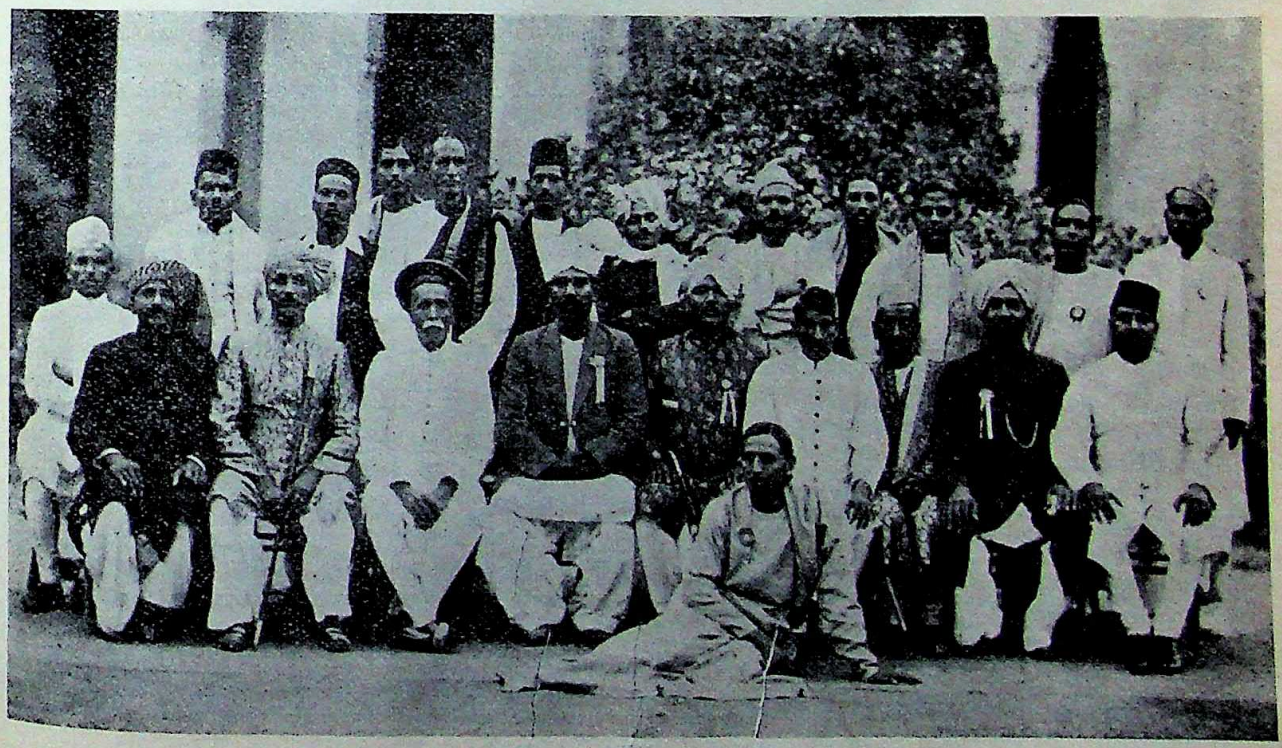
1. The Championship cup has been awarded to Bhattacharya family for obtaining the highest total of marks, *i.e.*, 88. Bhattacharya family stands 1st for three successive years and wins the cup outright.

2. The Runners-up Cup goes to Sangit Kala Bhawan, Calcutta, which obtains 65 marks.

3. The Third cup is awarded to Gyan Vadan Kala Bhawan, Jubbulpore, and Biswas Family (Bracketted Third).

First prize is awarded to Prof. Girija Shankar Chakravarty, his pupils having obtained the highest total of marks.

Second prize is awarded to Prof. N. R. Joshi and Prof. Beni Prasad, who stand bracketted second.



Musicians

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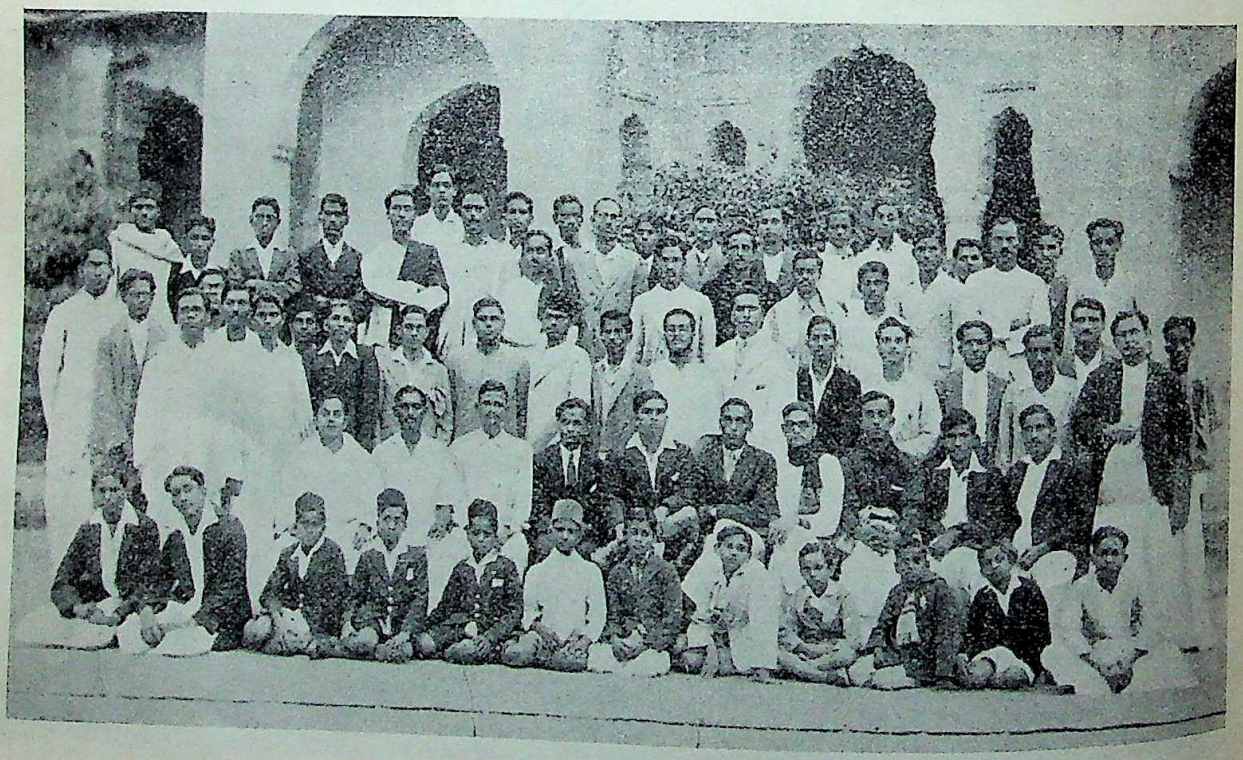
Prize Winners (Girls)



Prize Winners (Boys)

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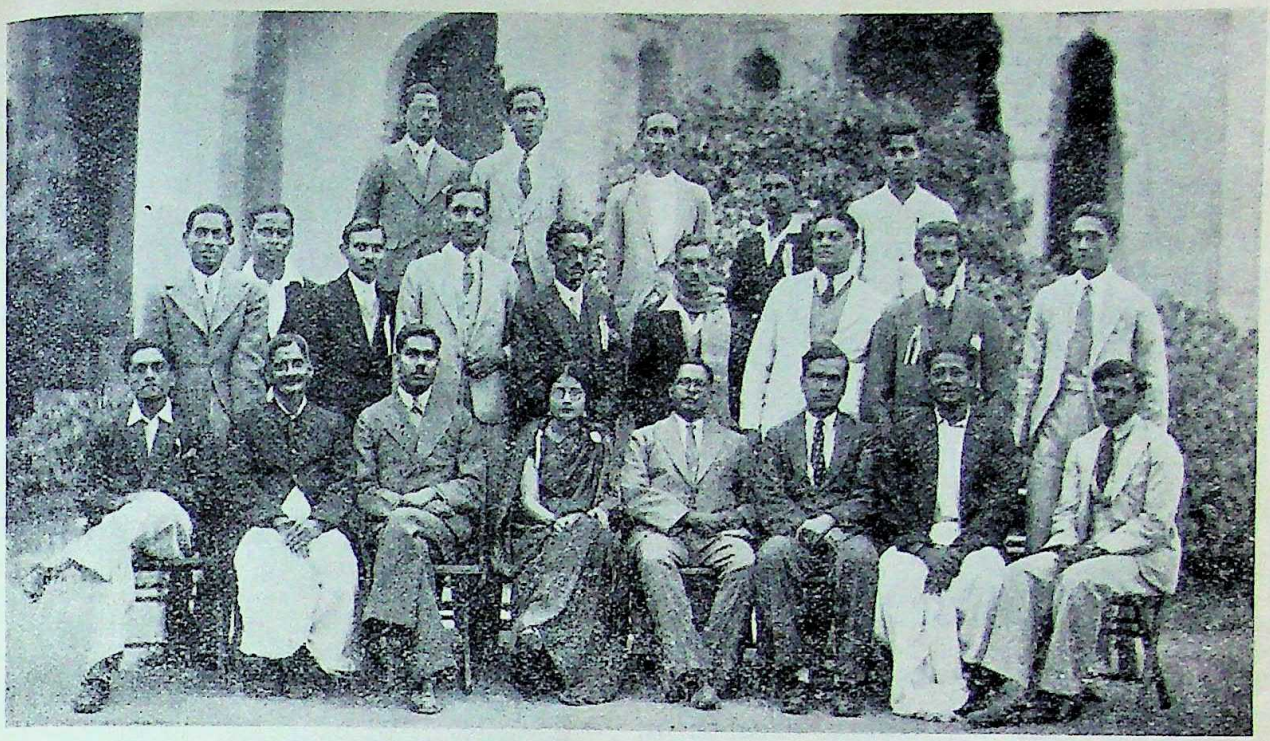

Volunteers and Workers

INDIAN WOMANHOOD

MRS. COMOLATA DUTT, has been appointed head of the Board of Studies in Music in the Nagpur University. As a musician she has a style of her own in which she uses Indian *ragas* in their purity with the European method of counter-point, which means playing one or more melodies against each other and yet keeping to the notes of the *raga*. Some of her European songs have been and are frequently broadcasted in Europe, and she has been asked to send her compositions to the B. B. C. so that a whole hour can be devoted to her works.

Mrs. Comolata Dutt.

MRS. MRINMOYEE ROY has returned to India, after undergoing a course of Nursery School training in England and gaining first-hand knowledge of the working of different types of schools for the children in Scotland, Ireland, Paris, Berlin, Vienna and other places. She intend to open an infant and nursery school in memory of her dead son, Jatindra Narayan. She holds her Kindergarten Teacher Certificate from the Maria Grey Training College of London.

MISS SUJATA RAY, secured a first class first in English in the last M. A. Examination of the Calcutta University.

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Mrs. Mrinmoyee Roy

Miss Sujata Ray

MISS MANJARI DAS GUPTA, daughter of Mr. D. N. Das Gupta, Professor of Chemistry, Maharaja's College, Vizianagram, stood first amongst the successful girl students in the last Matriculation Examination of the Calcutta University. She was bracketted with Miss Arati Sen in the list of successful candidates. In the August issue of our *Review*, another name was inadvertently substituted for Miss Das Gupta. The mistake is all the more regrettable as Miss Manjari passed away on 28th August last.

NOTE ON LABOUR IN JAMSHEDPUR

BY J. L. KEENAN,
General Manager, Tata Iron & Steel Works, Jamshedpur.

BEFORE I speak about labour in Jamshedpur, I think we should consider labour, in general, and in India, in particular, in this year 1935.

We have always been too prone to sit back and feel contented. We have seen statistics showing that the labour in Jamshedpur are higher paid than anywhere else in India and that our Welfare work, including Hospitals and other amenities far surpass that paid in any other part of India. As a general rule, we heave a sigh of relief and consider ourselves as having carried out, not only the Welfare work that we personally would like to see done, but we think that we are carrying out what that great Founder, J. N. TATA, intended us to do. It is my personal belief that we are falling very far short, and I think in this note I will be able to prove that we are not doing what he aimed at doing.

In this connection, I would like to give a few facts compiled by the American Iron & Steel Institute on January 30th of this year:—

"AMERICAN STEEL WORKERS BEST PAID IN WORLD.

"The steel industry's pay roll in this country last year totalled $ 457,842,517, according to a compilation by the American Iron and Steel Institute, which showed that an average of 409,349 persons were employed by the industry throughout the year.

"At the same time the Institute made public a survey based on records of the department of labor and the League of Nations which showed that mill employees of the steel companies in this country

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earned an average of 120 to 650 per cent more in hourly wages than workers in foreign mills.

"American workers who are paid on an hourly piece work or tonnage basis earned an average of 64.7 cents an hour in November 1934, the latest month for which such information is available," the Institute said. "This average hourly rate compares with the unweighted average of 20.6 cents in Belgium, Czechoslovakia, France, Germany, Great Britain, India, Italy, Japan and Sweden according to latest available figures.

"The Japanese wage rate was 9.7 cents per hour and in India 8.6 cents per hour in 1933. Employees of Belgian mills averaged 17 cents per hour in 1933, while in Germany in 1934, the average hourly rate was 25.9 cents. French steel mills paid an average of 20 cents per hour in 1933. The 1933 average in Great Britain was 25.1, and in 1932 employees of Swedish mills averaged 29 cents per hour. In Czechoslovakia the hourly wage rates for 1934 averaged 22.7 cents; Italian steel workers earned an average of 27.6 cents per hour in 1933.

These figures speak for themselves.

Some of your readers will remember the great CARBINE who carried ten stone seven pounds and won the Melbourne Cup some forty-five years ago. Another horse, whose name I have forgotton, but who, I think, was was named LIGHT ARTILLERY, ran second to him carrying seven stone seven pounds; and this horse came to India and won the Viceroy's Cup two years in succession, and had no trouble. I am speaking on "Racing" only to shew you that the difference between TATAS and the general run of labour in India is nothing to brag about. At the present time, TATAS. can consider themselves as LIGHT ARTILLERY, foremost in India,, but you will notice they are three stone behind CARBINE, and Mr. J. N. Tata never contemplated that Indians would require a handicap of three stones against outsiders. However, we are sittting down here; we think we are doing good work; we brag about our hospitals; we boast about our wages paid, but do we stop to think and make a comparison between India and Europe or America? I certainly can state that we do not.

When comparing the wages we pay now with the wages paid by other firms in India, we are not living up to the principles set down by our FOUNDER. We know that he studied the history of India, we know that he realised the poverty of India; we know that he decided that he would spend his life to raise India from the social status that he found it in when he was born, and tried to bring that up to the status of the West, and rightly so. He realised that India from the time of Manu was condemned to be a country of capitalists and slaves. He decided that he would try to change the old order that had gone on for some thousands of years. HE BELIEVED IN THE DIGNITY OF LABOUR. He knew that in India, before his time, the mere name of a labourer must be expressive of contempt, so that the labourer's proper standing would be immediately known, and if you have any doubt about this, you have only to consult Manu, Chapter X, Section 120, in Jones' Vol. 3, page 401, and again this law was pointed out by Mill in his *History of India*, Vol: 1, page 195. We also know from reading the histories of India that a labourer was actually forbidden to accumulate wealth and though he was a slave, even if his master gave him freedom, he was still a slave; THAT GREAT LAW-GIVER, MANU, stated: "FOR A STATE WHICH IS NATURAL TO HIM BY WHOM CAN HE BE DIVESTED"—*Institute of Manu*, Chapter 8, Section 414, *Works of Sir William Jones'* Vol: 3, page 333.

There is no instance on record of any tropical country in which wealth having been extensively accumulated, the labourer has escaped his fate; no instance in which the heat of the climate has not caused an abundance of food and the abundance of food caused inequality which made the RICH MAN RICHER and the labourer poorer.

India has its Ganges valley; the rains bring an abundance of water with resulting crops. India has its physical aspects of nature, its earthquakes and various other features which inspire superstition and fear in the minds of the populace. J. N. Tata decided that the installation of industrial units in this country would relieve the minds of Indians and give them an opportunity to advance. The Tata Iron & Steel Company Limited, Jamshedpur, the Empress Mills at Nagpur, and the Tata Hydro-Electric Company on the Bombay side are the results of his dreams and energy. We have done a lot, but let us not compare the wages we pay our workmen with the wages that are paid to others nearby or afar off. We must compare the emoluments we pay our workmen with the wages that are paid in Europe. So much for that.

II

In thinking about labour today, in this year 1935, we must bear in mind two concrete facts: we have two kinds of labour; one, labour that works through "NECESSITY" and the other labour that works for "PROGRESS. The sooner the countries of the World, not only India, but my own country, America, and Europe, realise these facts, the

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sooner the earth "shall slumber lapt in Universal Law."

Say what we may, the World has slipped back, and, in most of the countries, men are labourers of "NECESSITY."

In looking over labour of NECESSITY, we can go back a few thousand years and find the Jewish race in their Bible in GENESIS stating that GOD commanded Adam to go out and work and earn his bread by the sweat of his brow; that was the start of labour of NECESSITY. The world rolls on in the lathe of time and we find Homer describing Ullysis on the island of Ogygia, labouring and labouring for the same reason, the labour of NECESSITY. Later on, in the same book, we find Ullysis arriving in Ithaca, only to find his wife Penelope pursued by three hundred suiters; walking into the garden he finds his father, Laertes, tilling the soil. WHY? LABOUR OF NECESSITY. In olden times in Europe, we had only one form of Labour; LABOUR OF NECESSITY; in olden times in India and up until the time of J. N. Tata, we had only one kind of labour in India; LABOUR OF NECESSITY. LABOUR OF NECESSITY seldom paid dividends. Men had to work by the sweat of their brow; it was necessary for them to work for the small wages given and they, in return, only gave the physical exertion required to earn these wages. In olden times, they were satisfied. Even though they were asked to build pyramids in Egypt on Starvation wages, they pretended that they were satisfied. The day of labour of PROGRESS had not as yet arrived.

Some seventy years B.C. there was born in Mantua the golden voiced VIRGIL. To my mind, he was noted for two things; one, he predicted in his fourth Ecologue the coming of a BOY who would end the reign of Saturn. His prediction came true half a century later in Bethlehem. Again, he devoted his time to writing his Bucolics, in which he taught the husbandman how to increase his production per acre, so that the man's labour would not only be a LABOUR OF NECESSITY but, by following out his teachings, it would make his labour one of PROGRESS. He would not only be able to raise sufficient food to exist as Adam taught, but he would have a surplus which he could sell and purchase luxuries. For this surplus, he must be paid. He certainly would not exert the added toil to produce this surplus unless he expected a return. The day of labour of PROGRESS was then advertised to the World.

Again, the world rolled on and times were not too good. The world forgot about Virgil. Again, men ceased to labour for PROGRESS and we have, as a result, the Dark Ages, and no dividends are being paid.

We have to wait until the THIRTEENTH, the greatest of centuries and the FOURTEENTH, until we find Europe overrun with wandering Friars. They came to England and one of their greatest songs was, without doubt, the cause of the French and the present Russian Revolution. They started to sing "When Adam delved and Eve span, who then was the Gentleman." The workmen of England began to realise that when this song was heard, anything that Adam gained from delving or Eve won by spinning, belonged to Adam and Eve, and it was not necessary to pay any fifty per cent tax to the Lord or the Maharajah. As a result of this song, we all know that Wat Tyler caused a rebellion in the month of May in the year 1381 and we can take this month and date as the real start of "LABOUR OF PROGRESS."

It was possible for men to go from seventy B.C. until Wat Tyler's rebellion in 1381 and forget "LABOUR OF PROGRESS." At the present time, in my opinion, due to economic factors, the entire labour of the steel world, with the exception of the labour of the Tata Iron & Steel Company Limited, have forgotton that they are "LABOUR OF PROGRESS" and they are "LABOUR OF NECESSITY." The United States of America is hunting and searching around for a method to end the depression. They have not found it yet, and what it took this little old World about 1400 years to do, cannot be cured in a few moments. The labour must again be taught to be "LABOUR OF PROGRESS." There is nobody in the United States of America today, in my opinion, at least in the ranks of labour, who are attempting to get out of the category of LABOUR OF NECESSITY, and we have at the head of the country a President, assisted by a group of asinine Professors, Instructors in Economics, who never knew what it was to have a callus on the hands, attempting to tell Mr. Roosevelt how to get out of his difficulties. With "LABOUR OF NECESSITY" you are born, you exist and you die. With "LABOUR OF PROGRESS" you are born, you buy luxuries, and pass on some of your earnings to your offspring. When labour works in this manner, the country in which this labour works, undergoes, what is commonly called, a "BOOM.". When labour works the other way, papers, orators, writers and speakers talk of a depression. There is no doubt that each and

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every one of us realise that we have had a depression from 1928 until 1933 in India. The same depression exists in other countries. The Tata Iron & Steel Company, in my estimation, is the only Company in the steel trade which has advanced, and, as far as making steel in India is concerned, that Company has ended the depression in that trade and I think that Company should be proud of this fact.

If two men work for a rupee a day, and both men do the same amount of work, and only produce what they are paid for, a Company does not earn dividends. If, however, one of those men so works that he produces Rs. 2 a day, while the other man only produces Re. one, he will demand pay for that extra exertion, and rightly so. When we employ workmen who only work for "NECESSITY," we can take it that we will never pay dividends: on the other hand, if we employ workmen who are "LABOURERS OF PROGRESS," you can take it that the Tata Iron & Steel Company will pay dividends.

In 1929 and in 1930, our entire staff were labourers of NECESSITY. From 1931 our entire monthly staff, with the exception of a few whom you could count on the fingers of two hands, were "LABOURERS OF PROGRESS." The Steel Company earned dividends last year and this Steel Company, rightly, paid their "LABOURERS OF PROGRESS" a reward for that extra effort which they had put forth. The labourers had given their all during the lean years between 1931 and 1934 and the Company rightly repaid them. Again, this year, with added incentive, partly due to that payment, our men have so worked and have so carried on that this Company should be proud to realise that the return which the men have given, places the Tata Iron & Steel Company as the Company which can shew the greatest percentage of returns in the Iron and Steel Industry in the world today. This, I think, is something to be proud of. This is something, I think, the FOUNDER would be proud of. You can take it that this hundred per cent body of workmen who are "LABOURERS OF PROGRESS" must receive due consideration, and you can take it that these men deserve the same consideration which they received last year. They all feel that they are now sharing in the profits and this feeling must be encouraged.

III

I have already written a note on an extension to our Hospital to take care of our injured men. After talking this matter over with Mr. Bhide, our Town Engineer, I find that the expenditure will be four and a half lakhs. I know that this expenditure will be sympathetically received, and I suggest that the two Wards in the proposal which I am putting up, should be called the SIR DORABJI TATA WARD and the R. D. TATA WARD.

IV

A short time ago, I went on a trip to the Mines. We have saved a lot of money by letting out contracts on the tender system. In fact, the cost of mining ore at one of our Mines had dropped from annas fourteen to annas seven, but I might tell you that I have found out, on enquiry, that the average wages of labour at one of our Mines has dropped to three-quarter of an anna per day. The price of rice has dropped a good deal, I know. But at the same time I cannot say THAT THE WAGES THAT OUR CONTRACTORS ARE PAYING AT THE MINES IS ANY CREDIT TO THE TATA IRON & STEEL COMPANY, AND IT IS HIGH TIME THAT WE TOOK SOME DRASTIC ACTION TO ENSURE TO THE WORKMEN A WAGE SUFFICIENT TO KEEP THEIR BODIES AND SOULS TOGETHER. For the past three weeks, Mrs. Keenan has been impressing this fact on my mind, morning, noon and night. While we were at one of the Mines, a girl, who was about eighteen years of age, carrying a baby in her arms, who could not be over two months, stopped my wife's trolley. The girl's breasts were not only useless but they were sagging. Although my wife could not understand the Kohl language, even an amateur could gather that the woman was trying to show that her child was starving, and, pointing to her belly, that she also was lacking in food, and illustrated the child's condition by lifting one of her breasts. Instead of the child being appeased, although it appeared to be receiving milk, it kept on crying, which only emphasised the fact that there was *no milk in that breast*.

We can cut down our costs in the Works. Let us by all means not imitate Mr. Woolworth and have all our goods on DISPLAY IN JAMSHEDPUR, but let us also think of the aboriginals who live back on the hills, many of whom live on top of the ore properties which we now own and whose ancestors have lived there for centuries. Let us realise this fact and ensure that these workmen get a living wage. Even if the cost of mining ore does go up, by a small amount, I think you can take it that our Show Window will reduce our costs by other

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methods—but I certainly believe that we have no right to so curtail our cost of ore at the expense of these poor people.

The labour employed by the Tata Iron & Steel Company are now "LABOURERS OF PROGRESS." As such, they expect a return for their endeavours. Let us do nothing to attempt to drive these 19,750 labourers in our works back into the category of "LABOURERS OF NECESSITY." We only have to read our Balance Sheets of the year 1934-35 when our labourers were "LABOURERS OF PROGRESS" and compare that Balance Sheet with one of 1930-31 and we have the answer.

UNIVERSITY FOR ASSAM

By ANILCHANDRA BANERJEE, M.A.

THE inauguration of Provincial Autonomy seems likely to usher in a fresh period of disintegration in the history of this country. Whether there is any causal relation between the former and the latter, it is very difficult to ascertain; but the movement for the creation of new provinces and of new Universities, and the cry for the reservation of every province for its 'natural-born' citizens, leave no room for doubt that the unity which centralized British administration and a new-born national consciousness gave to India is steadily giving place to the upstart creed of provincial nationalism. It is yet too early to pronounce upon the merits or demerits of this significant transformation in our outlook, but we cannot afford to allow it to go too far.

The question of the establishment of a separate University for Assam has of late come into prominence. A few months ago Maulvi Munawar Ali gave notice of the introduction in the Assam Legislative Council of a Bill prepared by him called the Assam University Bill. Sir Michael Keane, the Governor of Assam,

> "took the responsibility of refusing sanction to the introduction of a private member's bill which would impose so great a charge on the revenues of a province at the present moment bankrupt."1

But His Excellency felt that he owed,

> "it to the very considerable volume of public opinion that daily voices its deep interest in this question to initiate a proper enquiry into the various aspects of this difficult and controversial subject."2

His Government has, therefore, appointed Mr. Cunningham, who has been serving for some years as the Director of Public Instruction in Assam, as a special officer,

> "to make a survey of the possible alteratives with a brief note of the facts, historical and practical, underlying such alternatives and of the cost of different schemes."3

In the meanwhile attention has been focussed on the subject. We are told that,

> "our Assamese brethren have carried on a vigorous agitation to impress upon the authorities the need of a separate University for Assam. Public meetings have also been held by them to press for the demand; articles have been contributed to newspapers with that end in view; and what is more, Assamese students in Calcutta and other places have gone the length of observing the Assam University Day. All this gives an idea of the warmth and zeal with which the Assamese have been trying to have a University of their own."4

On June 1, last the Assam Legislative Council passed a resolution recommending to the Government that a scheme for a University in Assam be immediately prepared and placed before the Council, the members of the Treasury Bench remaining neutral.5

If, however, we enquire into "the very considerable volume of public opinion that daily voices its deep interest in this question," we find that the proposal is "supported by the Assamese and opposed by the Bengali residents of the province, while the Hill tribes maintain an attitude of indifference."6 Maulvi Abdul Hamid, Education Minister of Assam, admitted in a speech in the Assam Legislative Council that "a substantial body of opinion in the

1. Sir Micheal Keane's address to the Assam Legislative Council on May 27, 1935. *Amrita Bazar Patrika*, Town Edition, May 29, 1935.
2. *Op. cit.*
3. *Op. cit.*
4. Editorial remarks in *Amrita Bazar Patrika*, May 29, 1935.
5. *Amrita Bazar Patrika, Town Edition*, June 2, 1935.
6. *Op. cit.*, June 25, 1935. Article by Mr. S. K. Pal.

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Surma Valley was against the proposed University."[7] Three Surma Valley members of the Council opposed the abovementioned resolution asking the Government to prepare a scheme for a separate University, and two other members from the same Valley supported the resolution but made it clear that they were against any University for Assam.[8] As a matter of fact, as the President of the Council remarked, "Valleyism" had unnecessarily been dragged into the question,[9] although the Governor had requested the members only a few days ago "to put aside Valley bickerings."[10]

To say that public opinion in Assam demands the creation of a separate University is hardly justifiable. It is clear (apart from the question of the attitude of the Hill tribes, to which we shall refer later) that the proposal has not found favour with the people of the Surma Valley. It may be argued that the Assamese-speaking residents of this Valley want a separate University, although we are not aware of any evidence which may lead to this conclusion. But the number of Assamese-speaking residents per 10,000 of the total population of the Surma Valley is 10 only;[11] their demand, if there is any, is negligible. On the other hand, the Bengali-speaking residents of the Assam Valley, whose number is 4,289 per 10,000,[12] are definitely opposed to the creation of a new Univertisy.

Putting "Valley bickerings aside" in response to Sir Michael Keane's appeal, we find that the Bengalees, who constitute 42 per cent of the total population of the province, oppose, and the Assamese, who constitute only 21.6 per cent of the population, support the proposal. The attitude of the Hill tribes being one of indifference, it is clear that the voice of Assam as a whole is against Maulvi Munawar Ali's remedy for the regeneration of his province.

But we are not dealing with a simple question of statistics. "Valley bickerings" are increasingly becoming a potent factor in Assamese public life because they conceal beneath them racial jealousy as well as economic and cultural strife. The Assamese, a hopeless minority in a province that is named after them, are beginning to look upon the Bengalees as intruders. They are afraid because the Bengalees, by their superiority in number as well as in education and economic resources, may establish an uncompromising and intolerant majority rule. They are afraid because what they call indigenous Assamese national life may be submerged under Bengali ideals. They are afraid because Assam may be reduced to the position of an annexe of Bengal.

Our Assamese brethren will do well to consider the problem from the view-point of the Bengalees. The number of Bengali-speaking people in Assam is 3,966,000; the number of Assamese-speaking people is 1,995,000.[13] The number per 10,000 of Bengali-speaking people using Assamese as a secondary language is 504; the number per 10,000 of Assamese-speaking people using Bengali as a secondary language is 7611.[14] These figures abundantly justify the conclusion of the *Census Report* for 1931[15] that "Bengali . . . . has really made enormous headway in the Assam Valley." Again:

> "It is interesting to observe that in spite of the large increase in the population of Assam at every census since 1901 the percentage of speakers of Assamese to the total population has remained very steady."[16]

Further:

> "It will be of intense interest to observe whether the Assamese language . . . . will . . . . be able in the future to defend itself against a new and a very powerful invader in the shape of Bengali which, with the coming of the Eastern Bengal settlers, has established itself firmly in all the districts of lower and central Assam."[17]

Before our Assamese brethren decide to "defend" themselves against the "invaders" from Bengal it is necessary for them to remember that most of the Bengalees resident in Assam are, *bona fide* sons of the soil, that very few of them are birds of passage, and that some portions of historical and geographical Bengal have been included within Assam for administrative convenience. The history of the immigration of the Bengalees into Assam is interesting and even practically important, for it will be seen that they did not go as "invaders" and exploiters. The Bengalees went to Assam in the past as cultural and religious leaders, and the debt of the ancestors of the Assamese people to those pioneers is not inconsiderable. It is unnecessary to repeat old stories; but it should not be forgotten that

7. *Op. cit.*, June 2, 1935.
8. *Op. cit.*, June 2, 1935.
9. *Op. cit.*, June 2, 1935.
10. *Op. cit.*, May 29, 1935. Sir Michael Keane's address to the Assam Legislative Council.
11. *Assam Census Report*, 1931, Part I, p. 184.
12. *Op. cit.*
13. *Op. cit.*, p. 176.
14. *Op. cit.*, p. 184.
15. P. 177.
16. *Op. cit.*, p. 177. Percentage of Assamese speakers in total population: 1901—22.0; 1911—21.7; 1921—21.6; 1931—21.6.
17. *Op. cit.*, p. 181.

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Assam cannot afford to treat her Bengali-speaking sons with step-motherly affection.

The gradual encroachment of the Bengali language upon Assamese should not make the Assamese suspicious and jealous. We are told that,

> "even in matter of language their script is the same (indeed with small exceptions) and many are the similarities of words, syntax and verb-endings which have led to the consideration of the Assamese Language as having a common origin and concurrent development with Bengali. . . . . If they (*i.e.*, the Assamese) cannot keep up their separate identity, it is surely due to the credit and potency of the Bengali culture and civilization, to the inherent weakness of theirs."18

If the weaker and poorer Assamese language and culture cannot defend itself against the virile strength and accumulated wealth of Bengali language and culture, the latter is not to blame, for here we find the operation of a well-known historical law. Moreover, the Assamese should welcome this opportunity of enriching themselves and of widening their intellectual horizon by coming into close contact with a culture which is far more developed than that of their own. Diversity of cultural types is a recognised stimulus to the progress of civilization. If the Punjab, Bombay, Madras, Central Provinces and Bihar and Orissa can tolerate and even foster bilingualism within their borders, there is no reason why Assam should be afraid of the language spoken by 42 per cent of her population.

Racial and linguistic jealousy is probably at the root of the University problem. The Assamese want to give the impress of Assamese culture on the province as a whole, forgetting that it is unjust to ask a progressive majority to accept the culture of a backward minority in preference to that of their own. The Bengalees want to preserve their own culture, to maintain their close historical and social relations with their kinsmen beyond the artificial administrative borders, to refuse to sacrifice their mother-tongue at the altar of a language which offers very few intellectual advantages. It is a keen contest between Assamese and Bengali culture: not a free contest in which each party is allowed to prove its case by its own merits, but an unfair contest in which one party tries to exploit political and economic issues for its own advantage.19 We are extremely sorry to observe that ill feelings have already been imported into this contest, and that each party is betraying an increasing anxiety to put forward extreme demands. A member of the Assam Legislative Council stated that "even if Surma Valley people do not want a University there is no reason why Assam Valley should not have a University."20 He forgot that neither the principles of natural justice nor the ideals of democracy justify a Government in taxing the majority for the satisfaction of the minority. On the other hand, some of the Bengalees in Assam are claiming that the name of the province should be changed to "Eastern Province"21 in order to correct the erroneous impression that the Assamese-speaking people are in a majority in Assam. Let Assam retain her old and historic name; but let her Bengalee sons have a place under the sun.

We have already said that the Hill tribes of Assam have adopted an attitude of indifference to the University problem. This indifference is partly due to their ignorance, for they are, as a whole, not yet civilized enough to take an intelligent interest in cultural questions. The Hill tribes speak diverse languages; they are in no way connected with either of the two principal languages. It is difficult to decide which of them would best suit them, and probably the question will admit of more than one answer. But if one language and cultural type is to be imposed on them, preference should be given to the richer and more progressive one.

Let us assume, for the sake of argument, that the Bengalees in Assam should be made to pay for the establishment of a University which is calculated to destroy, or at any rate weaken, their culture. What sort of a University can Assam afford to have? Sir Michael Keane refused sanction to Maulvi Munawar Ali's Bill on the ground that it "would impose so great a charge on the revenues of a province at the present moment bankrupt." That this bankruptcy is not a temporary phenomenon is clear from the fact that

> "Assam's indebtedness to the Central Government at the close of the current financial year will be no less than 211 lakhs of rupees, which means that her debts will be almost as high as a whole year's revenue receipts."22

For Assam in this deplorable financial plight a separate University is more than a luxury.

18. *Amrita Bazar Patrika*, Town Edition, June 25, 1935. Article by Mr. S. K. Pal.

19. A member of the Assam Legislative Council plainly accused the Government of "step-motherly affection for the separate University for Assam," *Amrita Bazar Patrika*, Town Edition, June 2, 1935.

20. *Op. cit.*, June 2, 1935.

21. See a letter published in *op. cit.*, July 17, 1935.

22. Editorial remarks in *Amrita Bazar Patrika*, Town Edition, May 29, 1935.

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The University of Calcutta depends more on fee-income than on Government subsidy; can the proposed University for Assam do the same? The following figures[23] speak for themselves :

Number of institutions and pupils in Assam:

Class of Institutions	Recognized Number of Institutions	Number of Pupils
Arts Colleges[24] ..	3	1,181
Law College ..	1	68
Secondary Schools ..	496	67,912
Primary ,, ..	5,864	266,346
Training ,, ..	11	387
Other special ,, ..	138	4,460

Unrecognised: Details not available.

It will be seen, therefore, that the number of institutions to be controlled by the University is 50[25] (Arts Colleges, Law College and Secondary Schools) and that the number of students coming within the range of the University is 6916[26]. It is a poor prospect, indeed, for a self-sufficient University.

We may be practically certain, therefore, that the new University in Assam, if we have one, will be crushed down by poverty even from the day of its birth; there is absolutely no chance of its being born with the silver spoon in its month. A poor University is a poor instrument of progress. In these days education, specially higher education, is very expensive. A University that cannot afford to impart instruction in the higher branches of Arts, Science, Law, Engineering and Medicine does not deserve its name. Will the Assam University be able to do it? Will it be able to appoint teachers of recognised merit and eminence, to equip useful laboratories, to encourage research work by scholarships? Will it be able to offer to the children of Assam the opportunities now enjoyed by them under the Calcutta University? Will it be able to provide for the establishment of a school of Assamese culture and fulfil the desire of our Assamese brethren? Or shall we have a pseudo-teaching University, acting mainly as an examining body?

A University which is unable, through poverty, to dischage its proper functions is not only useless, but also dangerous from one point of view. It creates ill-trained, ill-equipped matriculates and graduates who steadily swell the number of the unemployed, and thus endanger the economic stability of the country. That Assam is not free from this potential risk will be readily admitted by anyone familiar with her present condition. The *Census Report* for 1931[27] says that the problem of unemployment "is now getting to a stage where, if a solution is not forthcoming, an infinity of misery and disillusionment will be in store for the youth of the coming generation." *The Times of Assam*[28] observed in a leading article:

> "The problem of unemployment among the educated young men of this province is now getting increasingly acute. Until a few years ago the employment market in this province was wide enough to absorb the increasing numbers of young men that were turned out annually by the educational institutions. Times have, however, greatly changed, and the supply has now far exceeded the demand in the employment market."

As things stand now, "the supply" will go on exceeding "the demand" in the natural course of events. If an artificial stimulus is given to the production of graduates by the creation of a University crippled by poverty and unable to satisfy the demand for true education, the problem of unemployment will be more serious still. The existence of unemployment is, generally speaking, no argument against the creation of a University; but with regard to the peculiar condition of Assam, the problem should be considered from this point of view as well.

23. *Assam Census Report*, 1931, Part I, p. 166.
24. *The Census Report* includes the Sylhet Sanskrit College (with 30 students) within this category, but this College will not come under the jurisdiction of the University. So there were 2 Arts Colleges in 1931. Now there are 5 Arts Colleges (Gauhati, Sylhet, Silchar, Habiganj and Jorhat). We do not know whether the number of students has increased.
25. Now 502.
26. This number includes 39,563 pupils who read in the Secondary Schools but belong to the primary stage. Of the total number probably not more than 5,000 are Matriculation candidates, and probably not more than 500 are I.A., I.Sc., B.A., B.Sc., B.L. and M.A., candidates. These numbers give us a rough idea about the prospective fee-income of the University.
27. Part I, p. 127.
28. May 16, 1931.

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POEMS OF THE WINTER SOLSTICE

By MAUD MacCARTHY

(At the time of the Winter Solstice there is a birth in every soul. This is the real festival upon which Christmas is based.)

Eve of the Winter Solstice

INVOCATION

Be Thou born in me —
Thou Ineffable, without name or form!
Thou Beauty beyond the sun,
I look to Thee!
Thou Sweetness treasured by the bee,
Live in me!
Verdure of the pleasant earth,
Clothe me!
Sap of plenty,
Adornment of the poor,
Enrich me!
Star beyond darkness —
Shine into me!
Mystery of the deep sea,
Enrich me!
Love of all loving things,
Enfold me!
Fragrance creeping on still nights,
Intoxicate me!
White wings of the Dove,
Carry me!

Carry me O Dove —
With a swaying motion
In the bright air
And through scintillating ethers,
Away and away
To the feet of my Dearest.
Carry me, White Wings —
Moving towards that
For which I have panted
In the arms of a thousand loves —
The Beloved without name or form —
The Still —
The Ineffable.

Let not the beating falter.
Waver not.
Be it a certain flight —
Direct.

Tarry not upon the pastures —
The gay fields
Laid out
With odorous flowers of spring.
Press — press on —
Bird of Life —
Bird of single flight!

CONFESSION

I have thought of Him,
But thought ended.
Sleep took my mind
When it sank into that Infinitude.

I panted for Him but found Him not.
I laboured, but His beauty came not to me —
I lay in wait for my Beloved,
But the night wore on, unresting.

Came death,
And I awoke to life.
I am made one —
I am taken into That
Which is without name or form.

Night of the Winter Solstice

THE MESSENGER ("FATHER CHRISTMAS")

Holy messengers go forth to bring the Birth-Gifts to the world. A messenger is received in the household of a devotee, in a far-off city of the West.

Thou comest with gifts —
In Thy hands, roses,
In Thy breath, peace.

Thou comest with gifts —
In Thy voice, music,
In Thy feet, rest.

Gifts are with Thee,
Gifts within Thee,
And about Thee rich gold clouds!

Thou comest in clouds of gold with gifts;
For golden riches are Thy portion —
O Poor Man from a far-off mountain!
Thou comest with gifts
To men less poor than Thee.

Stealing over sleeping multitudes
At the birth hour,
Thou comest
With gifts of gold
Frankincense and myrrh.
From that lowly cave wherein Thou dwellest
O Poor Man from the far-off mountain,
Thou stealest forth!

Only children have remembered
That Thou comest with gifts.

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Father of this birth-time!
Only babes await Thee still.
In childish ignorance
The wise ignore Thee
Who art here
With gifts the richest.

Thou hast come into our house
With Thy gifts of golden beauty
And laid them upon each sleeping soul therein.
O I was asleep when Thou camest,
Father of this birth-time!

Mine eyes were open,
But I saw Thee not.
Yet — I felt the weight of Thy gifts
Pressing upon my couch.
I heard the music of Thine attendants,
And Thy garment
Brushed my face.

Thou camest with gifts,
But O my soul slept —
I saw Thee not!

THE KINGLY VISITOR

The Devotee sees a Kingly One approaching the dwelling, and joyfully receives him.

O King!
Graciously pass through my house —
Gathering your cloak in tight folds
About your shoulders!

The pointed ends have touched
The threshold of this dwelling.
You pass through,
Out with a sweeping curve —
But your kind eyes look back
Upon the eyes that look after you!
In that look
Is the promise of remembrance.

O King!
Gazing after you,
I move not from the point of your departure.
Presently I will turn back
To the dwelling which has been honoured —
And there
Mark the imprints
Of your footsteps.

THE ANGEL

A holy Angel comes to the home of the devotee.

You wanted to show me your face —
But I only smelt the perfume of your presence.
Your great heart's love
Would have shown me
Your face, as you stayed there by my window.
But my blindness conquered your love!
I only smelt the perfume
Of your sweet, hidden presence.

Trying again, you smiled at me
From my doorway.
Then my heart saw your face —
So far you prevailed.
But even *your* love
Could not open my blind, stubborn eyes.

You wanted to show me your face,
But, instead,
I only felt
Your heart of flame.

THE BIRTH IN THE HEART

At the solemn midnight hour, the devotee enters into contemplation, and the Holy Birth of the Winter Solstice takes place within the Cave of the Heart, in the presence of the Guru.

Laved in the waters of my birth,
I am born in a cave,
Rising as a flame
Through a stream which extinguishes not.

Thou bringest the waters of my cleaning
From an eternal fount;
And this is my birth and my baptising —
My reception into Thy world
And the end of long waiting.

Thy world takes birth in me
As a dripping of dew —
The sweet, cool stream,
As a pillar of crystal
Descends upon me.

Lo! Thou hast stolen into my heart
With a lamp
Which is Thyself!
And there, the little child —
My Spirit —
Gazes into Thine eyes without hindrance.

With a swift movement
Thou sayest
"Be born!"
And the little child comes forth alone,
With Thee.

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THE DEORIS

By A. V. THAKKAR

On the morning of the 22nd October, 1935, I was taken to the village of Nam-Deorigaon, Sibsagar, which is about six miles from the Ghat or the steamer landing place on the bank of the Brahmaputra.

The Deoris are one of the 16 aboriginal tribes, mentioned by Mr. C. S. Mullan, in the Assam Census Report of 1931. It is said that they number about 8,000 and live in Sibsagar and Lakhimpur Districts of Upper Assam. They are a section of the Chutiyas, some of whom have preserved their own dialect and have not become Hinduised like the Hindu-Chutiyas and the Ahom-Chutiyas (Assam Census Report, Part 1, page 222).

The three prominent features of the villages inhabited by the Deoris that will strike any new visitor are (1) the special construction of their houses, which are called *Changs*, (2) the presence of pigs in large numbers in their straight wide streets and underneath their houses, (3) their open weaving sheds, in which you will find the women at work on their above-ground looms working on either mill-yarn or endi or muga. The house or *chang* consists of a big long platform, three or four feet above ground and supported on bamboo or wooden piles. On the top of the piles is laid a frame-work of bamboos and a flooring of split bamboos, well-woven. The platform is about 20 feet wide and 40 to 80 feet long as per individual requirements. One end of the platform is used as either covered or uncovered verandah and the remaining part is enclosed by walls of split bamboo woven work and roofed over by thatching grass. Though the split bamboo walls allow plenty of ventilation, as they are not plastered with anything, they do not allow sufficient light, as no windows are kept. The one long room, say, of the size of 50 feet by 20, is divided into several compartments, by the same kind of split bamboo partition.

They object to their changs being mounted by anyone who is not an Assamese highcaste man. They will not allow a Kaibartta or a Namasudra much less an ex-teagarden coolie, who may have his cultivation even next door to him. This is because all coolies imported from other provinces for tea-garden work are considered very low, whether they may be working in the gardens, or time-expired men settled as ordinary cultivators.

They rear pigs and eat them also. They make some money out of this animal and though they consider it below their dignity to go to a *hat* or weekly market for selling them, they pass them on to Miris, who sell them in bazars. The streets of a Deori village, and specially the open spaces below the chang, are very much fouled by the pigs. The kitchen water from the chang platform drops down on the ground below and not being drained away, prepares an ideal place for the pigs to welter in. Each house is isolated from the other and all built in straight lines. The streets and cross streets are also at right angles to each other and are fairly wide, being 10 feet to 30 feet wide.

The art of hand weaving is as fresh in Assam as ever. Every girl before she can get married must learn how to spin and weave. At Nam-Deorigaon, the Deori village visited, almost every house had a small weaving shed, detached from it and in which 2 or 3 looms fixed on bamboo frames could be seen at work. It is the women's exclusive prerogative in Assam to weave. Not only cotton, but also endi and muga fabrics are woven. Though the mill-yarn has mostly supplanted hand-spun, the hand spinning is yet practised by women and they also gin the cotton and make slivers after carding. But the endi and muga yarn is still spun by them and woven into very durable fabrics. In the matter of clothing the Deoris seem to be self-sufficient and do not buy mill-made, much less any foreign cloth. Their small spinning wheels and their other appurtenances form part of the household of every family.

The Deoris are, both men and women, very industrious. Besides rearing pigs, they keep buffaloes and sell their milk in the nearest market town of Jorhat. They also keep poultry and also cows and bullocks. They are good agriculturists, and on their plots of land they grow chiefly mustard and paddy and also sugar-cane. They also grow potatoes, more for their own food than for sale. Young boys and girls go fishing in streams close by as a morning pastime.

Besides being industrious and devoted to manual labour, they are not averse to literary pursuits. There is a Deori practising lawyer in the town of Dibrugarh. The village of Nam-Deorigaon has been supporting a primary village school for over the last two years, unaided by any organization. There are 40 boys reading in it, but no girls.

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NOTES

Hot Ice, Frigid Fire, and Co-operative Imperialism

Last month Lord Zetland delivered the Cust Lecture at University College, Nottingham, on "India—Retrospect and Prospect." A very brief summary of a part of the lecture was at first cabled by *Reuter*. Later a fuller summary has been received in India. He began by saying:

> The impact of Great Britain upon India had affected profoundly not only the political, but also the social and cultural, fortunes of its peoples; but it was to its consequences in the political field that attention had been chiefly directed during recent years. The first steps in the process of establishing Parliamentary government in India in pursuance of the policy enunciated in the Declaration of 1917 were taken with the passage of the Government of India Act of 1919. That process would now be carried a long stride farther under the provisions of the Act of 1935, in accordance with which not only would 11 Provinces be furnished with democratic electorates, Parliaments, and Ministries to carry on the government and administration of nine-tenths of British India; but India as a whole would be organized on a Federal basis with a Federal Parliament and executive exercising supervision and a large measure of control over the internal affairs of the sub-continent.

It is not necessary to comment in full detail on this portion of Lord Zetland's speech. Suffice it to say that, while in the Government of India Act of 1935 and its predecessor parliamentary forms and terms have been made use of to cloak a really autocratic system of foreign rule, the free spirit of the free and powerful parliaments of free peoples is entirely absent from them. All real and final power has been reserved in the hands of the British Parliament and the British Governor-General and Governors sent out from Britain. When Lord Zetland said that "that process would now be carried a long stride farther under the provisions of the Act of 1935," he is right only so far as the externals of Parliamentary Government are concerned. But so far as the inner spirit informing the parliaments of free peoples is concerned, it has not only not been given freer scope in the new Act, but it has been banished from the new constitution imposed on India—autocracy taking its place to a far greater extent than is to be found even in its predecessor. When his Lordship said further that "a Federal Parliament and executive" would exercise "supervision and large measure of control over the internal affairs of the sub-continent," it should be understood that the real and final supervision and control would rest with the executive, that the so-called parliament would have no control not only over external affairs but also over defence, railways, currency, exchange and 80 per cent of the revenues as a certainty and uncertain control over the remaining 20 per cent.

It has been said that the Provinces would be furnished with democratic electorates. That is a misleading statement. The Communal Decision, miscalled an "Award," has played havoc with democracy, and further short work is being made with democracy by the process of delimitation of constituencies and the discriminatory franchise qualifications favouring Muslims and placing Hindus at great disadvantage.

His Lordship proceeded to observe:

> The conception was a stupendous one, and the task of giving effect to it was unparalleled in the annals of human history. To many, indeed, even now it appeared to be little less than fantastic; and in view of the circumstances of India it was not, perhaps, surprising that this should be so.
>
> Of all the obstacles in the way the authors of the Act of 1935 had been fully conscious; yet they had not hesitated to go forward with their task, building up brick by brick an edifice of popular self-government modelled as closely as the circumstances would permit upon our own. They had not done so without exhaustive investigation and discussion,

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The constitution imposed on India is undoubtedly and literally a "stupendous" camouflage, and the task of giving effect to it would be certainly unparalleled in the annals of human history. They are right who consider it a "fantastic" caricature of popular self-government. As for "the circumstances of India" referred to by his Lordship, for such of them as are mostly responsible for making constitution-making in India difficult, the British rulers of India are not a little to blame because of their deliberate acts of commission and omission. But in spite of these, a constitution other than a burlesque, making automatically for self-rule, could have been given to India.

To call the new constitution "an edifice of popular self-government" is a flagrant misuse of words. That British imperialists had gone forward with the task of building it up does not show that they have been just or generous to Indians; it shows that they are in a position to consult only their selfish interests in defiance of Indian public opinion. That they have built this edifice of autocratic government after exhaustive investigation and discussion, shows what trouble they took to close all avenues to self-rule. British ingenuity has done its utmost to construct walls round the citadel of autocracy without any loopholes even through which it may be attacked.

Lord Zetland is reported to have concluded his oration with the following passage:

> The Constitution envisaged by the India Act of 1935 constituted an outstanding landmark in what might perhaps be described as the new conception of co-operative Imperialism which came into existence when the old Colonies of the British Empire became the Dominions of the British Commonwealth of Nations. Co-operative Imperialism constituted, surely, the fine flowering of the administrative genius of the British people. The flowering was not complete. The day had not yet dawned on which India would take its final place in the vast organism which would be the crowning achievement of this new conception. But she was now far on the road to the ultimate goal. Was it too much to say that in the conception itself and in the constructive efforts which had been taken, particularly in the case of India, to clothe with reality a great ideal no people had ever displayed a finer imagination, greater courage, or a more inspiring faith?

The speaker's rhetoric centres round the expression "Co-operative Imperialism," but it is a contradiction in terms. It is as much so as the expressions "frigid fire" and "hot ice." As soon as there is real co-operation between the political units forming an empire, it ceases to be an empire and becomes a commonwealth of nations. It is for this reason that the name British Commonwealth of Nations has been given to Great Britain and the Dominions, among which there is co-operation. If it were seriously meant that there should and would be co-operation between Great Britain and India, Lord Zetland instead of coining the phrase "co-operative imperialism," could and would have said plainly that India would be a Dominion. But many British statesmen, after saying definitely that India would become one, have avoided the use of that word in the Government of India Act of 1935. That Lord Zetland has not said that India would become a member of the British Commonwealth of Nations shows that he knows that it is not Britain's intention to give self-rule to India. But there can be co-operation between partners or equals, not between master and servant, and unless India has self-rule, India cannot be called a partner or an equal.

It may be argued that, as India is not British by race, therefore it could not be said that she would become a member of the *British* Commonwealth of Nations. But the Boers of the Dominion of South Africa are not British, the Frenchmen of the Dominion of Canada are not British, and the Irish of the Dominion of the Irish Free State are not British. So it is not because British imperialists are unwilling to call that British which is not British that they do not think of India of the future as a member of the British Commonwealth of Nations, but because they do not intend to give India that degree and extent of self-rule which is implied in dominion status.

We do not, of course, want dominion status, except as a step to independence. We want full independence.

So far as the Dominions are concerned, they have attained the full stature of dominionhood, though, of course, there may be further developments leading to their complete independence. But they will then cease to be Dominions. Therefore the "flowering" of the conception of dominionhood is practically complete. Hence it is with reference to India, not with reference to the Dominions that Lord Zetland has said:

> "The flowering was not complete. The day had not yet dawned on which India would take its final place in the vast organism which would be the crowning achievement of this new conception."

That this "new conception" is different from the conception of dominion status as developed up to the passing of the Statute of Westminster, is also indicated by Lord Zetland saying that it "came into existence when the old colonies of the British Empire became the Dominions of the British Commonwealth of Nations."

If what Lord Zetland has said has any meaning, it means that when the old colonies became

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dominions, dominionhood was the conception which materialized in their case, and in the case of India another conception, a new conception, was then born, and that conception is "co-operative imperialism." If this be a historical fact, why then did British statesmen continue to deceive Indians for decades after the old colonies had become Dominions, deceive them up to the year 1934, by saying that India would become a dominion? Why did they not mention and expound this "new conception" of "co-operative imperialism?" Were they all ignoramuses who did not know of this conception, and is Lord Zetland the only wise man to whom light has been vouchsafed?

He speaks of India being "far on the road to the ultimate goal." Will he condescend to use plain English words to tell us foreigners what this ultimate goal is and what degree of self-rule, if any, is implied in it? We do not in the least believe that India is far on the road to self-rule or that the new Act will take her farther; for the new Act makes the Government more despotic than the previous one.

We have already said that "'co-operative imperialism' is a contradiction in terms." According to English dictionaries Empire means, as exemplified in Indo-British relations, "a state characterized by the dominion of a conquering over conquered peoples," "a state characterized by the supremacy of a stronger member over its conquests," etc. Submission to superior force on the part of subject peoples is implied in imperialism. It means the supremacy of force. It is for this reason that, when Queen Victoria was proclaimed the Empress of India, Robert Lowe, who was raised to the peerage as Viscount Sherbrooke, asked in the British Parliament whether it was good policy to make a clear-cut distinction between Britain and India by calling the sovereign of the former queen or king, which implies obedience to law, and calling the sovereign of India empress or emperor, which implies submission to force. On the same occasion Mr. Gladstone said:

> "If it be true, and it is true, that we govern India without the restraints of law except such law as we make ourselves; if it be true, and it is true, that we have not been able to give India the benefits and blessings of free institutions; I leave it to the Right Honourable Gentleman (Mr. Benjamin Disraeli the Prime Minister), to boast that he is about to place the fact solemnly on record by the assumption of the title of Empress. I for one will not attempt to turn into glory that which, so far as it is true, I feel to be our weakness and our calamity."

Lord Zetland's speech turns into glory Britain's breach of promise to make India a Dominion. It is not our point that he has done it knowingly.

"Italy's African Colonies Now Sufficient for Her"

Mussolini says that Italy must have room to grow, must have colonies where the surplus population of that country can settle. But what are the facts? S. H. Waldstein writes in *Unity* of Chicago:

> Italy has four great colonies there already. Eritrea, Italian Somaliland, Tripolitania and Cyrenaica. These total in area 875,485 square miles. This is about nine times the size of Italy and nearly three times the size of Ethiopia. The population of these colonies is 2,369,254, which is about three to the square mile. Italy has 344 to the square mile. The European population of Eritrea is 3600, of Italian Somaliland is 1658, of Tripolitania 29,749 and of Cyrenaica 19,000. If Italy really wants to expand, all she needs to do is to increase the population of these four colonies to 50 to the square mile and there will be no one left in all of Italy.
>
> In these four undeveloped Italian colonies there are gold mines. There is oil and petroleum. Cotton can be raised and grain. There is room for any form of agriculture, of animal husbandry and grazing. Italian Somaliland has a magnificent coast line 1100 miles in length fronting on the Indian ocean, fit to be developed for commerce. Tripolitania and Cyrenaica have palm orchards, olive groves, lemon, almond and fig trees. They have vineyards in plenty and room for many more. In addition, small grains of every kind may be grown.
>
> If, in the face of these easily available facts, the Italian dictator still wants additional room of expansion, let him fill up the Italian quota to America, which has room to spare.
>
> The facts are, however, that Italians happen to love Italy, and do not want to go either to Africa or anywhere else. When they finally find out the truth about the entire campaign against Ethiopia, after they have counted the cost, somebody will have to pay.

Gandhiji says, "Caste Has to Go"

Mahatma Gandhi writes in *Harijan*:

> 1. I believe in Varnashrama of the Vedas which in my opinion is based on absolute equality of status, notwithstanding passages to the contrary in the Smritis and elsewhere.
> 2. Every word of the printed works passing muster as 'Shastras' is not, in my opinion, a revelation.
> 3. The interpretation of accepted texts has undergone evolution and is capable of indefinite evolution, even as the human intellect and heart are.
> 4. Nothing in the Shastras which is mainfestly contrary to universal truths and morals can stand.
> 5. Nothing in the Shastras which is capable of being reasoned can stand if it is in conflict with reason.
> 6. Varnashrama of the Shastras is today non-existent in practice.

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7. The present caste system is the very antithesis of Varnashrama. The sooner public opinion abolishes it the better.

8. In Varnashrama there was and should be no prohibition of intermarriage or interdining. Prohibition there is of change of one's hereditary occupation for purposes of gain. The existing practice is therefore doubly wrong in that it has set up cruel restrictions about interdining and intermarriage and tolerates anarchy about choice of occupation.

9. Though there is in Varnashrama no prohibition against intermarriage and interdining, there can be no compulsion. It must be left to the unfettered choice of the individual as to where he or she will marry or dine. If the law of Varnashrama was observed there would naturally be a tendency, so far as marriage is concerned, for people to restrict the marital relations to their own Varna.

10. As I have repeatedly said there is no such thing as untouchability by birth in the Shastras. I hold the present practice to be a sin and the greatest blot on Hinduism. I feel more than ever that if untouchability lives Hinduism dies.

11. The most effective, quickest, and the most unobtrusive way to destroy caste is for reformers to begin the practice with themselves and where necessary take the consequences of social boycott. The reform will not come by reviling the orthodox. The change will be gradual and imperceptible. The so-called higher classes will have to descend from their pedestal before they can make any impression upon the so-called lower classes. Day-to-day experience of village work shows how difficult the task is of bridging the gulf that exists between the city-dwellers and the villagers, the higher classes and the lower classes. The two are not synonymous terms. For the class distinction exists both in the cities and the villages.

Except for his faith in Varnashrama, which is non-existent, Mahatma Gandhi here preaches what the Brahmo Samaj has preached and practised for more than half a century.

Mahatma Gandhi on the Evils of Child Marriage

Gandhiji writes in *Harijan* with reference to some figures quoted from the Census Report for India of 1931, relating to child wives and child widows:

> The figures should cause us all to hang our heads in shame. But that won't remedy the evil. The evil of child marriage is at least as extensive in the villages as in the cities. It is pre-eminently women's work. Men have no doubt to do their share. But when a man turns into a beast, he is not likely to listen to reason. It is the mothers who have to be educated to understand their privilege and duty of refusal. Who can teach them this but women? I venture to suggest therefore that the All-India Women Conference to be true to its name has to descend to the villages. The bulletins are valuable. They only reach a few of the English-knowing city-dwellers. What is needed is personal touch with the village women. Even when, if ever, it is established, the task won't be easy. But some day or other the beginning has to be made in that direction before any result can be hoped for. Will the A. I. W. C. make common cause with the A. I. V. I. A.? No village worker, no matter how able he or she is, need expect to approach villagers purely for the sake of social reform. They will have to touch all spheres of village life. Village work, I must repeat, means real education, not in the three R's but in opening the minds of the villagers to the needs of true life befitting thinking beings which humans are supposed to be.

Here again Gandhiji's position is the same as that of the Brahmo Samaj.

Cannot India Supply Boots ?

The footwear market for British boot and shoe manufacturers in the Irish Free State has dropped in 14 years from £4,000,000 in 1921 (the year before the establishment of the Irish Free State) to £250,000 in 1934, and at the present rate of decline British exports of such goods to Ireland will cease altogether within ten years. This information is contained in the official journal of the Department for Industry and Commerce. This year (1935) the import duty on leather has been increased to protect the Irish home market. The new rate of duty is 37½ per cent (imperial preferential rate 25 per cent) with a minimum of 9d. (preferential 6d.) per lb. on all kinds of leather. Mr. Sean Lemass, the Free State Minister for Industry and Commerce, recently opened the Irish Tanners, Ltd., at Portlaw Co., Wexford and drew attention to the establishment of several other tanneries within a few months. Apparently the British leather trade with the Irish Free State is faring very badly.

The following advertisement appeared in the Leather Trades' Review of London under date October 16, 1935:

> "The Director of Contracts, Army Headquarters, Simla, invites tenders for :
>
> 60,900 soles, boot, half, plain, &c.
>
> Forms of tender obtainable from the Director-General, India Store Department, Belvedere Road, Lambeth, London, S.E.1., at a fee of 5*s*. which will not be returned.
>
> Tenders must provide for delivery of the stores in India and for payment in India in rupees. Any tender which does not comply with these conditions will not be considered.
>
> Tenders must be sent direct to the Director of Contracts, A. H. Q., Simla, to reach him not later than November 11, 1935."

The above advertisement raises several questions: (1) Is it an attempt to help the British leather trade, especially as it is faring very badly with the Irish Free State ? (2) Is not the heavy cost of the Army in India partly due to such extravagances on the part of the army authorities? (3) Are we to understand that with the importation of the British personnel of the rank and file, the importation of British boots is a necessary

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adjunct—the number of the British rank and file in India roughly corresponding to the number advertised above ?

Will some enterprising M. L. A., especially Muhammadan M. L. A., interpellate the Government on the points raised ? We say Muhammadan M. L. A., because if the contract were given to Indians, they were likely to be benefited most.

J. M. DATTA

Jute Fibre and Government

"Science and Culture" has published an article by Mr. P. B. Sircar on jute fibre to which we want to invite the attention of the public as well as the Government. Jute is the most important economic crop of Bengal. Mr. Sircar shows that before the depression it used to fetch 80 crores of rupees to Bengal, which has practically the monopoly of this fibre. The figure has now been reduced to a little above 30 crores, causing great economic distress to Bengal. The fall in demand is due to a number of causes, the most important being that the commodities which used to be formerly carried in jute bags are now carried mostly in holds of ships and in bags made of paper and other substitutes for jute. Unless, therefore, some other economic use can be found for jute fibre, it is feared that it may suffer the same fate as Indigo in Bihar and cotton and silk in Bengal. Mr. Sircar states that Dr. J. K. Choudhury, D.Sc. (Cal.), Ph.D. (Ber.), and his pupils are carrying on a very important series of researches on jute fibre in the industrial chemistry laboratory of the Dacca University. The ulterior objects of these researches is to find out some other economic use for jute fibre; particularly whether by chemical treatment it can be used as a substitute for cotton. These researches have not yet been successful, but Dr. Choudhury and his pupils have successfully carried out a number of fundamental researches on the chemical constitution of the chief constituents of jute fibre and their chief economic value. It is hoped that, if more funds are available for carrying on the research work with more workers, some results of great economic value may accrue out of these researches.

It was hoped that research of such fundamental importance would receive a liberal financial support from the Government. A few years ago the Government of India established a Cotton Research Institute in Bombay for conducting researches in cotton fibre, but they have not yet taken any steps for helping the jute fibre industry of Bengal. As the Government of India had so long been taking the whole of the excise duty on jute, amounting to several crores of rupees, it was in their own interest to organise such a jute research institute on the same lines as the Cotton Research Institute. But nothing of the kind has been done so far. It is rumoured that the Government objects to having such an institution, as jute is confined only to Bengal. But we are unable to appreciate the logic of this argument, as the Government of India takes away 75 per cent of the whole duty on jute We hope that the matter would be taken up by the Bengal members in the Assembly.

About the excellence of the work done by Mr. Chowdhury and his pupils, Dr. H. G. Barker, of the Wool Industry Association of England, who has been invited to India to make a scientific survey of the jute industry, wrote in a private letter to Prof. Chowdhury,

"I urge you to go on. The Indian Jute Industry needs fundamental knowledge of the fibre as the foundation upon which to build the future, and papers such as those of Prof. Chowdhury and his school of thought of which you are a distinct ornament, can only do good to the economic welfare of the country; as also fulfilling the function of education and of a university."

Stratospheric Ascent for Investigations

RAPID CITY (South Dakota), *Nov. 11.*

After the most minute preparations, the world's largest balloon, "Explorer II," ascended, this morning, to make stratospheric investigations. The flight is jointly sponsored by the National Geographic Society and the United States Army Air Corps. The balloon had been waiting for perfect weather since October 1. —*Reuter.*

At 3-20 P.M. Explorer II had reached 60 thousand feet up.

Pilots Captain Albert, W. Stevens and Captain Orvil Anderson sent a message by wireless that temperature outside 67 degrees was under zero.—

RAPID CITY, *Nov. 11.*

Explorer II reached 72 thousands feet breaking the official world altitude record by over 10 thousand feet and is now descending.

Independence of the Philippines

WASHINGTON, Nov. 14.

The first step to end the United States' rule in the Philippines was taken when President Roosevelt issued a proclamation terminating the existing Government in the Philippines and establishing a Commonwealth under the constitutional Government. A decade hence, the commonwealth will become completely independent.—*Reuter.*

Indo-German Cultural Co-operation

Professor Meghnad Saha was appointed Corresponding Member of the "Deutsche Akademie" by the

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Senate of the Academy in its last annual meeting. The president of the Academy in his letter to Prof. Saha pointed out that the Deutsche Akademie will express by this election its gratefulness and admiration for Prof. Saha's great scientific achievements which are of importance not only to India but also to Germany.

The pioneer for Indo-German cultural co-operation, Dr. Taraknath Das, celebrated in June his 50th birthday. India Institute of the Deutsche Akademie decided on this occasion to name in future one of its annual scholarships "Mary K. Das and Taraknath Das Scholarship" in honour of Dr. Taraknath Das's merits for the promotion of cultural relations between Germany and India. The conditions for the award of this scholarship will be published in the Indian papers in near future along with the announcement of the scholarships of India Institute of the Deutsche Akademie for 1936-37.

The Deutsche Akademie recently arranged lectures by Dr. Sudhir Sen (B.A. Cal., B.Sc. Econ., Lond.) on Indian economics in certain German cities. So spoke Dr. Sudhir Sen in the Chamber of Commerce, Stuttgart, on "Indian Economic Problems" and in Dresden under the auspices of the "Mitteleuropa Institut" and the Chamber of Commerce on "The fight for the Indian Market."—Dr. Sudhir Sen, one of the former scholarship-holders of the Deutsche Akademie, has already published numerous articles in some of the best German papers on Indian Economics; simultaneously he has been preparing a comprehensive book in German on modern India on the request of Verlag Korn Breslau.

The scholarships of the following Indian students were continued for another term:

V. G. Menon, Technical University of Munich.
A. K. Mitra, University of Munich.
B. K. Kar, University of Leipzig.
K. P. Mukhopadhyay, University of Heidelberg.
N. I. Khan, University of Bonn.
P. Narayanamurthy, Technical University of Danzig.
A. K. Ghose, Technical University of Dresden.

Dacca Muslin in Allahabad Exhibition

ALLAHABAD, Nov. 13.

The All-India Swadeshi Exhibition held at Allahabad between October 24 and November 8, was concluded yesterday. About 80,000 people visited the exhibition and sales of articles on the exhibition grounds by stall-holders amounted to nearly Rs. 2 lakhs.

The exhibit which attracted the visitors most was a piece of Dacca Muslin cloth measuring 10 by 6 yds. and weighing 15 tolas, hand-spun and hand-woven and of 200 count. It took 6 months to spin its yarn and its weaving charges were Rs. 35 and the 'dhobi' charge Rs. 5. Brojendra Lal Saha of Dacca spun its yarn.—*United Press.*

First Indian Deputy Mayor, Finsbury

LONDON, Nov. 13.

Dr. C. L. Katial has been elected Deputy Mayor of Finsbury.

He is the first Indian to hold such an office in the Metropolitan borough.—*Reuter.*

"Cultural Interchange between India and China"

The Indian Social Reformer of November 16 writes:

> Two eminent scholars from these lands [China and Japan], now or recently in India, have declared that India is held in high esteem in their countries for the spiritual and cultural benefits derived in ancient times. India, China and Japan constituted a single cultural unit and was known as San Goku. In our own time, Dr. Hu Shih, father of Chinese Nationalism, has founded and is directing the Crescent Moon Society and the Crescent Moon Magazine dedicated to the memory of Dr. Rabindranath Tagore's visit to China. Professor Tan Yun-Shan, in his eloquent and learned lecture delivered at Shantiniketan and published in the current *Modern Review*, said: "As for the Poet's ideal and hope to unite Asiatic cultures and to revive the Indian and Chinese cultural relationship, all of our Chinese scholars have the sincerest sympathy with him; and our leading scholars and leaders have also cherished for long the same idea and are willing to co-strive for the common goal with joint endeavours. Now is the time for India and China to resume and strengthen their cultural relationship." Professor Yone Noguchi, the famed Japanese Poet, who arrived in Calcutta on Sunday, spoke of Japan's friendship for India through Buddhism. India is thus historically cast for the part of mediator between these two great countries but she cannot fill that role except as an Asiatic nation acting on her own impulses and instincts. Indian Swaraj will be a poor thing if it does not leave her full freedom to serve the world as peace-maker which her genius and history mark her out to be.

"Nationalism and Islam"

The same Bombay weekly notices another article in our last number partly thus:

> In an article published in the current number of the *Modern Review*, Pandit Jawaharlal Nehru asks, with reference to Sir Mahomed Iqbal's theory of the solidarity of Islam, how it is affected by the growth of nationalism in Turkey, Egypt, Persia, Afghanistan, Iraq, and, probably also, Arabia. The question, he observes, is relevant even for a non-Muslim. For on the answer to it depends the political, social and economic orientation of Indian Muslims and their reactions to modern ideas and thought currents. He adds: "Islam being a world community, its policy must also be a world policy, if it is to preserve that sense of solidarity." The report of the proceedings of the first Conference of European Muslims held in Geneva of which we reproduce a part from *Islam* of Lahore, is even more suggestive of the weakening of pan-Islamism which bulked so largely in Indian and European politics before the War. It is not generally known that there is a considerable Muslim population in the Balkan States who do not enjoy any special rights as a community. The Geneva Conference passed a special Resolution thanking the Czecho-Slovakian Government for the specially favourable treatment accorded to its Muslim subjects. The French delegate complained of the treatment of its Muslim subjects by France.

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Ancient India and Abyssinia

On the ethnological and historical relations between Ancient India and Abyssinia, the following passages will be of interest—writes Mr. M. Krishnamachariar in *The Hindu* of Madras, November 9:

1. "Ethiopia and Hindustan were possessed or colonised by the same extraordinary race."—Sir W. Jones, "Asiatic Researches" I. p. 426.
2. The Abyssinians (Abussinians) originally migrated to Africa from the banks of Abuisin, a classical name for the Indus.—Heeren's "Historical Researches" II. p. 310.
3. Ethiopians emigrating from the River Indus settled in the vicinity of Egypt.—Eusebius, "Meroe."
4. Cuvier assigns the reign of Amenophis as the epoch of the colonization of Ethiopia from India.—"Discours" p. 18.
5. "At the mouths of the Indus dwell a seafaring people active, ingenious, and enterprising as when, ages subsequent to this great movement, they themselves, with warlike denizens of the Punjab, were driven from their native land to seek the far distant climes of Greece. The commercial people dwelling along the coast that stretches from the mouth of the Indus to the Coree, are embarking on that emigration whose magnificent results to civilization, and whose gigantic monuments of art, fill the mind with mingled emotions of admiration and awe. These people coast along the shores of Mekran, traverse the mouth of the Persian Gulf, and again adhering to the sea-board of Oman, Hadramant, and Yeman (Eastern Arabia), they sail up the Red Sea; and again ascending the mighty stream that fertilises a land of wonders, found the kingdoms of Egypt, Nubia and Abyssinia. These are the same stock that, centuries subsequently to this colonization, spread the blessings of civilization over Hellas and her islands."—Pococke's "India in Greece," p. 42.
6. The ancient geographers called by the name of Ethiopia all that part of Africa which now constitutes Nubia, Abyssinia, Sanaor, Darfur and Dongola.—Count Bjornstjern's "Theogony of the Hindus," p. 168.
7. "Philostratus introduces the Brahman Iarchus by stating to his auditor that the Ethiopians were originally an 'Indian race' compelled to leave India for the impurity contracted by slaying a certain monarch to whom they owed allegiance."—Pococke's "India in Greece," p. 200.
8. "The Ethiopians, a colony of the Indians, preserved the wisdom and usage of their forefathers and acknowledged their ancient origin."—*Ibid*, p. 205.
9. Colonel Tod in "Rajasthan" (II. p. 309) says: "A writer in the 'Asiatic Journal' (Vol. IV, p. 325) gives a curious list of the names of places in the interior of Africa, mentioned in Parks's 'Second Journey,' which are shown to be all Sanskrit, and most of them actually current in India at the present day."

For further information the reader is referred to H. Sarda's "Hindu Superiority" and Heeren's "Asiatic Nations."

Dr. Ambedkar's Advice to "Harijans"

With reference to Dr. Ambedkar's advice to the "Harijans" to renounce Hinduism and adopt some other religion which will give them social equality, *The Jewish Chronicle* of Bombay writes:

> It is far from the policy of this journal to enter into the field of Indian politics but we fear that Dr. Ambedkar's advice to his *harijan* followers to renounce Hinduism and adopt any other religious faith that treats all its followers alike or to create a new faith is not as simple as it appears, nor would it eradicate the curse of untouchability and caste restrictions under which his followers are labouring. We say this in the light of Jewish history.
>
> It is a known fact that Jews often suffer many disabilities on account of their religion so much so that several Jews have cowardly renounced their religion and gone over to the dominant faith in order to enjoy all rights and privileges which a Jew does not enjoy. What is the outcome? The converted Jew is always considered different from the rest. He is looked down upon and considered a stranger. He is not trusted. Whenever the opportunity presents itself, it is thrown into his face that he is a convert, as a result of which he repents for having changed his religion. We have not to go very far to cite an instance to support our case. There has been no Jewish community that has assimilated as much as the German Jewish community. In fact, a large number considered themselves to be more German than the Germans themselves. They gave up their Jewish identity. What was the outcome? Herr Hitler came out with his 'Aryan theory' which struck the death blow even to the assimilated Jews.
>
> Jews have been advised to remain Jews and fight for their rights. We fear that Dr. Ambedkar's advice to cure the curse of untouchability is a nostrum that will bring untold misery to his followers. The best that they can do is to stick to their guns and fight for their rights and sooner or later they will attain their end.

Ishan Chandra Ghosh

Ishan Chandra Ghose was known in his lifetime as a distinguished officer of the Bengal Education Department, a scholar and an author of many Bengali books. He was born in a poor family and lost his father at the age of nine. He was indebted for his education, therefore, to the help which he received from others and to the scholarships which he won by his industry and his keen intellect. He was headmaster of Hare School in Calcutta and of the Normal School at Hughli and effected considerable improvements in these institutions. He was the author of many text-books showing originality of treatment. But he will be best remembered by his monumental Bengali translation of the Buddhist *Jatakas* from Pali, which language he learned at an advanced age specially for making that translation. It took him sixteen years' single-handed labour to complete that translation. For the publication of the work he spent Rs. 12,000, without getting any appreciable portion of it from the sale proceeds.

He was a keen and successful man of business and was a Director of several joint-stock com-

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panies. He made good use of the wealth he acquired. During his lifetime few knew of his many charities. He spent large sums for anti-malarial work in his native village and founded there a charitable dispensary named after his mother and a Middle-English School named after his father. He also excavated a big tank there, built a temple, constructed a road and sunk a

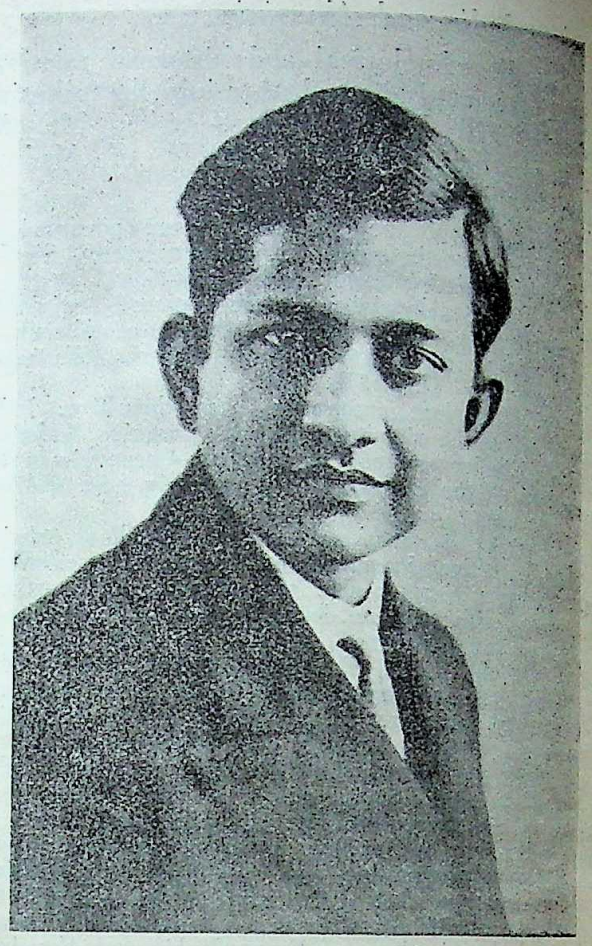
Ishan Chandra Ghosh

tube-well. At Kasauli he built a bungalow in memory of his wife, for patients resorting to that place for Pasteur treatment. At Jadabpur consumptives' hospital he endowed a bed in memory of his daughter. In his will he has left instructions for devoting a great part of his wealth to benevolent purposes.

When he was alive his son Professor Prafulla Chandra Ghosh donated Rs. 30,000 to the Calcutta University, as desired by him, for translating oriental classics into Bengali.

A Deaf-mute Artist

Mr. Bipin Bihari Chaudhuri, a deaf-mute Indian artist belonging to the province of Orissa, went to England to finish his training. There he joined the Royal College of Art, London, from which he has recently graduated and is now an



Mr. Bipin Bihari Chaudhuri

A. R. C. A. His is a remarkable achievement. He has recently returned to India.

Prabhas Chandra Basu

Dr. Prabhas Chandra Basu, M.B., M.Sc., P.R.S., a young anthropologist, barely thirty-one years of age, is no more in the land of the living. Dr. Basu was a distinguished scholar. He not only stood First Class First in the B. Sc., and M.Sc., examinations of the University of Calcutta, but was also a distinguished scholar of the Medical College, Bengal, and was awarded the medical college scholarship. He stood first with honours in Dental Surgery. He was awarded numerous scholarships, gold medals and prizes. He was the first Medical Graduate to obtain the Premchand Roychand Scholarship. His research work and his many papers on Anthropology and Ethnology published by the Asiatic Society of Bengal, Zoological Survey of India, and Bose Research Institute, had won for him the admiration of distinguished scientists of India and abroad. Dr. Basu was attached to the Bose Research Institute, Calcutta, in the Biology

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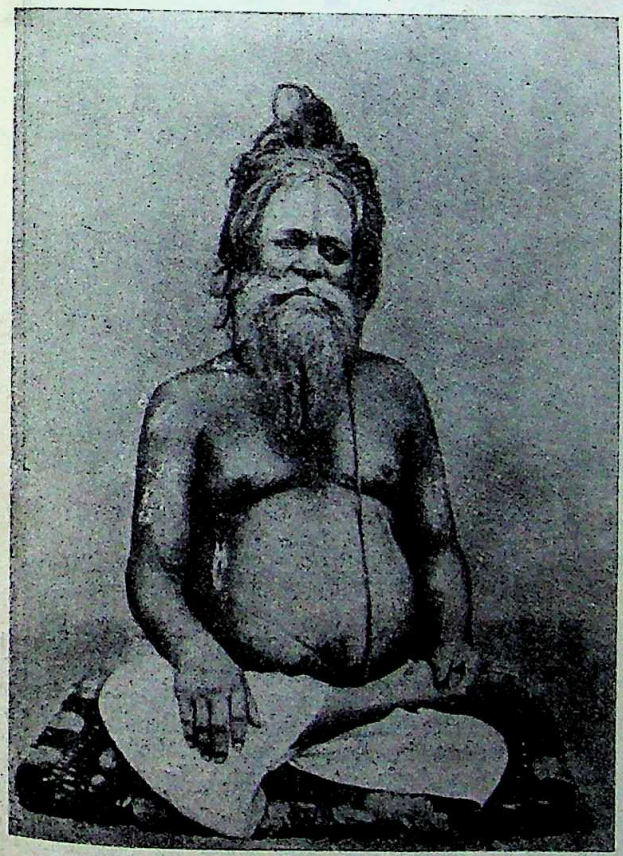
Prabhas Chandra Basu

Department and was the principal collaborator of Dr. B. S. Guha, Anthropologist, Zoological Survey of India, Calcutta, in writing many papers on aboriginal Indian tribes. He was an amiable and public-spirited young man with enthusiasm for philanthropic work and was noted for his ascetic simplicity.

The Vaishnava Saint Santadas

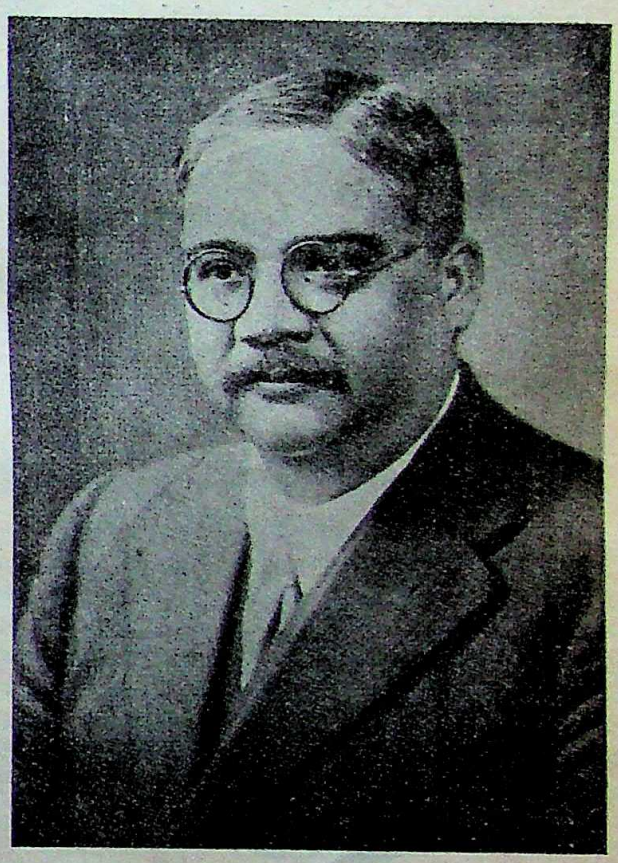
The Vaishnava Saint Brajavidehi Santadas Bawaji of Brindaban passed away last month at the age of 76. Before becoming a sannyasin he was known by the name of Tarakishor Chaudhuri. He was a High Court Vakil in Calcutta and enjoyed an extensive practice. He was a friend and contemporary of the nationalist leader Bipin Chandra Pal. Mr. Pal's autobiography contains references to him. He was a profound scholar and a truly spiritual-minded man. He became *mahant* of the Nimbarka sect of Vaishnavas after the demise of his *guru* Kathia Bawa. He is the author of many religious books in Bengali.



Brajavidehi Santadas

All-India Bengali Cultural Reunion

The thirteenth session of *Prabasi Bangasahitya Sammelan* will be held at New Delhi, during the last week of this month. Though this Reunion bears a name which means that it is a literary gathering of Bengalis living outside Bengal, it has in reality a wider outlook, as music and the fine arts are included in its scope and Bengalis living in Bengal also take part in it. It is, therefore, an All-India cultural gathering of the Bengali-speaking people. Last year it was held in Calcutta, and the Poet Rabindranath Tagore delivered the inaugural address and Sir Lal Gopal Mukherji was the general president. This year



Sir N. N. Sircar

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the Bengalis residing in Delhi have very appropriately chosen Sir N. N. Sircar the chairman of the reception committee with a strong committee to help him, Major A. C. Chatterji, I.M.S., being the general secretary. The names of the general president and the sectional presidents will be announced in due course.

Ladies take part in the general and sectional sittings and have, besides, a separate section of their own, of which Srimati Sailabala Devi, wife of Dr. J. K. Sen, has been chosen chairwoman of the reception committee. No better choice could have been made. Last year she presided over the ladies' section in Calcutta. She is a poetess whose poems are noted for their simple devotional appeal.

Professor Sylvain Levi

In Professor Sylvain Levi of the University of Paris the world has lost perhaps the greatest Indologist and orientalist living. He had a special knowledge of Indology and of the Chinese

Prof. Sylvain Levi

and Tibetan languages, literatures, history and cultures. He was for some time professor of Indology and Sinology in Visvabharati, and he and Madame Levi became very popular with the students and staff of that University and the families resident in the neighbourhood. Though he was 72 at the time of his death, he maintained to the last the alertness and enthusiasm of youth. Madame L. Morin writes :

He died at work, as a soldier dies on the battle-field. At a meeting, while he was talking to one of the members present, he was suddenly struck as if by lightning, and death was immediate.

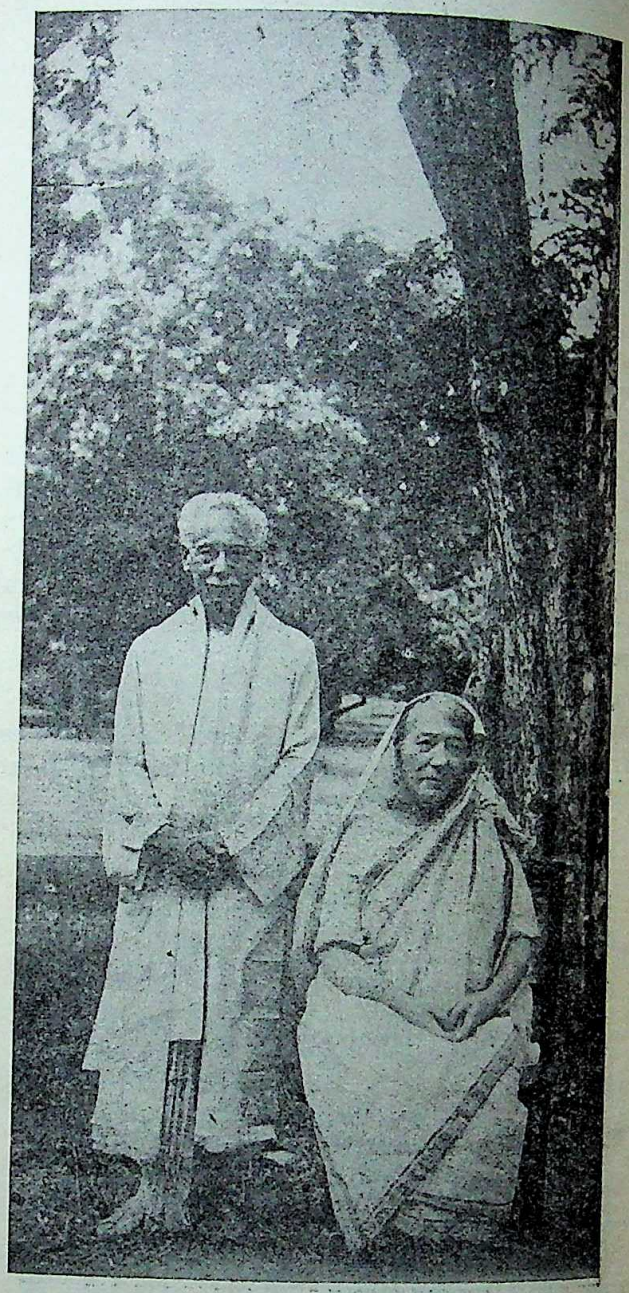

Photo by Haripada Roy
Mons. and Mme. Sylvain Levi
at Santiniketan

For long years, Monsieur Sylvain Levi had been a Professor at the College de France. He was the President of the Department of Religious Sciences in the Ecole des Hautes Etudes, the President of the Asiatic Society in France and of the Association Francaise des Amis de l'Orient. He was also the organiser and animator of the Paris Institute of Indian Civilization, which has been such a lively nucleus of Indian lore ever since its creation. In one word, Professor Levi was the head and heart of Oriental Studies in France.

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Professor Levi's scientific authority was great, but his moral influence was no less powerful. His work as the President of the Universal Jewish Alliance, his untiring devotion to the relief organizations in favour of the Jews taking refuge in France because of persecution in other countries are a splendid contribution in the field of social service.

As a pupil of the great Bergaigne, he studied the Sanskrit language and literature with passionate interest and enthusiasm. Later on he was also to learn Tibetan, Chinese, and other languages of the East. Professor Levi was more than once sent on missions to eastern countries, India, Japan and Siberia. He was for some time the Director of the Franco-Japanese House at Tokyo.

Professor Sylvain Levi's chief works are: "The Indian Theatre," "Buddhacharita," "The Doctrine of the Sacrifice in the Brahmanas," "Nepal, the Hobogirin," "A Dictionary of Buddhism," "After Chinese and Japanese sources," "India and the World," "Several Translations of Indian Sacred Texts such as the Mahayana-Sutralamkara," etc.

It is difficult to give an idea of Professor Levi's generosity to Indians in Paris. Busy as he was, he managed to answer every letter, and to give a hearty welcome to any of his students who required information, as well as to Indian visitors in Paris who asked him for an appointment. Similarly he was never known to refuse a letter of introduction. These details may appear as little things, but they testify to his noble and generous heart. Countless Indian students finished their studies here, only thanks to his encouraging advice, and in several cases to the financial help that he procured for them. And all this was done quietly, almost in secret, so that the person concerned never felt delicate about it.

A public meeting was held in Calcutta in his memory, at which, among others, the following ladies and gentlemen were present:

Miss Josephine MacLeod, Ramkrishna-Vevakananda Asram, Belur, M. P. Dubois, Consul-General, France, Mr. T. Vimalananda, Mahabodhi Society, Srimati Indira Devi Chaudhuri, Mr. Jatindra Chakrabarty, Mr. S. Deb, Swami Vimuktananda, Sir Jadunath Sarkar, Professor Dr. U. N. Ghosal, Mr. P. Choudhuri, Pandit Vidhushekhara Bhattacharya Sastri, Professor Dr. P. C. Bagchi, Mr. Hari Mohan Basu, Professor Dr. Kalidas Nag, and Professor Dr. Suniti Kumar Chatterji

The following resolutions were passed:

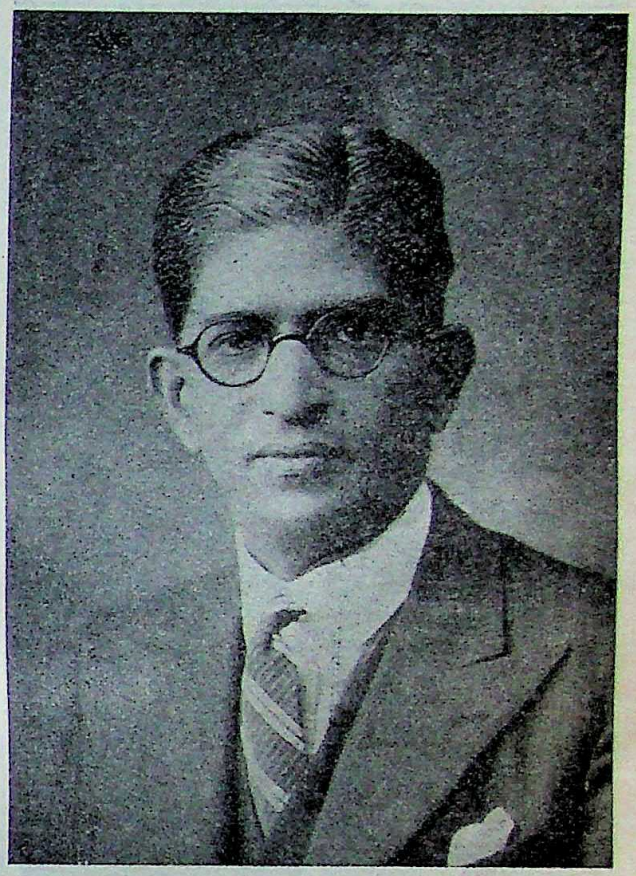
1. This Meeting records its sense of profound sorrow at the lamentable death of Professor Sylvain Levi, the great Indologist and Orientalist, a distinguished educationist and savant, a warm friend of Indians and Indian culture.

2. This Meeting further resolves that a copy of this resolution signed by the President and the Members present be forwarded to Mme. Levi and her family through the "Les Amis de Paris," Greater India Society, Mahabodhi Society, National Council of Education and other cultural Associations.

3. This Meeting also resolves that a committee consisting of Mr. P. Choudhuri, Dr. Suniti Kumar Chatterji, Dr. Kalidas Nag, Dr. U. N. Ghosal, Sir Jadunath Sarkar, Mr. Jatindra Chakrabarty and Prof. S. Surhawardy be formed to devise ways and means for perpetuating his memory.

Rameshwar Prasad Varma

Rameshwar Prasad Varma, the young artist of Bihar, died prematurely last month. He belonged to a family of hereditary artists. His father, Babu Ishwari Prasad Varma, an artist of



Rameshwar Prasad Varma

repute, who is still alive, held a high post in the Calcutta Government School of Art. Rameshwar Prasad Varma went to England after obtaining a training in India and spent about five years abroad, where his work was appreciated by competent critics. He intended to start a school of art in Patna. It is greatly to be regretted that he has not lived to do it.

Gopal Krishna Devadhar

All India—and particularly the Bombay Presidency—mourns the loss of Gopal Krishna Devadhar. He was a great organiser and worker with a great heart and an even temper. With him work was worship. His enthusiasm was a steadily burning fire which supplied energy for the various activities which kept him busy till he was struck down by a fatal illness. He was a widower for the last few years of his life. Few knew how he felt the loss of his partner in life.

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In all that he did he was above caste and creed and party. No brief biographical sketch can do justice to his personality and career.

Gopal Krishna Devadhar

The following paragraphs contain the salient facts relating to his life :

Mr. Gopal Krishna Devadhar was born in 1871 and received his early education in the New English School at Poona and later on in the Wilson College, Bombay. He took his M.A. degree in 1904 and afterwards served as Principal of the Aryan Educational Society High School, of which he was the Chairman of the Managing Board till his death. Early in life he came under the influence of Lokamanya Tilak and Mr. Gokhale. Finally he joined Mr. Gokhale in his public work in 1904 and was one of the first to join the Servants of India Society, which was founded by Mr. Gokhale in 1905. He organised the Bombay Social Service League, which has today a large body of life-workers. He was awarded the Kaiser-i-Hind medal in 1914 in recognition of his social service work and the C.I.E. in 1927.

In 1918 he toured in England and the Continent as a member of the Indian Press Delegation.

He was the founder, honorary organiser and general secretary of the Poona Seva Sadan, a society started in 1919, soon after his return from foreign travel, and which has now more than 20 branches all over India. This Society offers women a comprehensive adult and vocational education. At the time of his death, Mr. Devadhar was engaged in completing a building for the Seva Sadan, worth a lakh of rupees, for nurses' training class. Before he fell ill, a month ago, he was also busy in arrangements for celebrating the Silver Jubilee of the Seva Sadan, in a fitting manner.

For a number of years he was the General Secretary of the Indian National Social Conference and presided over the last conference held in Madras, 1933. When the Mopla Rebellion broke out in Malabar in 1921, Mr. Devadhar and his colleagues went to Malabar and organised relief work for the refugees, a fact well known to all. After the relief work was over, Mr. Devadhar organised the Malabar Reconstruction Work, which has now opened a number of rural uplift centres in the interior of Malabar.

He was one of the pioneers of the Co-operative Movement in the Bombay Presidency and took a leading part in organising the Bombay Central Co-operative Institute, of which he was the Vice-President for a long time. He was connected also with the Bombay Provincial Bank as a director till his death. He was a member of several co-operative committees of inquiry started by the Madras, Mysore, Travancore and Cochin Governments.

He was the Vice-President of the Servants of India Society since the death of Mr. Gokhale and was its president for over 6 years, from the time the Rt. Hon. V. S. Srinivasa Sastri vacated that office for reasons of health and duties abroad. During his period of presidentship, he gave a new orientation to the policy of the Society by emphasising the need for rural uplift and for raising the average capacity and character of the Indian masses.

From his early days he was interested in Labour uplift and started the Debt Redemption Society in Bombay. He had also been constantly fighting against the social disabilities of the untouchables. He took a leading part in the Harijan activities at the instance of Mahatma Gandhi and was the President of the Maharashtra Harijan Sangh.

As president of the Deccan Agricultural Association, he gave very valuable evidence before the Royal Agricultural Commission and the Government of India elected him three times as a member of the Agricultural Research Council. He also interested himself, latterly, in the agricultural problems of Travancore and Cochin. In 1924 he organised the South Indian Flood Relief Fund in Bombay and collected a large amount for the relief of the sufferers in South India. During the cyclone havoc in South Arcot and Tanjore in 1933, he was of great assistance to workers in giving relief to the people. Years ago he had done valuable famine relief work in the U. P.

He was a great believer in institutional work and in building up in the country the highest type of character and capacity for public work. His mission in life had been to uplift women, the depressed classes, the labourers and the peasants. The work of the foreign missionaries appealed to him most and he always used to say that, while other leaders were engaged in the task of achieving national freedom, it was equally an important duty to nationalise social service work. His heart was full of love for all and he was ever willing to help any Indian who sought his assistance. He leaves behind him two sons and four daughters.

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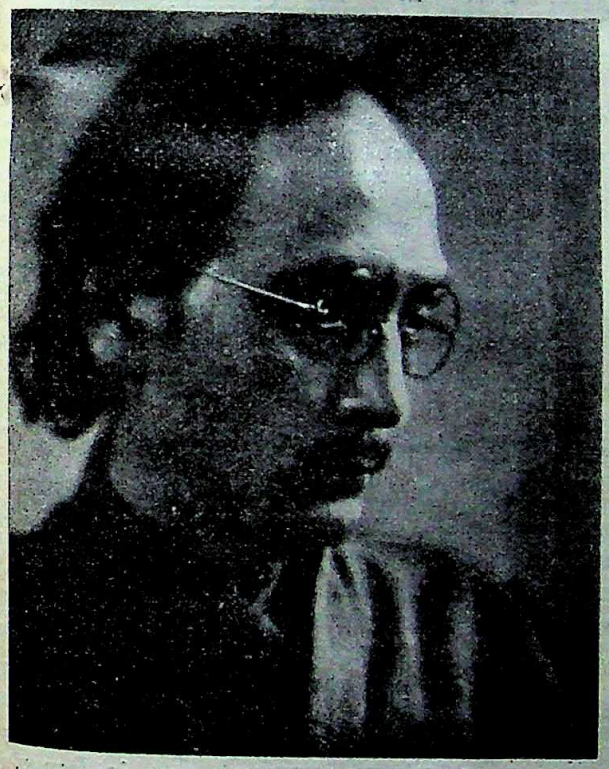
Professor Yonejiro Noguchi in Calcutta

Professor Yonejiro Noguchi, the distinguished Japanese poet, who has come to deliver a course of lectures in the Calcutta and other Universities, arrived in Calcutta on the 11th November last and has already finished his lectures here. He has become popular here, as his many engagements testify. Interviewed by press representatives, he made a statement, in the course of which he said:

> I am here more to learn from you than to teach you. There is nothing more audacious, I know, than to think that a child can teach his mother. When I accepted the kindly invitation your Universities honoured me with, I was brought at once to retrospection and then to self-analysis. I wondered and said, "What am I?" But my mind grew gradually composed and even relieved, when I thought that each person is not without his idiosyncrasy developed, wisely or unwisely, under the background with which he shares his fate. If I go to India, I thought, I will take nothing but my own soul, simple and naked, and lay it open before her people to be examined freely. If I can ever teach them and receive their returned courtesy, that will be the unexpected joy that makes this life worth living.



Sincerely yours
Yone Noguchi

As regards Buddhism, which is the connecting link between Japan and India, the Poet observed:

> I came to you, let me confess, with only imagination which hardly touches knowledge, because even what I know of Buddhism, your ancient religion that is dying out, I understand, in your country today, is limited and shabby. When I say that Japan knows India through Buddhism, that means that we know nothing about your present condition. But it is not without delight that we Japanese are still loyal with unflagging faith, to Buddhism, which the Emperor Kimmei of the middle sixth century legally sanctified; the many hundred thousand Buddhist temples that flourish even today with pagodas and bell-towers may be taken for a symbol of the reverence we gladly pay to you. Once in an essay on Nikko I said: "It is not too much to say that India begins right here in Nikko, in the same sense that modernized Tokyo of the present day is spiritually a part of London or New York."

He next proceeded to give some idea of his Indian programme:

> As one of my Indian programmes I look forward with a great pleasure, when my work is done in Calcutta, to a pilgrimage to Buddha Gaya and Sarnath where, beckoned by the scenes of great events in Buddha's life, my mind would promptly hum the holy name to which I have been accustomed since my childhood. Not being a religious student, I do not know how far apart Buddhism is from Hinduism; but when the faithful believer of the latter hastens to the Ganges for self-mortification, I would be reminded, I think, of the austerities which Buddha practised before he arose with "Enlightenment." Again I do not know what the philosophy of Yoga is, although an Indian friend tried to teach me in Japan; if it means, as one of its beliefs, the withdrawal of the senses from external changes, I perfectly agree with it; for once I wrote: "Let me go to the forest, not to write epigrams, but to walk between the law written by life in a trance." I feel happy in the anticipation of finding many beliefs in common with you.

His lectures in Calcutta have all been open to the public.

We do not know whether any of his poems, which are written in English, have been translated into any Indian vernacular except Bengali. In Bengali there are metrical translations of some of his poems which were made more than twenty years ago by the late poet Satyendranath Datta. They were included in his *Mani-manjusha*, published in 1322 B.E. One of his translations appeared in our *Prabasi* in 1319 B.E., that is, some twenty-three years ago.

Presentation of Buddhist Relics to Sarnath Vihara

The fourth anniversary of the great Buddhist temple of Mulagandha Kuti Vihara at Sarnath was celebrated last month. It was a big fair

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attended by both Buddhists and Hindus. About 400 Buddhist pilgrims came to Benares from Japan, China, Germany, Ceylon, Czechoslovakia, Burma, Siam, and Chittagong in Bengal. The gathering of Hindus from Benares and other places was large. The most important function was the presentation of relics to the temple by Mr. Blakiston, director-general of archaeology, on behalf of the Government of India. These relics were found at Mirpur Khas in Sind in 1910 by the late Mr. Henry Cousens of the archaeological survey department. In the course of an interesting and informative speech Mr. Blakiston stated "that the relic in all probability was a body relic of the Buddha himself and the funeral ashes perhaps those of Upagupta, the famous religious preceptor, who was especially instrumental in spreading the doctrine among the people of Sind."

Sir Phillip Chetwode on Dr. Moonje's Public School

Those who have doubts as to whether Government would allow any public schools to be started of which military training is a part of the courses may be reassured on reading the following letter which Sir Phillip Chetwode, the late Commander-in-Chief, has written to Dr. B. S. Moonje, who intends to establish such a school:

> "I am quite certain that from the army point of view, we shall never get that constant supply of young men which is essential for the army unless more and more public schools are started in India; and I can only hope that the one in which you are personally interested will set an example that will be followed all over the country. I have great pleasure in enclosing a donation of Rs. 100, wishing you every success."

Dr. Moonje has already got a donation of Rs. one lakh for his school from the gentleman popularly known as Pratap Seth, and expects to be able to collect more.

Aristocracy and Military Leadership

In his last speech to the Council of State as Commander-in-Chief, Sir Phillip Chetwode said that India had the men who after proper training could become military leaders and command armies but that they did not join the military schools. The men he referred to belonged to the class designated the "natural leaders of the people"—the aristocracy and the ruling families. It is not denied that some of their scions possess undeveloped military talent. But in every country, including India, great military leaders have been born in humble families. Napoleon Bonaparte was not a born aristocrat, nor Wellington, nor Clive. Sivaji, the founders of the Scindia and Gaikwad families, Hyder Ali and Tipu Sultan had no royal ancestry. In France, from among her 2000 foundlings per annum, many attain the rank of admiral, general, captain, and other officers.

Muslim Fishermen in Assam

It has been repeatedly pointed out in this *Review* that there are so-called "untouchables" among Muslims also. In the course of a statement submitted to the Hammond Committee by the Muslim fishermen of Sylhet in Assam, who form 25 per cent of the total Muhammadan population of that district, they say:

> "In spite of theoretical equality other Mussalmans do not enter into matrimonial alliances with us. The fishermen and other Mussalmans form different punches, even neighbours belonging to the two different communities are not permitted to belong to the same social 'punch,' so that members of our community are not invited to any social dinners...."

The Sylhet Chronicle observes:

> In short this community represent the Muslim *harijans*. It is very important to realise that just at present all the members of this community do not live by catching and selling fish. Some of them have gone in for higher education and have taken to other professions. But it seems acquisition of knowledge and property has not benefited this community any way. They are still being treated as a separate caste on account of their birth! The considerations that led to the reservation of seats for the Hindu *harijans* apply equally here. The interests of this community do not appear to be safe in the hands of the caste Muslims. We only hope that after this revelation this community will not go unrepresented.

Primary Education in Travancore

Perhaps the Travancore State spends a larger part of its revenue on education than any other State or British Province in India. The Travancore Government makes primary education the first charge on educational funds, and spends 58.3 per cent of the total educational expenditure on it. Over 99 per cent of the expenditure in primary education is borne by the State in Travancore as against 50 per cent in Madras, 61 per cent in Bombay, 33 per cent in Bengal.

Husband and Wife Awarded Nobel Prize for Chemistry

The Nobel Prize for Chemistry has been awarded to Professor Joliot of Paris and his wife Madame Curie Joliot, daughter of Madame Curie. The daughter has taken after the mother—Madame Curie got one Nobel Prize jointly with her

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husband, and another for her own individual researches.

Nobel Prize for Physics

The Nobel Prize for Physics has been awarded to Professor James Chadwick of Cambridge in recognition of his discovery of the neutron.

Restricting Calcutta University Franchise

The Bengal Education League has submitted the following just and reasonable memorandum to Government on the proposed restriction of the Calcutta University Franchise:

> It is a matter for extreme regret that while an attempt has been made to widen the franchise generally in so far as the Provincial field is concerned in the new scheme of constitutional reforms, in the case of the franchise of the Calcutta University a different policy is proposed to be followed, *viz.*, restricting the franchise of the Calcutta University constituency for the Bengal Legislative Assembly under the new Constitution to members of the Senate and registered graduates alone in place of graduates of seven years' standing as at present. There can be no justification, in the opinion of the Bengal Education League, for the proposed restriction of the franchise, inasmuch as this will have the effect of "narrowing down the electorate for the University seat from about eleven thousand voters to less than four hundred."
>
> The existing franchise was fixed on the recommendation of the Joint Parliamentary Committee on the Montagu-Chelmsford Reforms. It may naturally be expected that the long period that has elapsed since then and the experience that has been gained during this time fully entitle the public to expect that instead of reducing the franchise within the narrowest possible limits, the authorities would widen it so that graduates of five years' standing may be allowed to vote instead of seven years only as at present.
>
> The Bengal Education League urges that the reactionary proposal to restrict the franchise of the Calcutta University to Fellows and those registered graduates only who have paid their fees for the two preceding years be rejected and the existing system widened on the line suggested in this Memorandum.

Andrew Carnegie Centenary

The first birth centenary of Andrew Carnegie, the promoter of world peace movements, was happily celebrated at the University of Calcutta (Asutosh Hall) under the auspices of the International Relations Club. The speeches and tributes naturally developed into a veritable symposium on the problems of world peace and the urgent need of organising peace education. Distinguished ladies and gentlemen, Indians, Europeans and Americans, participated in the function which, true to the spirit of Andrew Carnegie, breathed an atmosphere of peace and harmony. The following touching message from Mrs. Louise W. Carnegie was read out by Dr. Kalidas Nag, the Hony. Secretary of the Centenary Committee: "It gives me great pleasure to know that Mr. Carnegie's Centenary will be celebrated in India on Nov. 25th this year. My husband was such a believer in world brotherhood that every indication of the growth of that ideal is most gratifying, and I pray that every effort to promote mutual understanding and goodwill may draw the world closer together, until there is no East or West and we are all one in our desire to understand one another's point of view, while living at our highest and best. My earnest good wishes go to the International Relations Club of the Calcutta University." Dr. Nag announced that a series of meetings will be held in different parts of India and he thanked the different branches of the Carnegie benefactions for their interest in the development of International Relations Clubs in India and for the valuable reports, books and monographs presented to the Club by the Carnegie Endowment for International Peace, the Carnegie Corporation of New York, the Carnegie Institution of Washington, the Carnegie United Kingdom Trust as well as of the Scottish Universities, including the Dumfernline Trust of Carnegie's native village.

Mr. Carnegie paid a visit to India and, after his return, gave his impressions in several articles contributed to periodicals. In one of them, which appeared in *The Nineteenth Century and After*, August, 1908, he wrote: "I do not believe God ever made any man or any nation good enough to rule another man or another nation."

Dr. W. S. Urquhart, Principal of the Scottish Church College and Chairman of the Reception Committee, in his thoughtful address gave a brilliant character-sketch of Carnegie who introduced a new era by making Justice the basis of the production and distribution of wealth.

The Hon'ble Sir Manmatha Nath Mukherjee, the Acting Chief Justice of Bengal, in his Presidential Address, emphasised the importance of Carnegie's work in connection with the development of "Arbitration" as the only civilized method of settling disputes between man and man, and nation and nation.

Dr. C. E. Turner, Chairman, Health Section of the World Federation of Education Associations, observed that associations like the International Relations Club of the Calcutta University could do much to bring about better understanding between peoples of different races.

Mr. W. C. Wordsworth, Editor of the *Statesman*, in a thought-provoking speech exposed the hollowness of the arguments of the milita-

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rists who pretend to make armaments the basis for peace.

Mrs. Kiron Bose, Secretary of the National Council of Women of India, brought her feeling tribute to Carnegie and his loyal wife on behalf of the growing womanhood of India. She was followed by Mrs. Leeloff of the International Peace League who vigorously attacked the lethergy of menfolk to organize peace education for children, for, she rightly observed: "it was for the children of the future and not the hardened middle-aged utilitarians to develop peace as an instrument of human collaboration."

Womanhood of America was also ably re-represented by Mrs. Martha Fincke, professor of Music, Mt. Holyoke College, who struck a note of optimism by pointing out that several influential groups of individuals are patiently and loyally serving the cause of peace against tremendous odds. Mrs. Marion Brown Shelton, a talented poetess, equally emphasised the need of co-operative work in peace education, utilizing specially the best forms of cinemas for that purpose.

Prof. Benoy Kumar Sarkar and Dr. Ankelsaria, in their moving speeches urged the rising generation to follow the examples of Carnegie and very appropriately cited instances to show that Carnegie's spirit is manifest to-day in India through the generous benefactions of Indian donors like Premchand Roychand, Sir T. N. Palit, Sir Rash Behari Ghose and others.

Profiteering in Electric Supply

Last month a good deal of evidence was given before the Calcutta Electric Supply Corporation Charges Advisory Committee in relation to the price of electricity. One of the witnesses, Mr. I. E. Gilbert, argued that it was now admitted in the Corporation's reply that "Coal was cheap—Rs. 6 a ton. It was also on record that Labour was cheap. But on the management side up went the graph of expenditure. He maintained that much could be done to improve this part of the costs." "Mr. Gilbert contended that there was obviously something very high shown or spent on management in the Calcutta outfit."

The folowing extracts, taken from his evidence, show how dear electricity is in Calcutta and its neighbourhood :

> "Thirty-six millions of Great Britain's population live in areas where electricity can be obtained. . . .
> "Thirty millions of this number can obtain electricity on a two-part tariff at 1*d*. per unit or less. . . .
> "Twenty millions at ¾*d*. per unit or less. . . .
> "Ten millions at ¼*d*. per unit or less. . . .
> "Nearly 350 undertakings are selling electricity at 1*d*. per unit or less."
>
> —*Electrical Times.*

On the 4th June, 1935, Capt. Cazalet asked the Minister of Transport in the House of Parliament if he could state the rates charged for electricity in Manchester, Leeds and Edinburgh, as also in any other four rural districts.

The following is the answer by Mr. Hore-Belisha, Minister of Transport :

District—Unit rate of two-part tariff for domestic supply;

Manchester—½*d*. (half penny).
Leeds—½*d*. (half penny).
Edinburgh—½*d*. (half penny).
Rural areas :
Norfolk—¾*d*. (three-quarter penny).
N. Riding of Yorks—1*d*. (one penny).
Bucks—¾*d*. (three quarter penny).
Wilts & Berks—1¼*d*. (one and quarter penny).

—*Electrical Review* '35.

In this connection attention may be drawn to an article in the November number of *Science and Culture* dealing with Public Supply of Electricity, in which it has been shown that the electric supply companies in our country are profiteers.

Bengal Administration Report for 1933-34

A copy of "Report on the Administration of Bengal, 1933-34 (with a summary of political and general events for the calendar year 1934)" was "forwarded" to us "by order of the Government of Bengal" on the 11th of November last. On account of the rather late publication of these official reports, they lose their news value to a considerable extent. Hence, as there is no dearth of fresh news of great importance, these reports are not discussed as they ought to be. What must also to some extent contribute to the disinclination of publicists to discuss them is the fact that nobody appears to be responsible for the opinions expressed therein. For, in the introduction to the Report under comment it is stated :

> "The Report is published under the authority and with the approval of the Government of Bengal, but this approval does not necessarily extend to every particular expression of opinion."

Nevertheless, we shall refer to a few items in this Report.

Government's Communal-mindedness

In the Bengal Administration Report for 1933-34, page 220, we read :

> "Nationality of editors.—563. Information about caste or nationality of the editors is not available in many cases. But the broad division into Hindu, Moslem and Christian may be taken as clear, and on this division there were 622 Hindu (including Brahmo), 68 Moslem and 72 Christian publications."

Are Hindus, Moslems and Christians different "nationalities" or "castes"?

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This anxiety to ascertain and publish the "nationality" or "caste" of the editors seems to be a new development in the official mind; for, we do not find any such paragraph in the Report for 1931-32.

Is there any census of Jewish, Protestant, Roman Catholic, and other editors in Great Britain?

The paragraph, however, has its value. It shows, according to the official interpretation of and deduction from such statistics, that the majority community in Bengal is very slightly affected by seditiousness, being surpassed in this respect even by such a small community as the Christians. Of course, the small output of periodical and current literature by a community also shows the low level of its culture and education. But that does not matter. That it is not seditious makes it supremely fit for being the sub-ruling community in the province under British dominance.

As the official mind has developed such intellectual curiosity in relation to the journalistic productivity of different religious communities, may it be suggested that another field for official statistical inquiry and research would be the percentage of revenue contributed by the different communities and the amounts specially spent for them out of public funds.

Fiscal productivity and fiscal hunger are important fields of research.

"Terrorism" in Bengal

Part I of the Bengal Administration Report, 1933-34, gives a "general summary of events for the calendar year 1934." It consists of 45 pages. Out of these 45, 12 are devoted to an account of non-official "terrorism" in Bengal, indicating the space it fills in the official mind. The opening sentence of this section tells us:

> "Although the action taken during the previous year under the powers possessed by the executive had enabled the authorities to a large extent to prevent outrages and to keep the outward manifestations of terrorist activity under control, recruitment was still going on in full vigour, chiefly through the circulation of terrorist literature to impressionable youths either privately or through libraries, and clubs, designed ostensibly to promote mental and physical culture."

There is an impression prevalent in Bengal that terrorist literature is circulated by informers and agents provocateurs also. Government should inquire whether this impression is entirely baseless or not. For our part, we have already warned students and young men not to accept suspected literature from anybody. Many of them have been prosecuted for possessing such literature and sentenced to long terms of imprisonment. It does not always come out who gave them such stuff.

The concluding paragraph devoted to terrorism runs as follows:

> "Though the situation in Bengal has improved, the improvement will last only so long as constant pressure is maintained. Terrorism has not yet been eradicated from Bengal, and never will be, merely by special legislation. But it has been, and can always be, kept in check by the firm use of the powers granted by special legislation. The only hope of its disappearing lies in a complete change of heart on the part of the terrorists and those who sympathise with the terrorists. Reference has already been made to the improvement in the public attitude towards terrorism. If this attitude can be maintained, then there is every hope that with the help of police action terrorist activities will eventually be brought to an end as they were in 1918. But the terrorist parties are not yet as crippled as they were in 1918, and there is still unfortunately every indication that the leaders who are interned are determined to recommence the organization of revolution the moment they are released." P. xxxii, *Bengal Administration Report, 1933-34.*

This paragraph contains an emphatic assertion that special legislation has not succeeded in eradicating terrorism from Bengal and will never succeed in doing so. But the claim is put forward that it has kept it in check and will always be able to do so. So this statement is a defence of and a plea for special legislation. Such being the case, publicists cannot use this paragraph as an indirect confession of failure on the part of Government to deal with terrorism. For it only amounts to saying that special legislation has done all that it is claimed on its behalf. The paragraph also gives an indication that the policy of internment will not be given up.

We do not support either special legislation or the policy of internment.

For the total disappearance of terrorism the official mind depends on a complete change of heart on the part of the terrorists and those who sympathise with the terrorists. But the Report does not say or suggest how this change of heart will take place or be brought about. If terrorism be without any cause or causes, the terrorists' future change of heart, if any, may also be causeless. But if terrorism has some causes, the terrorists' future change of heart must also be produced by some causes. The non-official public in Bengal believe that the principal cause of terrorism is political, and that the economic condition of Bengal is a predisposing circumstance. If this diagnosis is correct, terroristic change of heart can be brought about by political changes and economic betterment.

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Offences Against Women

The latest Bengal Administration Report observes:

> "It is deplorable that offences against women coming under sections 366 and 354 of the Indian Penal Code again show an increase. There were 52 cases more compared with the figure of the previous year, or an increase of 7.5 per cent."

The official mind tries to derive some consolation—we do not—from the fact that

> "The increase reported in 1932 as compared with 1931 was 94 or 15.7 per cent, so that though the position is far from satisfactory the rate of increase has declined."

The increase in 1933 took place in 16 districts, that is, in the greater part of Bengal.

We are told,

> "The matter is one which continues to engage the attention of Government, and the question whether the Whipping Act of 1909 should not be amended so as to make persons convicted of offences against women liable to the punishment of whipping is now under examination."

"The attention of Government" will give the public satisfaction when it produces adequate results. In the words "now under examination," how many days, weeks, months, or years is the word "now" equivalent to?

The Report gives the figures for the offences coming under sections 366 and 354 of the Indian Penal Code, *i.e.*, kidnapping or abduction of women, and use of criminal force to women with intent to outrage their modesty. It does not give the figures for offences coming under section 376 (rape by a person other than the husband), for which 231 persons were tried.

Punishment for gang rape should include forfeiture of property. Those persons also ought to be tried and punished, if found guilty, who harbour offenders and conceal their victims.

Sometimes the girls and women victimised are never traced. In such cases, the property of the offenders, if proved guilty under any of the sections referred to above, should be confiscated.

All-India Oriental Conference

MYSORE, Nov. 28.

In connection with the seventh session of the All-India Oriental Conference which will be held in Mysore, at the end of December, the following persons have been elected as presidents of the several sectional meetings to be held under the auspices of the conference:

Vedic section—Dr. Lakshman Sarup, Lahore.
Iranian—Mr. Anklesaria. Bombay.
Islamic—Dr. Naizamuddin, Hyderabad.
Classical Sanskrit—Dr. S. K. De, Dacca.
Philosophy—Professor Hirayanna, Mysore.
Prakrit—Dr. P. L. Vaidya, Bombay.
History—Rev. Henry Heras, Bombay.
Archaeology—K. N. Dikshit, Delhi.
Ethnology—Rai Bahadur Ramaprasad Chanda, Rajshahi,
Fine Arts—Dr. Abanindra Nath Tagore, Calcutta.
Philology—Dr. V. S. Suktankar, Poona.
Dravidian Languages—Rao Bahadur R. Narasinhacharya, Mysore.
Indo-Aryan Languages—Dr. Suniti Kumar Chatterjee, Calcutta.—*United Press.*

Indian Population Conference

It has now been decided to hold the first Indian Population Conference on January 27 and 28 in Lucknow, with Sir U. N. Brahmachari as General President under the auspices of the Institute of Population Research, India, which was organized in February last. Dr. Radha Kamal Mukerjee, Head of the Department of Economics and Sociology, Lucknow University, is the convener of the Conference.

The Conference will devote itself to a discussion of problems of social biology, hygiene, vital statistics, nutrition, production and population trends in the different provinces, on which the institute has been inviting papers and research work.

Has the Incredible Happened?

> A book in English entitled "Can the Hindus Rule India?" by James Johnston, M.A., printed by F. J. Ashelford, St. Helier, Jersey, and published by P. S. King and Son, Limited, Orchard House, Westminster, London, has been forfeited by the Bengal Government on the ground that the said book contains matter which promotes or is intended to promote feelings of enmity or hatred between different classes of His Majesty's subjects, and which is deliberately and maliciously intended to outrage the religious feelings of the class of His Majesty's subjects who are Hindus by insulting the religion or the religious beliefs of that class, the publication of which is punishable under sections 153A and 295A of the Indian Penal Code.

Books which give offence to Hindus—for instance, "Mother India" by an American woman—are not usually proscribed. Hence, one is led to suspect that "Can the Hindus Rule India?" perhaps tends to bring the British Government into hatred or contempt, besides being offensive to the Hindus. We say "perhaps," as we have not seen the book.

Birth-Control

Mrs. Margaret Sanger, the American champion of artificial methods of birth-control, has come out to India at the invitation of the Indian Women's Conference. We do not like artificial methods of birth-control,

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and therefore do not advocate them. But apart from our dislike and objections, we think artificial methods of birth-control cannot for years and decades benefit those to whom small families would be of advantage. What is called scientific birth-control requires some expenditure to purchase the things required and some knowledge to use them. Considering the utter destitution of the masses in India, one cannot say that they can spare even a pie to buy these things. As regards knowledge, 29 per thousand or less than three in a hundred of the female population of India, are literate.

The ladies who move resolutions in favour of artificial birth control in women's meetings and who vote for them, generally belong to the class of the aristocracy and the upper middle class and can bring up comparatively large families. So it is not poverty which stands in the way of their rearing many children. They do not like to take the trouble to mother many boys and girls. As for the poverty-stricken masses, we have shown that scientific birth control, even if it were quite unobjectionable, cannot be practised by them because of their poverty and ignorance. Besides, those who talk of birth control for them do not know in what small single-room hovels crores of them live. Can birth control methods be adopted with any decency in such hovels?

Birth-control by continence is necessary. It is difficult, but not impossible.

Material and intellectual progress and cultural advancement make men and women interested in many things besides a mere animal existence. For this reason and because of some biological and psychological factors, intellectual and cultured people, even if they do not practise birth-control, often have small families. Therefore, those who do not want India to be over-populated would do well to raise the standard of living of the masses and educate them to be intelligent and cultured citizens.

Whatever the case may be in other countries, the practice of artificial birth-control in India by the classes which have the means and knowledge to do so, would result in a dwindling intellectual and cultured class and in their being swamped by an illiterate and poverty-stricken huge mass of humanity. Therefore, in this country it is the duty of the intelligentsia to rear as large families as possible in order that they may become servants of the people.

The remedy for over-population which we have indicated above is not imaginary or fantastic. Many scientists support it. For example, Dr. J. H. Hutton, D.Sc., F.A.S.B., Corresponding Member of the Anthropologische Gesellschaft of Vienna, who had the charge of the Census of India, 1931, writes:

> It has been clearly demonstrated in Europe that a rise in the standard of living is normally accompanied by a fall in the birth-rate, and the same principle no doubt operates in this country; but, even while we must admit the truth of Bacon's aphorism that "Repletion is an Enemy to Generation," a mere superfluity of food supply is not enough, as it only enables the possessor to breed up to the subsistence level again. In order that a higher standard of living may affect the rate of reproduction it is apparent that not only is an increase in education and culture involved, since it seems definitely established that intellectual activity acts as a check upon fertility, but also the psychological appreciation of a higher probability of survival. Recent studies of the population problem in the Pacific by Rivers, Pitt-Rivers, Roberts and others have clearly demonstrated the importance of psychological factors as affecting the increase or decrease of the population, and although the environment is generally entirely different in India, that is no reason for supposing that psychology is any less important here in its action on the rate of reproduction. It is also likely that a changed outlook, in which a greater value was attached to the goods of this world and less regard paid to the speculative possibilities of the next, would operate in the same direction; but it seems doubtful if a materialistic standpoint would commend itself to Indian culture." Page 32, *Census of India*, 1931, Vol. I, Part I.

The following paragraph is taken from a lecture on "Biology and the State" recently delivered at the University of Manchester by Professor J. Graham Kerr, Regius Professor of Zoology at Glasgow:

> "There were around us examples of the result of familiarizing matters of sex. In that evil work a conspicuous part was played by the literature of birth control. Through it was being disseminated a deadly poison, the effects of which must necessarily tend towards the extinction of some of the great races of the world."

Muslim Husbands and Wives at Cross Purposes

All the Muslim women leaders whose speeches we have seen reported in the papers speak as non-communalist nationalists, whereas almost all male Muslim leaders are communalists. What is the explanation? We do not think there is no domestic peace in leading Moslem families.

Of course, we appreciate the division of labour, and cannot say that we cannot at all understand the arrangement.

Viresalingam Memorial at Rajahmundry

On the 24th of November last a life-size statue of the late Rao Bahadur K. Viresalingam Pantulu Garu was unveiled at Rajahmundry in

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the presence of a vast gathering. So far as showing him honour in this way is concerned, those who revere and appreciate him have done their duty. But they will have to prove their continued loyalty to him by devoting themselves to the service of man as he did.

Pantulu Garu has been rightly called the Father of Andhra Renascence, the Father of Telugu Prose, the "Conscript Father" in the Commonwealth of Modern Telugu Literature, and the Father of Modern Public Life in Andhradesha. He was a sincere theist. "The root of his life was religion." "The many and far-reaching ramifications of his prolific energy were forthputtings" of "an intense theistic passion." He believed that the whole man should move forward, and he exemplified that belief in his life.

His health was never robust. And yet one is astonished at the mere volume and range of his literary efforts—not to speak of their merit. His works, including his autobiography, have been published in twelve volumes. And they are of various kinds—from farces, comedies and serious dramas and novels to biographies, scientific disquisitions of various kinds, philosophical, ethical and religious discourses and pamphlets meant for women. The cry of the child widow appealed to him most. He got many of them remarried and settled in life. He founded a Widow Marriage Association, and a Widow's Home which is maintained with the proceeds of the endowment which he has left. He founded a High School and housed it in a building of its own which cost him Rs. 75,000. He gave Rajahmundry a Town Hall, a Public Library, and a Prarthana Mandir—all built at his own expense. He founded the Hitakarini Samaj and left to it by his will property worth some half a lakh. And yet he was only a Telugu pandit in a college, a journalist and an author of Telugu books. Journalism he made a power for good, cleansing the Augean stable of the public life of his time by its means. No wonder that he was subjected to much persecution and his life was sometimes in danger. But being lion-hearted, he could never be deflected from the path of duty.

The people of Andhradesha have honoured him in a way in which Bengalis have not yet honoured Rammohun Roy.

Miss Maude MacCarthy's Poems

We are glad to be able to publish in this issue some poems by Miss Maude MacCarthy—in private life Mrs. John Foulds. We had the pleasure of publishing some of her literary work many years ago. So far back as forty years ago, when she was "a slip of a girl," she was acclaimed as a "child prodigy violinist." She is not a mere performer of other people's creations but is also "a creator of new forms of musical expression."

> "The new forms of musical expression referred to were based on Indian music; for Miss MacCarthy has visited India some years previously, and had discovered a new world of music . . . Miss MacCarthy soon became, as the *Daily Telegraph*, London, put it, "the acknowledged exponent in Europe of Indian music."

Thus writes Dr. J. H. Cousins in *The Statesman.*

Miss MacCarthy is also a poet, likewise a Dramatist—a writer of "Mystery" plays and "one of the forces in the renaissance of the puppet-drama in England."

Great Britain as Maker of "The Glory that is India"!

At a garden party given under the auspices of the East India Association by Mr. C. G. Hancock to meet Sir Malcolm Hailey, Mr. Hancock said in welcoming his guests:

> "On an occasion like this it is well to remember that it was a handful of London merchants who laid the foundation of our greatness in India something like three hundred years ago and gave to India greater prosperity and freedom than it had ever enjoyed even in the golden ages of Asoka or Akbar. It is to the genius of Great Britain that is due 'the glory that is India'."

If the expression 'the glory that is India' is meant to be applied to present-day India, it must be due to her great material prosperity—assuming that it exists—and, to a greater extent, to all her children being educated, cultured and enlightened.

As regards her material and intellectual condition, it was written about two decades ago in the official Report on Constitutional Reforms, popularly known as the Montagu-Chelmsford Report, that "the immense masses of the people are poor, ignorant, and helpless far beyond the standard of Europe." (Section 132). And last year, on the same subject, the Joint Committee on Indian Constitutional Reform wrote in their Report, Vol. I, Part I, page 2, "the average standard of living is low and can scarcely be compared even with that of the more backward countries of Europe. Literacy is rare outside urban areas, and even in these the number of literates bears but a small proportion to the total population." According to the Census of India, 1931, literate persons number 95 per thousand aged 5 and over—males 156 and females 29.

If Britishers wish to boast that the present

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glorious condition of India is due to the genius of Great Britain, they can certainly please themselves.

The civilized intellectuals of the world no doubt sometimes speak of 'the glory that is India, referring to her past. For example, Lord Curzon, as Viceroy of India, said in his Delhi Durbar address in 1901:

> "India has left a deeper mark upon the history, the philosophy, and the religion of mankind, than any other terrestrial unit in the universe."

This India of the past was not "due to the genius of Great Britain."

Max Muller writes in his book on what India has to teach the Western peoples:

> "If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and has found solutions of some of them which will deserve the attention even of those who have studied Plato and Kant, I should point to India. If I were to ask myself from what literature we here in Europe may draw the corrective which is most wanted in order to make our inner life more perfect, more universal, in fact more truly human, again I should point to India."

Here again the eminent Oxford orientalist spoke of ancient India, which was not made by the genius of Great Britain.

This ancient India, *not* made by Great Britain, gave the world the decimal system of notation, the foundation of modern mathematics and of much modern science. She created the beginnings of nearly all of the sciences and carried some of them to remarkable degrees of developments, thus leading the world. Her architecture and sculpture were unsurpassed by those of any other country. She excelled in music and painting also. Her arts and crafts supplied her own requirements and those of many a country far and near. She produced great literature, great arts, great philosophical systems, great religions, and great men in every department of life,—rulers, statesmen, financiers, scholars, poets, generals, colonizers, ship-builders, skilled artisans, and craftsmen of every kind, agriculturists, industrial organizers and leaders in far-reaching trade and commerce by land and sea. And this she did when nobody had heard of the existence of Great Britain.

British Imperialists say and pretend to believe that they have made India wealthy. But the real truth is that it was because of the abundance of her natural products and manufactured goods that European merchants came here. Merchants go to a country to sell and buy, implying thereby that its inhabitants have purchasing power and also things to sell. Merchants do not go to deserts to buy and sell. As a matter of fact we find Thornton writing in his *Description of Ancient India*:

> "Ere the pyramids looked down upon the Valley of the Nile, when Greece and Italy, those cradles of European civilization, nursed only the tenants of the wilderness, India was the seat of wealth and grandeur. A busy population had covered the land with the marks of industry; rich crops of the most coveted productions of nature annually rewarded the toil of the husbandman. Skilled artisans converted the rude products of the soil into fabrics of unrivalled delicacy and beauty. Architects and sculptors joined in constructing works, the solidity of which has not, in some instances, been overcome by the evolution of thousands of years. . . . . The ancient state of India must have been one of extraordinary magnificence."

Dr. Benjamin Heyne in his statistical fragments on Mysore said, "The steel of India is decidedly the best I have met with.

As regards India enjoying more freedom than it ever did before, it is certainly a novel brand of freedom which she enjoys, seeing that her children have no vioce whatever in their own destiny, that any small political or civic rights they enjoy are purely "favours" which Britain in her "kindness" "graciously grants" them, and that Britain does not admit that any such rights belong to them of right as human beings. They have no final power in any essential matter. The seat of authority is not in India.

On the other hand, in ancient India even absolute monarchs had checks and restraints on their power. And absolute monarchy was by no means the only or the prevailing form of government all over the country in all ages. As we have repeatedly pointed out in this *Review*, republics existed in India at least as early as the days of the Buddha (6th century B.C.) and as late as the 4th century A.D. They were situated in the extensive region stretching from the Punjab in the west to Bihar in the east and from Nepal in the north to the southern borders of the Central Provinces. Democracies existed in South India also. The republican form of government in ancient India had a duration of at least a thousand years. No other country, ancient or modern, has had republics for so long a period. The spirit of freedom and democracy manifested itself in her Vedic elective kingship, in her caste fraternities, in Buddhist church government and in village government.

Lord Willingdon on India's Tutelage

Lord Willingdon, the Viceroy, visited Lucknow, on the 28th November last. In course of his reply to the address presented by the Municipal Board, he said:

> "I am fully aware that the coming reforms do not

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meet in full measure the aspirations and wishes of many, but they undoubtedly constitute a great advance and throw open a wide avenue by which the people of India can show the measure of their capacity and progress."

We flatly deny that the coming so-called "reforms" have met in full measure the aspirations and wishes of any. We assert that they constitute a great step backward. But that is not what we want to lay stress upon in this note.

Lord Willingdon and other British Imperialists do not perhaps understand how galling and insulting the attitude of superiority of the political schoolmaster-examiner assumed by Britishers towards Indians is to the latter. The former should know that Indians are not political babies. They are entitled to rule themselves and quite capable of doing so, if left alone. Besides, if their capacity is to be measured, Englishmen are not in a position to measure it impartially; because they are interested in prolonging, if not perpetuating, the dominance of themselves and the subjection of Indians. It is not we Indians alone who think that we are capable. Many competent foreigners, including Englishmen, have said so. It makes us ashamed whenever we have to quote their testimony. But we shall do so again in some future issue in some detail.

Health of Mrs. Kamala Nehru

We are re-assured to learn from a Berlin telegram of the 29th November last that, after a set-back, Mrs. Kamala Nehru's health has been improving again.

Italy and Ethiopia

It would seem, in spite of Italian denials, that there has been recently a turn of the tide in favour of Ethiopia and that Italy has had some reverses.

A Paris telegram, dated the 29th November, says that M. Laval has informed Sig. Cerruti, the Italian ambassador, that France would stand by Britain in the event of Italy taking any warlike measures against Britain, including attack on British warships, because such action would mean war not only against Britain but against the League and France. As it is believed that Mussolini will resist new sanctions with force, there is some apprehension of a sort of world war breaking out.

Japan and China

Perhaps taking advantage of the European situation arising out of the Italo-Abyssinian war, Japan has been trying to establish overlordship over China and extending her empire there.

Robbing Peter to Pay Paul?

Just as in the various Provinces in succession there has been legislation to arm the executive with so-called emergency powers, so bills are being introduced and passed in different provincial legislative councils ostensibly to wipe out or reduce the debts of the cultivating classes. It would be good, if the raiyats could be freed from debts without confiscating what legally belongs to the lenders and without virtually hitting particular communities and rewarding others.

Banning of Hindi and Gurmukhi

It is the natural right of every child to be taught through the medium of his or her mother tongue. And it is recognized in the Minority Guarantee Treaties concluded under the auspices of the League of Nations. It is hoped, therefore, that the N.-W. F. P. Government will withdraw the unjust and unstatesmanlike order banning Gurmukhi and Hindi in primary schools in all but the two lowest classes. Of course, even if the order is not rescinded, Hindi and Gurmukhi will not be crushed. Even the former despotic governments of Russia, Austria and Germany could not crush Polish in Poland when under their sway.

Women's Conference at Allahabad

Lady Wazir Hassan, Chairwoman of the Women's Conference, welcomed the delegates.

Mrs. Pandit, Vice-President, in welcoming Lady Maharaj Singh, President, said that women all over the world were making themselves heard but Indian women still lagged far behind their sisters in other countries, though the urge of progress had come to them also. "If this Conference helped even a little in the joint effort to free not only our sex and our country but humanity from the shackles that bound them, this Conference had justified its existence."

Lady Maharaj Singh, during the course of her presidential address, said that the coming reforms opened out great opportunities for women and they should begin to educate themselves for the work that lay before them. The President advocated the formation of girl guides and the education of Harijans. Among the resolutions adopted was one requesting the British Parliament to safeguard the interests of women by making provision in the Instruments of Instructions that women should be given chances of association in the administration of every province and also the Central Government.

When Lady Maharaj Singh said that the coming reforms opened out great opportunities for women, she spoke like the wife of a Government servant. For the so-called reforms will not open out great opportunities either to men or to women. It is astonishing how the merest crumbs can satisfy women. Is it because they have been hitherto starved?

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Karachi Women's Conference

At the Karachi Women's Conference, Mrs. Mehta presiding, the following important resolutions were adopted :

This Conference looks with alarm upon the increasing number of abduction of girls and boys taking place in Sind and also the growth in immoral traffic. It requests the authorities and the public to co-operate with one another to suppress this crime and traffic. It is further of the opinion that a special staff should be appointed by the Government for this purpose.

This Conference makes a special appeal to the Government to liquidate illiteracy in the country by introducing free and compulsory education as a part of the scheme of the new constitutional reforms.

This Conference notes with extreme regret that the provisions of the Sarda Act are being violated wholesale throughout the country, (*a*) by parties going to certain Indian States, (*b*) and by the majority of cases of violation of the Act going unreported to the authorities altogether.

This Conference appeals to the Rulers of Indian States, and specially to the Mir Saheb of Khairpur in Sind, to pass a law for their States on the lines of the Sarda Act. It also appeals to the public to start Vigilance Committees to look after the proper enforcement of the law and to the Government to make the offences under the Act cognisable.

This Conference whole-heartedly supports the Hindu Women's Inheritance Bill. It appeals to the members of the Central Legislatures to support the Bill.

This Conference makes earnest appeal to the women of Sind to join hands with those who are working in the cause of Harijan uplift.—*United Press.*

An Armed Procession

Last month in Lahore there was a procession of 60,000 Muhammadans with drawn swords and other weapons. What was the object of this procession? Why did the Government allow it, when half a dozen or a dozen Bengali young men with sticks are not allowed to come together in many places in Bengal? Are Bengalis a martial people and the Panjabis not?

Unrest in Egypt

There is unrest among Egyptians, who are dissatisfied with British tutelage. Has Mussolini any idea of fomenting or exploiting this unrest?

Agra University Convocation

Unemployment among the educated, the part University education plays in life and the line which should be adopted in order to minimise the prevailing distress in the country were some of the subjects which Sahabji Maharaj Anand Sarup touched upon in the course of his address at the eighth annual convocation of the Agra University.

Emphasising the advantages of education the speaker said:

"Education, more education, education made perfect, is the only panacea for our country's ills and evils. With more of real education, I dare say, we can easily raise the general level of intelligence of its teeming millions, create, in its future generations, the habit of clear and deep thinking and of appreciating new values, and turn the acquisitive impulse of its people from its present direction to the direction of Truth."

He added:

"Mine are the hopes of one who pins his faith to sound practical experience and the trend of world-events. For, has not University education, in spite of all its faults and failings, transformed life conditions here in India during the last fifty years or so, and are not all our present political, social and industrial leaders, our authors and poets, artists and architects, philosophers and scientists, of whom the country is so justly proud, one and all, the products of our colleges ?"

Discussing unemployment among the educated, he said:

"I would readily admit that there is considerable unemployment in the country in these days, but at the same time I would beg leave to point out that Universities are not employment-securing or bread-procuring agencies. I see absolutely no justification for restricting University education."

Government Delimitation Scheme to Hamper Congress ?

It is not unnatural for Government officials to see that as few of their opponents, the Congress politicians, enter the legislature, as possible.

The general impression that electoral areas have been so framed under delimitation schemes of various local Governments as to hamper Congress candidates and facilitate matters for their rivals or opposing groups seems to be seriously engaging the attention of the Congress Parliamentary Board.

Pandit Govind Ballabh Pant, general secretary of the board, has circularized the various provincial Congress committes asking the latter to collect all available materials on delimitation proposals and submit to the board a comprehensive statement thereon to enable the board to sift and examine the materials collected. It is emphasised that while consistently with the declared policy towards the new constitution the Congress committees cannot make representations before the Hammond Committee, it is nevertheless advisable to take stock of the situation with a view to arriving at an accurate estimate of official schemes of delimitation.

Congressmen who are members of the Assembly or of some provincial council or other, move resolutions and make speeches on them. These are in effect representations. Their criticisms of Government measures are also virtually representations. Therefore, instead of standing on their dignity, Congress committees would do well to submit representations to the Indian Delimitation Committee and fight the Government scheme in other ways.

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Prevention of Further Injury to Indian's Colliery Business

Mr. W. C. Banerjee, who is a noted Colliery owner, has contributed to some dailies a paper on the "Ruin of Indian Collieries," which he concludes by suggesting some remedies.

They are:

> Not only should the raisings from the Railway collieries be not increased, but, in the interest of the public, avenues found to curtail them. The 15 per cent surcharge on freight should be abolished at once and a reduction in railway freight effected. In view of the sacrifices suffered by the Bengal collieries in the past the difference in basic freight from the Bengal and Bihar collieries and from those in the C. P. fields should be removed. If preference is to be given surely the Bengal and Bihar collieries deserve it. Necessary protective duty should be imposed not only on foreign coal but also on foreign crude oil used as fuel.
>
> TEXTILE INDUSTRY'S DUTY.
>
> The Tariff Board rightly suggested that the textile industry should purchase its requirements from within the country as far as practicable. If this is not insisted upon, the Bombay and Ahmedabad mill-owners, getting 50 per cent. protection against Japanese and 20 per cent. against British piece-goods would thrive at the cost of Bengal and perpetuate the injustice they have been perpetrating in the name of Swadeshi. These non-Bengalee mills sell cloths worth Rs. 12 crores a year in Bengal every year. The time has come for a clear understanding and a decision about our future course of action.

British Labour Votes for Constituent Assembly for India

LONDON, Oct. 5.
(By Air Mail).

India came into prominence for discussion at the Labour Party Conference at Brighton on Friday afternoon. The conference had before it a Resolution from Mrs. Fraser, delegate from the London University Labour Party.

Mrs. Fraser's Resolution asked the Conference to reaffirm its support for Indian's right to self-determination and self-government. It also condemned the India policy of the National Government and the continued repression in India. Mrs. Fraser in moving her resolution declared that the only way in which self-determination for India could be implemented was by the convening of a Constituent Assembly, consisting of the representatives of the people of India and elected by adult suffrage. She led a vigorous attack on the Attlee Minority Report of the Joint Select Committee. She felt it was inconsistent with the policy laid down by the Labour Party at its Conference held at Hastings.

On behalf of the Executive, Major Attlee, the president, accepted the resolution of Mrs. Fraser. But he made a half-hearted and very lame defence of his Minority Report. He also attempted to suggest to the fellow delegates that the Parliamentary Labour Party has performed its task in interpreting the policy of the Party to its best ability, a suggestion which was received with derisive cheers. The resolution was carried unanimously.

If and when the Labour Party comes into power, will it act up to this resolution?

The Mohmands and Ethiopians

In the course of a letter addressed by the Secretary of the League Against Imperialism to Mr. Baldwin, the British premier, on the subject of the military operations in the N.-W. Frontier, the former says:

> The position of the Mohmand tribes is that they, unlike Ethiopia, are unable to appeal to the League of Nations. But, nevertheless, the British Government are signatories of the Covenant of the League of Nations at the same time as being signatories of the Kellogg Pact. Under the terms of the Kellogg Pact the British Government pledged itself to renounce war as an instrument of national policy in favour of submitting all disputes to international arbitration.

The European writer wants that hostilities against the Mohmands should be suspended and the dispute between the British Government and the tribes referred to arbitration.

We are pleased to find that crying in the wilderness is not a special failing of Indian publicists.

Why Potential Indian Army Leaders Are Not Forthcoming

Sir Philip Chetwode, Commander-in-Chief, concluded his last speech in the Council of State on the 24th of September last in the following words:

> I know you have got these young men in India. They are there. They are fit to lead your army but they are not coming forward and I can only hope that what I have said today may be taken note of throughout India and that you will get them.

What have the Government done to get them? Every possible inducement is offered to young Britons to come forward to serve in India in the civil and military services, and they come as British patriots. Mercenaries cannot, as a rule, make leaders. Unless there is self-rule in India and unless those Indians who adopt a military career feel that they are serving, not Britain, but their own country, how can one expect to get the best out of them, and how can one get the best type of military students?

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The Leader says:

Babu Ramanand Chatterjee, editor of *The Modern Review*, deserves the thanks of the Indian public for bringing out this publication which is meant to be read by Indians. Indeed, the full title of the book is *Eminent Americans whom India should know*.

.....If America today is rushing headlong in an inordinate pursuit of wealth and luxury and is steeped in gross materialism, she has produced great men, leaders of thought, eminent scientists, men of letters, and great philanthropists; if India's greatest shame today is her political subjection, and if some social evils continue to receive the sanction of usage, she is now in dead earnest to bring about her political emancipation, and is making rapid strides towards social reform and improvement in all the departments of life.

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Let somebody in India write a similar book, entitled 'Eminent Indians.' Why not let Babu Ramanand Chatterjee address himself to this task, for which he is eminently fitted.

United India and the Indian States says:

This book consists of short life sketches of fourteen eminent men and women of America. They are the noblest leaders of mankind, patriots, poet-philosophers, champions of freedom, poets, men of letters, social reformers, religious teachers, noble women, editors and educationists. The author has merely given a vivid and truthful record of these great men and women as they have impressed his mind, influenced his thoughts and enriched his wisdom.

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A NEW BOOK by Dr. J. T. SUNDERLAND

Evolution and Religion

United India and the Indian States writes:

Mr. Sunderland is well-known to educated Indians and especially to the readers of India's great monthly periodical *The Modern Review* to which he has often contributed. This book deals with the evolution of the world, of men and of religion, and with the problems of Pain and Evil. It attempts a reconciliation of Religion with Science and all that science stands for. The accounts of the genesis of the world according to different religious scriptures, are rejected, and the doctrine of evolution is upheld as showing the how of the world, and, therefore, being a *real revelation of God* instead of mere *assertion of His Existence* and Omnipotence found in the scriptures. Evolution, it is pointed out, demonstrates the plan of God to man. It cannot, therefore, be said that rationalism and progress will make for irreligion. They will, on the other hand, only continue to unfold God's plan. Civilisation is not an artificial growth, it is organically connected with evolution With the progress of thought and general culture, religion will advance and become purer and more refined. At the earliest stages of human-evolution, religion had of necessity to be primitive in character. The future will see not less of religion, but less of superstition and less of priestcraft.

The author is an optimist. He examines the contradiction involved in the idea of an All-loving, All-powerful Father of children who are subject to evil, and to misery which is not always man-made. He finds the solution of the problem in the doctrine of evolution. Man has risen through the ages to his present moral stature. Even pain and evil serve the end of this scheme, the gradual perfection of man. The evil tendencies in man are only the mistakes that he makes in "groping" his way upwards. Earthquakes and other visitations of Nature only show that the world is under Law, and in any case, a world under Law is better than a worldunder chaos. The author sees in evolution proof of man's continuity and of the soul's immortality.

The book is written in sensitive prose and is lucid from beginning to end.

Prabuddha Bharata writes:

The central theme of the book is to show that evolution is really an ally of religion, that it proclaims the glory of God in a far more effective way than the genesis stories of the orthodox Semitic religions. Every religion has mythology as well as philosophy; there is no harm in that. But danger comes when the one is confounded with the other. And this has been the case with some queer religious-minded people, who have compelled some states of America to pass laws prohibiting the teaching of Evolution in schools. This very clear and convincing exposition of both Evolution and true Religion by Dr. Sunderland ought to be an eye-opener to these people.

The book has a general interest too. Here the readers will find a fine collection of easily understandable data presented beautifully and logically, which are sufficient to convince unbiased minds of the great truth of Evolution—evolution of the world, of man, and of religion, evolution from simplicity to complexity, from homogeneity to heterogeneity The author has shown too that although there is a class of evolutionists who find no necessity of a God for the evolution of the world and everything in it, yet evolution truly understood is not only not anti-God but demonstrates the existence of a vastly wonderful intelligence giving shapes to things and beings with and for a purpose. Moreover, he explains "pain and evil" as imperfections in the process of evolution, which will drop off in the final stage. He turns the very fact of man's imperfections—physical, mental, moral, and spiritual—into cogent arguments for immortality. It is inconceivable that modern man with his horrible shortcomings is the ultimate end of such a finely attuned process of evolution through millenniums. The book has given Evolution the dignity of Religion, has supplied Religion with a scientific basis, and has assured man, the very end of evolution, of his perfection and immortality.

Also highly praised by INDIAN MESSENGER, THE HINDUSTHAN TIMES, THE D. A.-V. COLLEGE UNION MAGAZINE THE TRIBUNE, THE HINDU, THE GUARDIAN, THE SUBODHA PATRIKA, THE BOMBAY CHRONICLE and others

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"In Chapter 29 Mr. Banerjee is in his own special sphere, and has certainly made an original contribution to the study of Orissan art and architecture on scientific lines: he has rescued it from many vague generalisations and guessworks. He concludes that the gap between the first and the seventh centuries (A. D.) in Orissan art highly is as inexplicable as remarkable, though he admits that there has inot been yet a full and accurate survey of Orissan antiquities, specially in the hill-States. It is possble, in my view, that present-day studies in the origins of the so-called Gupta revival will in the near future show that the early mediaeval (seventh century) Orissan art, fully developed and striking at its first appearance, was only another florescence of the same original Naga-Vakataka art (third to sixth centuries), as the Gupta art was; it is of course well known that the Naga-Vakataka political influence spread over Western (Hill) Orissa in that period."

For other opinions, see advertisements in previous issues of **The Modern Review**.

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Advance writes:

The wail about the plight of Indian trade and industries is now loud enough. Attempts are being made by various persons and organizations to probe into the causes of this phenomenal decline and find means to revive the flow of industrial life. Unfortunately, however, many yet go with the idea that India is essentially an agricultural country and she will ever have to perform the role of producer of raw materials. That this view is entirely erroneous will be proved, if one takes the trouble of going through this valuable book of the late Major Basu. He was not a man to indulge in cheap sentimentalism; he was entirely matter-of-fact, whose spirit of research and scholarship has not yet produced any parallel. The facts and figures about India's great industrial past have been collected by laborious research into the archives of history and official documents. Of course, the environments in India and the general state of the world have been changed, but if we are to build India's Industrial prosperity on a solid basis, we must have a workable knowledge of the conditions in the great land before she came in contract with the West and the factors which brought about the deplorable change. And for this purpose Major Basu's book is indispensable. Indeed, it ought to be a handbook to those who are now working for the revival of indigenous industries. Students of Indian Economics also ought not to miss this weighty work. The drawing on the jacket, indicating the helplessness of the Indian craftsman at the advent of the industrial and commercial paraphernalia of the West, is most appropriate.

The Hindusthan Review writes:

The new edition of Major B. D. Basu's *Ruin of Indian Trade and Industries*—which when first issued was very well received by the public, and stimulated great interest amongst all interested in the industrial development of India—is a scathing indictment on the policy of the British rulers in relation to Indian trade and commerce. The third edition, just issued (R. Chatterjee, 120-2, Upper Circular Road, Calcutta) ought to draw the serious attention of the industrialists and capitalists with a view to improve the economic condition of the country.

The Modern Review says:

The third edition of this well-known work contains forty-three pages of matter which did not form part of the previous editions. Besides being thus substantially enlarged, its get-up is superior in every respect—paper, printing and binding—to the first two editions. *And yet the price has been reduced from Rs. 2-8 to Rs. 2 per copy.*

The appearance of this edition is timely, too. *The Government of India Act of 1935* has just appeared, with its chapter on "Provisions with respect to [so called] discrimination, &c.," contained in sections 111 to 121 inclusive. Major Basu's book tells what was done in the days of the East India Company to ruin Indian Trade and Industries. And these "Provisions" are such as may be used to prevent Indians from regaining that position in the trade and industries of their own country which the nations of every country are justly entitled to occupy.

So this is a book which every English-knowing Indian ought to read.

The Bombay Sentinal writes:

This is the third edition of this Book, and verily it has deserved going into the third edition. It is an indictment of the exploitation of India and the steps taken to perpetuate that exploitation. It is particularly useful reading in view of the provisions contained in Part V. Ch. III of the New Constitution of India, which are specially designed statutorily to safeguard British capital and British citizens who are stationed in India mainly for commercial exploitation.

Major Basu has devoted a whole chapter to the "Granting of Special Privileges to Britishers in India" and another whole chapter to "British Capital in India." The latter gains significance owing to the privileged position that British Industrialists are seeking to secure by establishing industries in India. Two sentences will bear quotation. At page 157 the author says:

"It will be worth while for some Hon'ble Member of the Central Legislature to ask a question about the amount of subsidy which the Indian Government pays directly or indirectly to the different industries which are owned and managed by Britishers in this country..... In our opinion British Capital in India is largely a myth and even the existence of it (if true) does not entitle Britishers to enjoy any undue political privilege.

When people think of the Reserve Bank of India and the eighteen pence rupee ratio they will be able to realize the importance of an extract like the above. Appendix G (page 218) gives relevant information on this subject in a terse and telling manner.

The book is full of authenticated figures and not a statement is made which is not supported by document. Here is a list, according to Major Basu of the means employd to destroy Indian trade and industry:

(1) The forcing of Free Trade on India.
(2) Imposing heavy duties on Indian manufactures in England.
(3) The export of raw products from India.
(4) Exacting Factory Acts.
(5) The Transit and Customs Duties.
(6) Granting special privileges to foreigners in India.
(7) Building Railways in India
(8) Compelling Indian Artisans to divulge their trade secrets.
(9) Holding of exhibitions.
(10) Investing so-called British Capital in India.
(11) The denial of self-government to India.

Each one of these has been explained at great length. There is a whole appendix devoted to "sidelights on the Ruin of Indian Shipping" which gives a great deal of information which is not ordinarily available.

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The Last Chapter is headed "What is to be done." The author pleads for the practice of Swadeshi and Boycott. He gives the analogy of every important European country which followed this path and the list includes England, Scotland, American States, Italy and Germany. Surely what was good for them and made for their prosperity ought to be good for India. This Chapter concludes with a call to every Indian to "pray that success be to the cause of Swadeshi in India." That is the prayer, no doubt, of every lover of India.'

Ananda Bazar Patrika writes :

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